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FROM

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A COMPLETE

G R E E K A N D E N G L I S H

L E X I C O N

OF THE POEMS OF

HOMER AND THE HOMERIDÆ.

COMPOSED, WITH CONSTANT REFERENCE

TO THE ILLUSTRATION OF THE DOMESTIC, RELIGIOUS, POLITICAL, AND MILITARY
CONDITION OF THE HEROIC AGE; CONTAINING ALSO AN EXPLANATION
OF THE MOST DIFFICULT PASSAGES, AND OF ALL MYTHOLOGICAL
AND GEOGRAPHICAL PROPER NAMES.

FROM THE GERMAN

Gottlieb's Edition of
G. C H. C R U S I U S :

=

TRANSLATED, WITH CORRECTIONS AND ADDITIONS,

BY

HENRY SMITH,

Professor of Languages in Marietta College.

2
HARTFORD:

H. HUNTINGTON, ASYLUM STREET.

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THIS

TRANSLATION

IS GRATEFULLY DEDICATED TO THE MEMORY OF

MR. SAMUEL STONE,

LATE OF TOWNSEND, MASS., WHO CROWNED A LIFE OF ACTIVE USEFULNESS BY LEAVING HIS
ESTATE TO BE DEVOTED TO THE CAUSE OF CHRISTIAN BENEVOLENCE. AS ONE RESULT
OF THIS BENEFACTION, THE LIBRARY OF MARIETTA COLLEGE IS IN
POSSESSION OF A DEPARTMENT OF VALUABLE PHILOLOGICAL
WORKS, TO WHICH, IN THEIR SELECTION AND
USE, THE PRESENT VOLUME OWES
ITS EXISTENCE.

TRANSLATOR'S PREFACE.

THE plan upon which the work now offered to the public is composed, will be found delineated in the prefaces of the Author subjoined. Some years since, when the Translator was engaged in making purchases of books in Germany for the library of Marietta College, his attention was directed to the original work of CRUSIUS, then recently published. It was procured, and upon his return to this country, was for two years used in the discharge of his daily duties in the class-room. This use, which necessarily brought to his notice the manifold defects of the common general Lexicons accessible to American students, when regarded as exponents of the Homeric poems, resulted in a conviction that a translation of Crusius, properly executed, and accompanied with the additions and corrections which a first edition of such a work would almost of course require, could scarcely fail to secure the approbation of teachers. He was also not without hope, that, through their favor, it might attract the attention of that portion of the students in our colleges and classical schools, who are desirous to read Homer, not as a mere school task, but with a view to understand and feel the poetic beauties, unequalled in uninspired composition, of those immortal rhapsodies, which, bearing a date anterior to the earliest records of profane history, have held, in all subsequent time, and in all nations of civilized men, such undisputed sovereignty in the empire of imagination and taste. The task was undertaken, and when completed, was submitted, without revision, to the inspection of several gentlemen to whose learning and labors the cause of classical literature in the United States is deeply indebted. By their favorable judgment, the Translator was induced to revise the work for the press; and happy indeed may he deem himself in regard to the result of his labors, if a more deliberate examination shall confirm the favorable impression, so kindly expressed to him upon their first rapid and partial inspection of the manuscript.

More than two years have now elapsed since the work was announced as ready for the press. Unforeseen difficulties, however, delayed for some time the operations of the publisher; and when, at length, the work of printing had been actually commenced, it was arrested at the threshold by intelligence that a new edition had appeared in Germany.

It is a duty, the discharge of which affords me the most sincere gratification, to acknowledge at this point the important benefit which the present work has received from an act of unsolicited kindness rendered me by Prof. E. A. JOHNSON, of the University of New-York. This gentleman, though not personally acquainted with the Translator, aware that the work was about to be put to press, and prompted by that courtesy and zeal for learning which mark the

true scholar, forwarded me, through a mutual friend, upon its first reception and without waiting to peruse it himself, the number of the *Jahrbücher* of Jahn and Klotz, for March, 1843, containing an elaborate review of the second edition of the German original, occupying some fifty pages of that periodical. This review, from the pen of Dr. Ameis, of Muhlhausen, is evidently the work of a master; and the Translator, whilst engaged in incorporating in his work every important improvement in the second edition, has availed himself of the many valuable suggestions, corrections, and additions presented in this very able article, to render the book more useful and acceptable.

It was the original design of the Translator to distinguish additions of his own by including them in []. The traces of this design still appear in the translation, although the changes in the second edition have, in many cases, led to an erasure of the brackets, transferring their contents to the Author. The additions which still appear have been derived from various sources, some of which could not well be acknowledged in the text. In many, perhaps in most instances of this kind, the authority depended on is the masterly critique referred to above.

It is a remark of Ameis, that one of the lowest of the claims which the public has a right to make in a work of this character, is correctness in the citations. This is a claim, however, which is certainly more easily made than met. To one who is aware how multitudinous are the causes constantly operating to produce errors of this description, it will not appear surprising if, in a work embracing many thousand citations, several lapses should escape detection. The first edition of the original "literally swarmed" with mistakes of this character, so that no small part of the labor of the Translator has been to verify the references. In this labor, important aid has been received from several young gentlemen belonging to the class which was graduated at this institution in 1843, particularly from Mr. THEODORE S. DANA, and Mr. CHARLES H. GODDARD, whose attainments as classical scholars are highly creditable both to their talents and their industry. A large number of errors have thus been corrected, which, notwithstanding the author's efforts to exclude them, had found their way even into the second edition. Whilst, therefore, immaculate perfection in this respect is not claimed for the translation, it is hoped that not errors enough have escaped detection materially to impair the usefulness of the work.

The distance of the Translator from the press rendered it impossible for him, in person, to correct the proofs. The responsibility of this work was therefore, at his request, kindly assumed by his highly valued friend, Rev. JOHN J. OWEN, of the Cornelius Institute, New-York; who, having recently edited and carried through the same press an edition of the *Anabasis* of Xenophon, justly held in high estimation by those who have examined it, was peculiarly qualified, both by his scholarship and his experience, for the task. In this work he has received the able assistance of Mr. WILLIAM C. FRENCH, of the Union Theological Seminary, New-York; and the fewness and comparatively trivial character of the errors to be found in the general typography of the book, afford ample proof of the skill and fidelity with which this painful labor has been performed.

In regard to the external appearance of the work, the liberality of the publisher, and the taste and care of the proprietors of the press from which it emanates, a press already becoming distinguished for the beauty of its Greek typography, have left little to be desired.

In conclusion, the Translator commits his work to the candid judgment of American scholars, not indeed without some degree of anxiety for its fate, but with a prevailing hope, that the years of labor expended upon it will not be found, by their verdict, misapplied. That it has imperfections he is fully sensible; still he has spared no effort which the laborious duties of his profession and the comparatively limited library of a young institution permitted, to render it faultless. He cannot but entertain the conviction that a diligent use of this *Lexicon*, by the young student of Homer, among other benefits, would especially contribute to impress upon the memory the more expanded phases of words in the earlier language of the Greeks, a perfect knowledge of which is so essential in order to understand the process which resulted in the compact brevity of the Attic forms. And may he not cherish the hope, that the aid which it proffers will stimulate some minds to a more thorough study of the most affluent, melodious, and picturesque of human tongues? that it will serve to augment the number of young men, if not of maidens, among us, who, having taught their ear to appreciate the full-toned melody of the Homeric versification, having passed the outer courts of the temple and inhaled the atmosphere of the inner sanctuary in which the genius of the father and prince of epic song has enshrined itself, may be able with the heartiness of feeling and truth to give the required response to the appeal in the Hymn to Apollo so eloquently made to the virgins of one of the Grecian isles?

“Virgins! farewell, and oh! remember me
Hereafter, when some stranger of the sea,
A hapless wanderer, may your isle explore,
And ask you, maids, of all the bards you boast,
Who sings the sweetest, and delights you most,—
Oh! answer all,—‘A blind old man and poor,
Sweetest he sings, and dwells on Chios’ rocky shore.’”

Marietta College, July 25, 1844.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connection with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself, in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "Novum Lexicon Græcum Etymologicum et reale, cui pro basi substratæ sunt concordantiæ Homericæ et Pindaricæ." It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition, it has been improved, in point of convenience, by an alphabetical arrangement; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present stand of Greek scholarship. Although that work is not to be brought into comparison with the present, in respect to the diligence with which its peculiar design has been prosecuted, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the Iliad and Odyssey, as ἄμαθος, ἀμπεύω, ἀναπείρω, Δύμη, Ἑλικάων, ἐκτάδιος, ἐλάσσων, πολύτεκνος, ῥυσός, φάκε, etc., was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index

vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison, it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A.; and the separately published Lexicons of the Iliad and Odyssey, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service, which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically, the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in addition, the epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently published Grammar of my valued colleague, Dr. Kühner. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connection with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as present, conf. ἀνακίζω, ἀραρίσκω, δατέομαι, etc.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets, are designated as poetic, and if found only in epic writers, as epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavored to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labors of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connections, are printed in leaded type; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as βασιλεύς, δῆμος, of the mythological articles, of the names of clothes, weapons, etc. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connection, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connection. This desideratum I have endeavoured to supply, and have also marked the so-called ἀπαξ εἰρημένα with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article, *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least a translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word, under which the explanation is given, because in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiquissima, and De Historiæ Græcæ primordiis (Opusc. II. 1827). I have thus endeavored to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of

Greek proper names.* That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written, for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's *Handbuch der Mythologie aus Homer und Hesiod*, E. L. Cammann's *Vorschule zu der Iliade*, and D. E. Jacobi's *Handwörterbuch der Griechischen und Römischen Mythologie*. Upon the principal works which have appeared on the Homeric Geography, as those of Schönmann, Voss, Uckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's *Geographie der Griechen und Römer*, Ottfried Müller's *Geschichte hellen. Stämme I. Bd.* etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that Wolf; in connection with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Buttmann's *Lexilogus*, *Lehrs de Aristarchi studiis Homericis*, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, *Grammat. dialectici Epicæ*, Vol. I. L. 1., which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is, of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labor bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hanover, Nov. 1835.

* Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, etc. *Hanover*, 1832.

EXTRACTS FROM THE PREFACE TO THE SECOND EDITION.

To render this work still more worthy of the favorable reception which it has found, I have taken great pains to supply defects, and, as far as possible, to remove mistakes. Besides a careful attention to such criticisms as I have found in various periodicals, in keeping with the design of the work, I have carefully examined a Dutch translation of the book published at Amsterdam,* which the preface represents as containing several emendations; and in addition, I have availed myself of many observations which have been kindly communicated to me in a more private way. I will now state, in a few words, what has been attempted for the improvement of the work in this new edition.

First of all, by a careful comparison, I have corrected the errors in the citations, and I hope thereby to have removed all ground of complaint in this particular. How easily, nevertheless, an error may occur here, may be seen from the circumstance that similar mistakes have been detected even in the corrections of the reviews. I have also entirely re-written many articles, and in the case of many difficult passages, I have added further materials for their elucidation; although it was not in my power entirely to meet the demand of one review, that the reasons should be annexed, except when this could be done without an extended explanation. Had this been done throughout in the manner required, the volume would have been swelled to a size incompatible with the design of furnishing a help for understanding Homer which should not be too expensive. Finally, I have examined Spitzner's edition of the Iliad, and have introduced several words adopted by him, which have hitherto failed in Lexicons of Homer, e. g. ἄκρομα, δυσωρέω, αἰσινλόεργος, etc.

In other respects, I have adhered to the principles indicated in the preface of the first edition; and in this connection I may remark, that in respect to quantity, I have acted upon the principle of marking only the long syllables. I may mention also, that instead of referring to the larger Grammar of Dr. Kühner, I have cited, in this edition, his school Grammar published in 1836.

Hanover, Sept. 1841.

* Volledig Grieksch-Nederduitsch Woordenboek voor de Gedichten van Homerus, etc., voor Nederduitsche Scholen bewerkt door Hm. Pool, Ph. Th. M. Litt. hum. doctor. Amsterd. 1837.

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7, 86	ἐρεῖδω	200	143	ῥῶξ	451
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ABBREVIATIONS.

absol.	signifies	absolute.	Ion.	signifies	Ionic.
accus.	"	accusative.	iterat.	"	iterative.
act.	"	active.	κ.τ.λ.	"	καὶ τὰ λοιπά = etc.
adj.	"	adjective.	Lex.	"	Lexicon.
adv.	"	adverb.	Buttm. Lexil.		Buttmann's Lexilogus.
Æol.	"	Æolic.	metaph.	"	metaphorical.
aor.	"	aorist.	mid.	"	middle.
Apd.	"	Apollodorus.	neut.	"	neuter.
Apoll. or Ap.		Apollonii Lex. Homericum.	Od.	"	Odyssey.
Att.	"	Attic.	optat.	"	optative.
Batr.	"	Batrachomyomachia.	part.	"	participle.
comm.	"	common, commonly.	pass.	"	passive.
compar.	"	comparative.	perf.	"	perfect.
conj.	"	conjunction.	plupf.	"	pluperfect.
dat.	"	dative.	plur.	"	plural.
depon.	"	deponent.	poet.	"	poetic.
Dor.	"	Doric.	signif.	"	signification, signifies.
ep.	"	epic.	sing.	"	singular.
epith.	"	epithet.	subj.	"	subjunctive.
fem.	"	feminine.	V.	"	Vater or Voss.
fut.	"	future.	=	"	equivalent to.
gen.	"	genitive.	†	"	ἀπαξ εἰρημένον.
h.	"	hymn.	?	"	doubtful.
Il.	"	Iliad.	*	"	only in the hymns.
imperat.	"	imperative.	* Il.	"	only in the Iliad.
imperf.	"	imperfect.	* Od.	"	only in the Odyssey.
infin.	"	infinitive.	[]	"	additions by the Translator.
intrans.	"	intransitive.			

HOMERIC LEXICON.

A.

A, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies, both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

α, in composition is 1) *a privative*, (before a vowel commonly *αν*), the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *ἄδηλος*, *in-visible*, *ἄπαις*, child-less, *ἄβουλος*, *ill-advised*, *ἀναίτιος*, *in-nocent*. 2) *a copulative* [answering to the adv. *ἅμα*] indicates primarily a connection of two objects, also generally conveying the idea of *equality*, *collection*, and *intensity*; *ἄλοχος* (*λέχος*), *bedfellow*, *wife*; *ἰσάλας*, *equiponderant*; *ἄθροός* (*θρέω*), *assembled*, *crowded together*. 3) *a intensive*, strengthening the adj. with which it is compounded and answering to the adv. *ἄγαν*. *ἄβρομος*, *loud-roaring*; *ἄσπερχής*, *very impetuous*. [The signification of intensity is denied by many Gram. See Passow sub voce, who marks α in these examples merely euphonic.] 4) *a euphonic* is prefixed for mere sound's sake to many words beginning with two consonants; *ἄβληχρός* for *βληχρός*; *ἄστεροπή* for *στεροπή*.

ᾶ, interj., an exclamation denoting *displeasure*, *pity*, *astonishment*; *oh!* *ah!* *ᾶ δειλί*, *ah wretch!* Il. 11, 441.

ἄᾶτος, *ον*, poet. (*ᾶάω*), *inviolable*, as an epith. of the waters of the Styx, Il. 14, 271; and as an epith. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. I. p. 232, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *inviolable*, i. e. *that which may not be*

spoken against, hence *unblamable*, *honorable*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double α privative, or an α intensive, and explain *ᾶάτον* by *πολυβλαβής*, *very injurious*. Voss translates it in the Il. *woe-denouncing*, and in the Od. *fearful*. [See Jahrbüch. Jahn and Klotz, März 1843, p. 245.]

ᾶαγής, *ές* (*ᾶγνυμι*), *not to be broken*, *difficult to break*, *strong*, *ρόπαλον*, Od. 11, 575. † **ᾶάομαι**, *depon. mid.* see *ᾶάω*.

ᾶαπτος, *ον*, poet. (*ᾶπτω*), *not to be touched*, *unapproachable*, *invincible*, epith. of the strong hands of the gods and heroes, Il. 1, 567. 7, 309.

ᾶάσχετος, *ον*, ep. for *ᾶσχετος*.

ᾶάω, poet. (*≡ ≡ —*), aor. 1 act. *ᾶασα*, contr. *ᾶσα*, aor. mid. *ᾶσάμην*, 3 sing. *ᾶσατο*, aor. pass. *ᾶάσθην*. Of pres. only 3 sing. mid. *ᾶᾶται*. I) Act. transit. *to injure*, *to harm*, with acc. *ἦ ῥά τιν' ἤδη βασιλῆων τῆδ' ᾶτη ᾶσας*, hast thou now ever injured any one of kings by such misfortune, i. e. brought into such misfortune, Il. 8, 236. b) Especially *to injure in the understanding*, *to infatuate*, *to besoul*, *to delude*, with and without *φρένας*: *οἶνω*, *to stupify his mind with wine*, Od. 21, 297. *ᾶσαν μ' ἔταροι*, my companions besouled [betrayed] me, Od. 10, 68, and *δαίμονος αἶσα*, Od. 11, 61; hence pass. *to be deluded*, *infatuated*, *blinded*, *to fall into disaster*, Il. 16, 685. *Ἄτη, ἣ πρώτον ᾶάσθην*, Ate, by whom I was first infatuated, Il. 19, 136. *ᾶασθεις φρεσίν*, Od. 21, 301. II) Mid. *to delude oneself*, *to let oneself be deceived*, *to mistake*, *to err*, *to act foolishly*, Il. 9, 116; also *ᾶασατο μέγα θυμῷ*, he was utterly

infatuated in mind, Il. 11, 340. b) As dep. mid. with acc. to lead astray, Il. 19, 91.

Ἀβακέω (βάζω), poet. aor. ἀβάκησα, properly, to be without speech; gener. to be uninformed, to be ignorant, to be unsuspecting, Od. 4, 249. †

Ἀβαντες, οἱ, the Abantes, the earliest inhabitants of the island of Eubœa, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Eubœa under king Abas; according to Strabo they came from Thrace, Il. 2, 536.

Ἀβαρβαρεή, ἡ (from ἄ and βάρβαρος native), a fountain nymph, mother of Æsepus and Pedasus by Bucolion, Il. 6, 22.

Ἀβᾶς, αἰτός, ὁ (from ἄ and βαίνω not going away, Nabito, Herm.), a Trojan, son of Eurydamas, killed by Diomedes, Il. 5, 148.

Ἀβιοι, οἱ, the Abii, nomadic Scythians in the north of Europe, accord. to Strabo VII. p. 360, on the Ister, Il. 13. 6. † (prop. poor, needy, from α and βίος: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[ἄβιος, ον, see Ἀβιοι.]

* ἀβλαβέως, poet. for ἀβλαβῶς, adv. (ἀβλαβής), harmlessly, inviolably, without harm, h. Merc. 83.

* ἀβλαβίη, ἡ, poet. for ἀβλάβεια (βλάπτω), inviolability. 2) harmlessness, innocence; in the plur. ἀβλαβιαί νόοιο, h. Merc. 393.

Ἀβληρος, ὁ, a Trojan, killed by Antilochus son of Nestor, Il. 6, 32.

ἀβλής, ἦτος, ὁ, ἡ, poet. (βάλλω), not discharged, unshot, epith. of an unused arrow, Il. 4, 117. †

ἄβλητος, ον, poet. (βάλλω), not hit, unhurt, Il. 4, 540. †

ἀβληχρός, ἡ, ὄν (α euphon. and βληχρός), weak, powerless, gentle; χεῖρ, the feeble hand of Venus, Il. 5, 337; τεῖχος, a weak wall, Il. 8, 178; θάνατος, a gentle death, Od. 11, 135.

ἄβρομος, ον (α intens. and βρέμω according to Apoll. Lex.), loud-roaring, very clamorous. Epith. of the Trojans, Il. 13, 41. † Passow with Eustath. makes α euphon. and translates clamorous. Buttm. makes α copulative and translates shouting together.

ἄβροτάζω, poet. (prob. from aor. 2 ἄμβροτειν, epic for ἀμαρτεῖν), to miss, τινός any one: found only in aor. 1 subj. μήπως ἀβροτάζομεν (ep. for ἀβροτάζωμεν) ἀλλήλοισιν, lest

we miss one another, Il. 10, 65. † See Thiersch. § 232. Buttm. Lex. I. p. 137.

ἄβροτος, η, ον, later ος, ον, poet. (βροτός) = ἄμβροτος, immortal, divine, holy. τὴν ἄβρότην, sacred night, because it is a gift of the gods, Il. 14, 78. (The meaning destitute of men is doubtful. See Buttm. Lex. I. p. 135.)

Ἀβῖδος, ἡ, Abydos, a city in the Trojan dominion on the Hellespont, opposite Sestos, now Avido, Il. 2, 836. Hence the adv. Ἀβυδόθεν, from A. and Ἀβιδόθι, in or at A.

ἀγάασθαι, see ἄγαμαι.

ἄγαγον, see ἄγω.

ἀγάζομαι, pres. not used by Homer, but yields the tenses assigned to ἄγαμαι.

ἀγαθός, ἡ, ὄν, good, excellent, strong, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοήν ἀγαθός, good in the battle-cry (see βοή), epith. of leaders. β) Of birth, noble, high-born (opposed to χείρης), Od. 15, 324. b) Of things and states, εἰς ἀγαθόν, εἰς ἀγαθὰ εἰπεῖν, μυθεῖσθαι, to speak for good, Il. 9, 102. 23, 305. (cf. φρονέω) πείθεσθαι εἰς ἀγαθόν, Il. 11, 789. ἀγαθὰ φρονεῖν, to be intent upon good, Il. 6, 162. Neut. pl. subst. ἀγαθὰ, Od. 14, 441. Irreg. comp. ἀμείνων, βελτίων, κρείσσω, λωῖων, superl. ἄριστος, βέλτιστος, κράτιστος, λωῖστος, etc.

Ἀγάθων, ωνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, Il. 24, 249.

ἀγαίωμα, ep. form of ἄγαμαι, only in pres. in the sing., to be indignant, to be angry, Od. 20, 16. †

ἀγακλής, ἐς, poet. (ἄγαν, κλῆος), gen. ἐός, very illustrious, famous, glorious, generally of men; once of Vulcan, Il. 21, 379. [* Il.]

Ἀγακλῆς, contr. ἦς, ἦος, ὁ, a Myrmidon, father of Epigeus, Il. 16, 571. * Il.

ἀγακλειτός, ἡ, ὄν = ἀγακλῆς, poet. very celebrated, famous, glorious, generally of men. b) Of things: only ἀγακλειτὴ ἑκατόμβη, a glorious hecatomb, Od. 3, 59.

ἀγακλυτός, ὄν, poet. (κλυτός), prop. of which one hears much, far-famed, most glorious, generally of men. b) Of things: only ἀγακλυτὰ δώματα, Od. 3, 388. 428.

* ἀγαλλίς, ἶδος, ἡ, a bulbous-rooted flower, perhaps the sword-lily, h. Cer. 7. 226.

ἀγάλλομαι, mid. only pres. to exult in, to make a display of, to be proud of any thing,

with the dat. generally in the particip. spoken of men: ἵπποισιν καὶ ὄχεσφιν, proud of horses and chariots, Il. 12, 114. Of gods: of the Thracæ, h. Merc. 553. Of Pan: φρένα μολπαῖς, to be proud in heart of the songs, h. 18, 24. Of mares: πώλοισιν, exulting in the foals, Il. 20, 222. Of birds: πτερίγεσσι, exulting in their wings, Il. 2, 462. Of ships (met.): Διὸς οὐρῳ, to exult in the fair wind of Jupiter, i. e. to be favored with a fair wind, Od. 5, 176. b) With a particip., of Hector: ἀγάζεται ἔχων τεύχεα, he exults in arms, Il. 17, 473.

ἄγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to show and parade, *an ornament, a jewel*, Il. 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, *an image, a statue, or a placating offering*. Of the Trojan horse, ἄγαλμα θεῶν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438.

ἄγαμαι, dep. mid. (ἄγαν), epic form, ἀγάομαι and ἀγαίομαι, fut. ἀγάσομαι, (Wolf νεμεσήσεις, Od. 1, 389,) aor. 1 ep. ἡγασάμην, ἡγασσάμην, and ἀγασσάμεν. (Fr. ἄγαμαι only 1 sing. pres., fr. ἀγάομαι 2 pl. pres. ἀγάσθε ep. for ἀγασθε. Inf. pres. ἀγάσθαι for ἀγασθαι, 2 pl. impf. ἡγάσθε for ἡγασθε. 1) *to esteem*, in a good sense, *to admire, to venerate*, with acc. Il. 3, 101; μῦθον, Il. 7, 404; without acc. *to wonder*, Od. 23, 175; with particip. Il. 3, 224. 2) *to esteem*, in a bad sense, *to envy, to grudge*, in which signif. Hom. uses the pres. ἀγαόμαι and ἀγαίομαι with the dat. of pers. spoken especially of the gods, Il. 17, 71; and acc. of the thing: τὰ μὲν πον μέλλεν ἀγασσασθαι θεὸς αὐτός, that indeed must even a god have envied, Od. 4, 181; and with inf. νῦν μοι ἀγασθε, θεοί, βροτὸν ἄνδρα παρῆναι, now ye envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 565. 3) *to be offended with, to be angry at*, with acc. κακὰ ἔργα, Od. 2, 67; κότῳ to be offended, to regard with anger, Il. 14, 111.

Ἀγαμεμνονίδης, ου, ὁ, son of Agamemnon = Orestes, Od. 1, 32.

Ἀγαμέμνων, ονος, ὁ (fr. ἄγαν and μένω most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, Il. 2, 478 and

in personal bravery, Il. 11; but was sometimes wanting in decision and circumspection. Hurried away by passion he insulted the priest Chryses, and when obliged to restore his daughter, he caused Briseis to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, Il. 9. According to Od. 1, 300, and 11, 410 sq., Ægesthus, who had seduced his wife Clytemnestra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named Il. 9, 287. Hence adj. Ἀγαμεμνότιος, ἴη, ἴον [Ep. Kühn. § 309. 3.], *belonging to A.*

Ἀγαμήδη, ἡ, daughter of Augeas king of Elis, wife of *Mulius*. She was acquainted with all the medicinal herbs which the earth produces, Il. 11, 740.

Ἀγαμήδης, ους, ὁ (fr. ἄγαν and μῆδος most wise), son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἄγαμος, ον (γάμος), *unmarried*, Il. 3, 40. †

ἀγάννιφος, ον, poet. (νίφω), *very snowy, entirely covered with snow*, epith. of Olympus, whose summit according to the affirmation of travellers is never free from snow, * Il. 1, 426. 18, 186.

ἀγανός, ἡ, ὄν, poet. (γάνος, γάννυμαι), 1) *gentle, mild, lovely*, ἔπια, Il. 2, 180; βασιλεύς, Od. 2, 230. ἀγανὰ βέβητα, *the gentle arrows* of Apollo and Diana, since sudden, gentle death, (in opposition to death produced by long sickness,) was ascribed in case of men to Apollo, and of women to Diana, Od. 3, 280. 15, 411. See Apollo and Artemis. 2) *Active, rendering mild, propitiatory, agreeable, welcome*, δῶρα, Il. 9, 113; εὐχολή, a grateful vow, Il. 9, 499. Od. 13, 357.

ἀγάνοφρος, ἡ (φρήν), *mildness, gentleness*, Il. 24, 772. Od. 11, 203.

ἀγάνοφρων, ον, gen. ονος, poet. (φρήν), *of a gentle disposition, mildly disposed*, Il. 20, 467.

ἀγάομαι, ep. form of ἄγαμαι, which see.

ἀγάπᾳζω and ἀγαπάζομαι as dep. mid. = ἀγαπάω, only in the pres. Il. 24, 464. Od. 7, 33. 16, 17.

ἀγαπάω (akin to ἄγαμαι), aor. ἡγάπησα, poet. ἀγάπησα, 1) *to receive kindly, to treat with kindness or attention*, with acc. spoken generally of men, Od. 16, 17. 23, 214; of a god: θεὸν ὧδε βροτοὺς ἀγαπαΐευν· νῆπν,

that a god should thus openly favor mortals, Il. 24, 464. 2) *to be content, to be satisfied*, οὐκ ἀγαπᾷς, ὅ (for ὅτι) ἔκηλος δαίνυσαι, art thou not content, that thou featest in quiet? Od. 21, 289. 3) ἀγαπάζομαι, dep. mid. stands as particip. absolute with φιλέω and κινέω. οὐκ ἀγαπαζόμενοι φιλέουσ', do not cordially entertain, Od. 7, 33. 21, 224.

ἀγαπήνωρ, ορος, ὁ (ἀνὴρ), *manhood-loving, manly, bold, brave*, epith. of heroes, Il. 8, 114. Od. 7, 170.

Ἀγαπήνωρ, ορος, ὁ, son of *Ancæus*, grandson of *Lycurgus*, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, Il. 2, 610. Comp. Apd. 3, 10. 8.

ἀγαπητός, ἡ, ὅν (ἀγαπάω), *beloved, dear*, epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπητῶς, *with love, cheerfully, willingly*, Batr.

ἀγάρροος, ον, poet. (ῥέω), *strong-flowing, rapid*, epith. of the Hellespont, Il. 2, 845; of the sea, h. Cer. 34.

Ἀγασθένης, εος, ὁ (adj. ἀγασθενής, very strong), son of *Augeas*, king of *Elis*, father of *Polyxenus*, Il. 2, 624.

ἀγαστονος, ον, poet. (σιένω), *properly, strong-sighing; then loud-roaring, high-sounding*; epith. of *Amphitrite*, Od. 12, 97. h. Ap. 94.

Ἀγάστροφος, ὁ (from στρέφω to turn oneself often), son of *Pæon*, a Trojan, killed by *Diomedes*, Il. 11, 338.

* ἀγατός, ὅν, poet. for ἀγαστός, *admired*, neut. as adv., h. Ap. 515.

Ἀγαύη, ἡ, daughter of *Nereus* and *Doris*, Il. 18, 42; (in Wolf and Spitzner Ἀγανή, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)

ἀγανός, ἡ, ὅν (ἀγαμαι), *admirable, wonderful, glorious, excellent, noble*, generally epith. of kings and heroes; also of the *Hippomolgi*, Il. 13, 5; of birth, μνηστήρες ἀγανοί, *noble suitors*; of the *Phæaces*: πομπῆες ἀγανοί, *excellent conductors*, Od. 13, 71; and of *Proserpine*, Od. 11, 213. Superl. ἀγανότατος, Od. 15, 229.

ἄγγελίη, ἡ (ἄγγελος), *a message, an embassy, news, tidings*. ἄγγελίη τινος, *a message from or about any one*, Il. 15, 640; and ἄγγε-λίην πατρὸς φέρειν, *to bring tidings of the father*, Od. 1, 408. ἄγγελίην ἐλθεῖν, *to come on an embassy, i. e. to bring a message, as an ambassador*, Il. 11, 140. In the last passage

and some others, the old grammarians incorrectly suppose a subst. ὁ ἄγγελλής = ἄγγελος; but the most approved modern Gram. suppose an accus. or a gen. sing. of the fem. ἄγγελίη, cf. Buttm. Lex. 2, p. 202. Thiersch § 268. 2. Spitzner Il. 13, 252. ἄγγελίην ἐπὶ (Wolf ἔπι) Τυδῇ στείλαν, *they sent Tydeus on an embassy*, Il. 4, 384. ἦλυθε σεῦ ἕνεκ' ἄγγελλίης, (gen. caus.) connect thus, ἦλ. ἄγγ. σεῦ ἕνεκα, *he came on account of a message concerning thee*, Il. 3, 205. ἦέ τευ ἄγγελλίης μετ' ἐμ' ἦλυθες, *or comest thou to me on account of some message*, Il. 13, 252. ἄγγελλίης οἴχνεσκε, *he was wont to go on account of a message, i. e. to carry messages*, Il. 15, 640.

ἄγγελλίης, ὁ, Ion. for ἄγγελίας, ου, ὁ, according to the ancients, a form of ἄγγελος, see ἄγγελίη; cf. Rost. ausf. Lex. who defends the view of the ancients, *a messenger, an ambassador*. ἦλ. σεῦ ἕνεκ' ἄγγ. *he came as an ambassador on thine account*, Il. 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἄγγελιώτης, ου, ὁ = ἄγγελος, *a messenger*, h. in Merc. 296. Comp. ἔριθος.

ἄγγελλω (ἄγω), fut. ἄγγελέω, ep. for ἄγγε-λῶ, aor. ἤγγειλα, aor. mid. ἤγγειλάμην, *to bear a message, to give information, to bear tidings*; often absol. Il. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) *to announce, recount, report*; with accus. of the thing, ἐσθλά, Il. 10, 448; ἔπος, Il. 17, 701; Θέμιστας, h. Ap. 391; also of the person, τινά, *to give intelligence of any one*, Od. 14, 120. 122; and with inf. κήρυκες ἄγγελλόντων παῖδας πρωθήβας λέξασθαι, *let the heralds announce that the adult youth keep watch*, Il. 8, 517; comp. Od. 16, 350.

ἄγγελος, ὁ, ἡ, *a messenger, an ambassador*, whether male or female: *heralds* are called Διὸς ἄγγελοι, *messengers of Jupiter*, Il. 1. 334; Ὅσσα, Il. 2, 93; also birds by whose flight divination was performed, Il. 24, 292. 296.

ἄγγος, εος, τό, *a reservoir, a vessel for wine, milk, etc.* Il. 2, 471. Od. 2, 289.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, *bear*; then, as interject. *up! on! come on! quick!* Often strengthened: ἀλλ' ἄγε, ἄγε δὴ, *up, then! on, then!* comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπέλομεν, Il. 3, 441. ἄγε δὴ σιέωμεν, Il. 11, 348; and ἄγετε περιφραζώμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; [in a single passage with imperat.

3 plur. Il. 2, 437.] On εἰ δ' ἄγε, up, then! see εἰ.

Ἀγείρω (ἄγω), aor. ἤγειρα, ep. ἄγειρα, perf. pass. ἀγήγεμαι, aor. 1 pass. ἠγέρθην. Peculiar ep. forms: 3 pl. plupf. ἀγηγέρατο, 3 pl. aor. ἠγερθεν for ἠγέρθησαν, aor. sync. 2 mid. ἀγερόμην, part. ἀργόμενος. 1) Active, to collect, to assemble; spoken of men, with accus. λαόν, Il. 2, 438; ἀγορὴν, to call an assembly, Od. 2, 28. b) Of things: to collect, δημόθεν ἄλφειτα καὶ οἶνον, Od. 19, 197; πύρνα, to collect by begging pieces of wheaten bread, Od. 17, 362. II) Mid. with the sync. aor. 2 and aor. 1 pass. to assemble, to come together; περὶ αὐτόν, Il. 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, Il. 18, 245. b) Trop. in the aor. pass. ὅτε δὴ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, when now he respired and life was collected into the heart, i. e. when he came to himself, Il. 22, 475. Od. 5, 458. ἄποφρόν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέρθη, courage (hope) returned to his breast, Il. 4, 152. μάχην ἤγειρας, Il. 13, 778, belongs to ἔγειρω, q. v. Of like import are the poet. forms ἠγερέθονται, ἠγερέθοντο, and ἠγερέσθαι accord. to Arist. for ἠγερέσθαι.

Ἀγελαῖος, αἴη, αἶον (ἀγέλη), belonging to a herd, grazing in herds. Il. and Od. epith. of cattle.

Ἀγέλαος, Ion. Ἀγέλεως, ὁ (fr. ἄγω and λαός leader of the people), 1) son of Phradmon, a Trojan, whom Diomedes slew before Troy, Il. 8, 257. 2) a Greek slain by Hector, Il. 11, 302. 3) son of Damastor, a suitor of Penelope, slain by Ulysses, Od. 22, 293.

* Ἀγέλαστος, ον (γελάω), without laughing, sad, h. Cer. 200; hence ἡ Ἀγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

Ἀγελείη, ἡ, poet. (ἄγω, λεία), the collector of booty, epith. of Minerva as the protectress of heroes, Il. and Od.

ἀγέλη, ἡ (ἄγω), herd, crowd, with and without βοῶν and ἵππων, Il. 19, 291.

ἀγεληδόν, adv. (ἀγέλη), in herds, in crowds, Il. 16, 160. †

ἀγέληφι, poet. dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ἀγέμεν, poet. for ἄγειν.

ἄγεν, ep. for ἔαγησαν, see ἄγνυμι.

ἀγέραστος, ον (γέρας), without a present

as a token of honor, unrewarded, Il. 1, 119. †

ἀγερέθομαι, ep. form, fr. ἄγείρω, more correctly ἠγερέθομαι, which see.

ἄγερθεν, poet. for ἠγέρθησαν, see ἄγείρω.

ἀγέρωχος, ον, proud, honor-loving, ambitious, noble-minded, epith. of the Trojans, Mysians and Rhodians, Il. 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram. by Homer in a good sense; later, insolent, overbearing; further, see Buttm. Lex. Il. p. 99. The derivation is uncertain; prob. fr. α n. 3, γέρας, ἔχω; cf. τιμάοχος.

ἄγη, ἡ, (ἄγαμαι), awe, admiration, veneration, Il. 21, 221. Od. 3, 227.

ἄγη, ep. for ἔαγη, see ἄγνυμι.

ἀγηγέραθ' for ἀγηγέρατο, see ἄγείρω.

ἀγνηρορία, ἡ (ἀγήνωρ), manliness, lofty courage, bravery; spoken generally of men; of beasts, boldness, strength, Il. 12, 46. 2) arrogance, pride, insolence; in the plur. ἀγνηρορίῃσιν ἐνιέναι τινά, to impel any one to arrogance, Il. 9, 700. [* Il.]

ἀγήνωρ, ορος, ὁ, ἡ, poet. (ἄγαν ἀνὴρ), very brave, courageous, bold, epith. of heroes; also θυμός, Il. 9, 398. 2) In a bad sense, arrogant, proud, insolent, μνηστῆρες, Od. 1, 144; and spoken of Achilles, Il. 9, 699; θυμός, Il. 2, 276.

Ἀγήνωρ, ορος, ὁ, son of Antenor and Theano, one of the bravest Trojan heroes, who contended even with Achilles, Il. 11, 59.

ἀγήραος, ον, contr. ἀγήρεως, ον (γῆρας), not growing old, ever young; often in connection with ἀθάνατος, Il. 8, 539; imperishable, eternal; spoken of the ægis of Jupiter, Il. 2, 447. Hom. has both forms; the contr. Il. 12, 323. 17, 444. Od. 5, 218.

ἀγήρεως, ον = ἀγήραος, ον, see ἀγήραος.

ἀγητός, ἡ, ὄν (ἄγαμαι), admired, admirable, distinguished, glorious; with accus. εἶδος ἀγητός, glorious in form, Il. 5, 778. 24, 376; φρένας, Od. 14, 177.

ἀγινέω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; to lead, to drive; to bring, to fetch; spoken of things, like ἄγω: ὕλην, Il. 24, 784. Od. 17, 294.

ἀγκαῖζομαι, depon. mid. (ἀγκάς), to take up in the arms; with accus. νεκρὸν ἀπὸ χθονός, to take up a dead body from the earth, Il. 17, 722. †

Ἀγκαῖος, ὁ (embracing with the arms, fr.

ἀγκαί), 1) son of *Lycurgus* and *Eurynome*, father of *Agapenor*, king of *Arcadia*, Il. 2, 609. 2) an *Ætolian* from *Pleuron*, a powerful wrestler who was vanquished by *Nestor* in the funeral games in honor of *Amarynceus*, Il. 23, 635.

* ἀγκαλέω, ep. for ἀνακαλέω, to call upon, to invoke; hence ἀγκαλείουσιν, as *Herm.* reads for καλείουσιν, h. in *Ap.* 373.

ἀγκαλῖς, ἴδος, ἡ, prop. a dimin. of ἀγκάλη, the arm; only in the plur. the arms; dat. ἐν ἀγκαλίδεσσι φέρειν, to bear in the arms, Il. 18, 555. 22, 503. * Il.

* ἀγκαλος, ὁ = ἀγκαλῖς, h. *Merc.* 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), with or in the arms, in connection with ἔχειν, λάξεσθαι μάρπτειν, Il. 5, 371. 23, 711. *Od.* 7, 252.

ἄγκιστρον, τό (ἄγκος), a barb, a fish-hook, *Od.* 4, 369. 12, 322. * *Od.*

ἀγκλῖνας, poet. for ἀνακλῖνας, part. aor. from ἀνακλίνω.

ἀγκοῖνη, ἡ, poet. (ἀγκών), the elbow; plur. the arms, only in the dat. ἐν ἀγκοῖνησιν τινος ἱαύειν, to rest in the arms of any one, Il. 14, 213. *Od.* 11, 261.

ἄγκος, εος, τό, prop. a curve; hence the elbow, the arm. λαβεῖν τινα κατ' ἄγκυα, to take any one into the arms, h. in *Merc.* 159. *Comp. Herm.* Commonly, 2) a mountain-defile, a cleft in the rocks, a ravine, Il. 20, 490. *Od.* 4, 337.

ἀγκρεμάσασα, see ἀνακρεμάννυμι.

ἀγκυλομήτης, εω, ὁ, ἡ, poet. (μητις), that has crafty designs, cunning, artful, epith. of *Saturn*, because he overreached his father *Uranus*, Il. 2, 205. 819. h. in *Ven.* 22.

ἀγκύλος, η, ον (ἄγκη), bent, curved, crooked, epith. of the bow, Il. 5, 209; and of the round-wheeled chariot, Il. 6, 39.

ἀγκυλότοξος, ον, poet. (τόξον), furnished or armed with bent bow, epith. of the *Pæonians*, Il. 2, 848. * Il.

ἀγκυλοχεῖλης, ον, ὁ, poet. (χεῖλος), having a crooked bill or beak, epith. of birds of prey, Il. 16, 428. *Od.* 19, 538.

ἀγκυλοχήλης, ον, ὁ, poet. (χηλή), having crooked claws, *Batr.* 296.

ἀγκών, ὠνος, ὁ, prop. the angle formed by bending the arm, the elbow, Il. 5, 582. 2) ἀγκών τείχεος, the salient angle of the wall, Il. 16, 702.

* ἀγλαΐθαιρος, ον, poet. (ἔθαιρα), having

beautiful hair, glorious-haired, epith. of *Pan*, h. in *Pan.* 5.

ἀγλαΐζω, poet. (ἀγλαός), to make splendid or glittering; in *Hom.* only in mid. fut. infin. ἀγλαΐεῖσθαι, to exult in, to be proud of a thing; with the dat. σέ φημι διαμπερεῖς ἀγλαΐεῖσθαι, I declare that thou shalt perpetually glory in them, Il. 10, 331. †

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, beauty, blooming appearance, ornament; spoken of *Penelope*: ἀγλαΐην ἐμοὶ θεοὶ ὤλεσαν, the gods destroyed my bloom, *Od.* 18, 180. Ἀμφοτέρων, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειαρ δειπνήσαντας ἔμεν, sc. ἐστὶ. Both, strength with bloom, and refreshment are ensured to those who travel after taking food. (Both, higher spirit and joyousness he feels, and refreshment, etc. *Voss*), *Od.* 15, 78; of a spirited horse, ἀγλαΐῃφι πεποιθώς, trusting to his beauty, Il. 6, 510; therefore b) In a bad sense, ostentation, pride, vanity; also in the plur. of the goat-herd, *Melantheus*: ἀγλαΐας φορέειν, to exhibit pride, *Od.* 17, 244; and of a dog kept for display, *Od.* 17, 310. 2) In the plur. festive joy, festivity, h. *Merc.* 476.

Ἀγλαΐη, ἡ, *Aglaia*, wife of *Charopus*, mother of *Nireus*, Il. 2, 672.

ἀγλαΐῃφι, poet. dat. from ἀγλαΐη.

* ἀγλαόδωρος, ον, poet. (δῶρον), with splendid gifts, or splendid in gifts, epith. of *Ceres*, h. in *Cer.* 54. 192.

ἀγλαόκαρπος, ον, poet. (καρπός), with splendid fruits, fruit-distributing; δένδρεα, *Od.* 7, 155; epith. of *Cer.* h. *Cer.* 4. 2) having beautiful hands; ἑταῖραι, h. in *Cer.* 23.

ἀγλαός, ἡ, ὄν, poet. (ἀγάλλω), glittering, splendid, beautiful; in a literal sense: ὕδωρ, sparkling water, *Od.* 3, 424; metaph. ἄποινα, splendid ransom, Il. 1, 23; εὖχος, Il. 7, 203. Often spoken of men: distinguished, excellent, glorious; of *Paris*: κίερα ἄγλαι, who makest a display with the bow, Il. 11, 385; in a bad sense; further, see κίερας.

ἀγνοίω, poet. for ἀγνοῖω (νοῖω), aor. ἡγνοίησα, ep. iterative form, ἀγνώσασκε, *Ion.* for ἀγνοήσασκε, (incorrectly written ἀγνώσασκε, *Od.* 23. 95,) not to know, not to perceive, gener. with a negative, οὐκ ἡγνοίησα, she did not fail to observe, Il. 1, 537.

ἀγνοίησι, ep. for ἀγνοίῃ 3 sing. pres. subj. from ἀγνοῖω, *Od.* 24, 218; see *Thiersch. Gr.*

§ 216, 49. Buttm. 103, 13. Rost. Dial. 52, p. 420.

Ἄγνοιησι, accord. to Thiersch, § 216, 49, is to be written as subj. ἄγνοιῃσι. The subj. in this passage is required by πειρήσ. and φράσσ.; hence we must also read ἐπιγνώῃ for ἐπιγνοίῃ. The old reading ἄγνοίησι, as if from ἄγνωμι, is contrary to use.

ἄγνός, ἡ, ὄν, pure, chaste, holy, epith. of Diana and Proserpine, Od. 5, 123. 11, 386; once ἄγνή ἑορτή, a holy feast, Od. 21, 259; ἄλσος, h. in Merc. 187. Hence adv. ἄγνῶς, Ap. 121.

* ἄγνος, ἡ and ὄ, a kind of willow-tree, the *chaste-tree*, h. Merc. 410.

ἄγνυμι, fut. ἄξω, aor. 1 ἤξα, ep. ἔαξα, aor. 2 pass. ἔαγην, ep. ἄγην (ἄ once ἄ), to break, to break in pieces, with accus. πολλοὶ ἵπποι ἄξαντ' ἕλπον ἄρματ' ἀνάκτων, many horses having broken left behind the chariots of their masters, Il. 16, 371, (ἄξαντε, dual with plur. since the poet thinks of the horses as in spans, see Buttm. § 33. note 8. Kühner II, § 427); ὑλιν, to break or dash down the forest, spoken of a rushing boar, Il. 12, 148. 2) Pass. to be broken, to break, ἔαγη ξίφος, the sword broke, Il. 16, 769. τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν (poet. for ἔαγησαν) ὀξείες ὄγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning to bend, cannot be sustained; and the Scholia explain it: κατεάγησαν, ἐκλάσθησαν. The connection also demands this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἄγνῶς, ὥτος, ὄ, ἡ (γνώμι), unknown, Od. 5, 79.

* ἄγνῶς, adv. from ἄγνός, purely, h. Ap.

ἄγνώσσω = ἄγνοιέω, fr. which is derived the false form ἄγώσασκε, Od. 23, 95.

ἄγνώσασκε, iterative form of the aor. 1 from ἄγνοιέω, Od. 23, 95. The orthography ἄγνώσασκε is false. (See Thiersch Gr. § 210, 22. Rost. Gr. Dial. 50. Kühner Gr. I. § 110, 2.)

ἄγνωστος, ὄν (γνωστός), 1) unrecognized, τιλ, Od. 2, 175. 2) not to be recognized. σ' . . . ἄγνωστον τεύξω πάντεσσι, I will make thee incapable of being known to all (disguise thee), * Od. 13, 191. 397.

ἄγονος, ὄν (γόνος), unborn, Il. 3, 40. †

ἀγοράασθε, see ἀγοράομαι.

ἀγοράομαι, depon. mid. (ἀγορή), aor. ἡγορησάμην, 3 pl. impf. ἡγορόωντο, ep. for ἡγορῶντο, 1) to come to an assembly, to assemble, to deliberate, to hold an assembly, Il. 4, 1. 2) to speak in an assembly, to speak in general, τιλ with any one; often in connection with μετέειπεν, Il. 1, 73.

ἀγορεύω (ἀγορή), fut. εὔσω, aor. 1 ἡγόρευσα, properly to hold an assembly. ἀγορὰς ἀγορεύειν, to deliberate, Il. 2, 787; then, to speak in an assembly, to harangue, ἐν Δαναοῖσι, ἐνὶ Τρώεσσι, Il. 1, 109. 7, 361. 8, 525. 2) Generally, to speak, to announce τί τινι: θεοπροπίας, the will of the gods, Il. 1, 385. ἔπεα πρὸς ἀλλήλους, to speak words one to another, Il. 3, 155. μήτι φόβονδ' ἀγόρευε, advise not to flight, Il. 5, 252. πρῆξεν ἀγορεύειν, to speak of an enterprise, Od. 3, 82.

ἀγορή, ἡ (ἀγείρω), 1) an assembly, especially a popular assembly, in distinction from βουλή an assembly of the princes, Il. 2, 51–53. Od. 3, 127. ἀγορῆν ποιῆσθαι, τίθεσθαι, to hold an assembly, Il. 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λύειν, to dismiss an assembly, Il. 1, 305. Od. 2, 69. 2) the business in an assembly, discourse, deliberation, counsel; espec. in the plur. ἔχειν τιλ ἀγορῶν, to restrain any one from speaking, Il. 2, 275. εἰδώς ἀγορέων, skilled in speaking (debate), Il. 9, 441. 3) the place of holding an assembly, market-place, a certain place in towns where the higher classes sat upon stone seats, Od. 6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent; [it was upon the highest citadel, παρὰ Πριάμοιο θύρῃσιν, Il. 2, 788.] 4) market, the place of sale, Ep. 14, 5.

ἀγορῇθεν, adv. from the assembly, Il. and Od.

ἀγορήδε, adv. to the assembly, Il. and Od.

ἀγορητής, οὗ, ὄ (ἀγορή), an orator, speaker, connected with βουλευφόρος, Il. and Od.

ἀγορητής, ὅς, ἡ (ἀγορή), the talent of speaking, eloquence, Od. 8, 168. †

* ἄγος, σος, τό, Ion. for ἄγος (ἄζω), reverence, awe, pious fear, θεῶν, h. Cer. 479. So read Wolf and Herm. for ἄχος.

ἄγός, οὗ, ὄ (ἄγω), ep. leader, Κρητῶν, * Il. ἄγοστός, ὄ (ἄγνυμι), the palm or hollow of the hand, always ἔλε γαῖαν ἄγοστῶ, he

grasped the earth with his hand, * Il. 11, 425. 13, 508.

ἄγραυλος, ον (αὐλή), dwelling, sleeping, a lying in the fields or country, ποιμένες, Il. 18, 162; βόες, πόριες, cattle, calves living in pastures, Il. 24, 81. Od. 10, 410.

ἄγρει, pl. ἄγρεῖτε, prop. imperat. from ἄγρειω, Æolic for αἰφείω, liter. seize! then like ἄγε, up! on! quick! pl. Od. 20, 149.

ἄγρη, ἡ, the chase, the act of catching; spoken of fishes, Od. 12, 330. 2) what is caught, game, prey, Od. 22, 306.

ἄγριος, η, ον (ἄγρός), in Hom. only once fem. Od. 9, 119; elsewhere of two endings, Il. 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; αἶψ, σὺς: and neut. plur. τὰ ἄγρια, every thing wild, Il. 5, 33. 2) Spoken often of men: wild, rude, fierce, cruel; ἄγριος Κύνκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, Il. 4, 23; θυμός, Il. 9, 629. ἄγρια εἰδέναι, to be cruel.

Ἄγριος, ὁ, son of Porthaon and Euryte in Calydon, brother of Æneus and Alcathous. His sons wrested the royal authority from Æneus and gave it to their father; they were however slain by Diomedes, Il. 14, 117. According to Apd. 1. 8. 6. he was the father of Thersites.

ἄγριόφωνος, ον (φωνή), having a harsh voice, roughly speaking, epith. of the Sinties of Lemnos, Od. 8, 294. †

ἄγρόθεν and ἄγρόθεν, adv. from the country, * Od. 13, 268.

ἄγροιώτης, ον, ὁ, poet. a man from the country, inhabiting the country. ἀνέρες ἄγροιώται, rustic men, Il. 11, 549; βουκόλοι, rural herdsmen, Od. 11, 293.

ἄγρόμενος, see ἀγείρω.

ἄγρόνδε, adv. to the fields, to the country. * Od.

ἄγρονόμος, ον (νέμω), prop. pasturing or dwelling in the country. ἄγρονόμοι νύμφαι, rural nymphs, Od. 6, 106. †

ἄγρός, οὔ, ὁ, cultivated land, a field, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. Il. 23, 832; country, as opposed to town, also a country villa or estate, Od. 24, 205. πολύδενδρος ἄγρός, an estate abounding in trees, Od. 23, 139. ἐπ' ἄγρου, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἄγρότερος, η, ον, poet. for ἄγριος, living in

the fields, wild, as ἡμίονοι, ἔλαφοι, Il. 2, 852. 21, 486. 2) field-loving, the huntress = ἄγραλα, epith. of Diana, Il. 21, 471. (The verse is doubtful.)

ἄγρότης, ον, ὁ (ἄγρός), countryman, an inhabitant of the country, Od. 16, 218. †

ἄγρώσσω (ἄγρη), a form fr. ἄγρειω, to hunt, to catch, ἰχθύς, Od. 5, 53. †

ἄγρωστις, ιος, ἡ (ἄγρός), that which grows in the fields, field-grass, pasturage, Od. 6, 90. †

ἄγνιά, ἡ (ἄγω), once ἄγνιᾶ, Il. 20, 254, a way, a street in towns, Il. 6, 391. b) road, path, σκιάωντο πᾶσαι ἄγνιαι, shaded were all the paths, an image of nightfall, Od. (Hom. has never the nom. sing. see Rost Gr. § 32. p. 86.)

ἄγυρις, ιος, ἡ, Æol. for ἀγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκρῶν, the multitude of the dead, Il. 16, 661. ἐν νηῶν ἀγυρεῖ, among the multitude of ships, Il. 24, 141.

ἄγυρτάζω (ἄγυρτης), to gather, to collect, χρήματα, Od. 19, 284. †

ἄγχεμαχος, ον, (μάχομαι), fighting in close combat, close fighting, epith. of brave warriors who fight with the lance or sword, * Il. 13, 5. 16, 248.

ἄγχι, adv. 1) near, in place; often with a following gen. ἄγχι θαλάσσης, Il. 9, 43; also with gen. preceding Ἐκτορος ἄγχι, Il. 8, 117.

b) With dat. which however is better generally taken as dependent on the verb; ἄγχι παρίστατο ποιμῖνι λαῶν, Il. 5, 570. 6, 405.

2) in time: soon, forthwith. ἄγχι μάλα, very soon, Od. 19, 301; (comp. ἄσπον, superl. ἄγχιστα and ἄγχοτάτω.)

ἄγχιαλος, ον, (ἄλς), also ἄγχιάλη, h. Ap. 32, near the sea, situated on the coast, epith. of a maritime town, Il. 2, 640. 697.

Ἀγχίαλος, ὁ, 1) a Greek, whom Hector slew, Il. 5, 609. 2) father of Mentès, friend of Ulysses and king of the Taphians, Od. 1, 160. 3) a noble Phæacian, Od. 8, 112.

ἄγχιβαθής, ἐς, (βάθος), gen. ἵος, near the abyss, genr. deep; θάλασσα, Od. 5, 413; † [the sea deep near the shore, see Schol. and Passow.]

ἄγχίθεος, ον (θεός), near to the gods, similar to them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, * Od. 5, 35; cf. h. Ven. 201.

ἄγχιμαχητής, οὔ, ὁ = ἀγχεμαχος, who fights in close combat, Il. 2, 604. 8, 173.

ἄγχιμος, *ον* (μολεῖν), prop. *coming near*; only in neut. as adv. of place. ἄγχιμόλον οἱ ἦλθε, he came near to him, Il. 4, 529. εἰς ἄγχιμόλοιο (sc. τόπον) ἰδεῖν, to see from a near point, Il. 24, 352. 2) Of time, *soon*. ἄγχιμόλον μετ' αὐτόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἄγχινοος, *ον* (νόος), prop. *quickly apprehending, intelligent, acute*, Od. 13, 331. †

Ἀγχίσσης, *εω*, ὁ (very similar, fr. ἄγχι and ἴσος, Parilinus Herm.), 1) son of *Carys* and the nymph *Themis*, father of *Aeneas* and king of Dardanus of Ida. Venus loved him and bore *Aeneas* to him, Il. 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodamea as his eldest daughter, Il. 13, 429. 2) father of *Echepolus*, which see.

Ἀγχισιάδης, *ον*, ὁ, son of Anchises = *Aeneas*, Il. 17, 754.

ἄγχιστα, see ἄγχιστος.

ἄγχιστινος, *ίνη*, ἴνον (lengthened fr. ἄγχιστος), *near, crowded together*. ἄγχιστινοὶ ἔπιπτον νεκροί, Il. 17, 361. Od. αἱ ἄγχιστιναι ἐπ' ἀλλήλοισι κίχυνται, Il. 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

ἄγχιστος, *η*, *ον* (superl. from ἄγχι), *the nearest*; in Hom. only neut. sing. ἄγχιστον, *very near*. ὅθι τ' ἄγχιστον πέλεν αὐτῷ, where it was very near to him, Od. 5, 280; [for ὅθι Bothe reads ὅ τι and renders: *et quidquid proximum erat illi.*] Often the neut. ἄγχιστα, with gen. Il. 20, 18; tropically, spoken of a great similarity. ἄγχιστα αὐτῷ εἴοικε, he was remarkably similar to him, Il. 2, 58. Od. 6, 152. ἄγχιστα εἶσκειν τινά τινι, Od. 6, 151.

ἄγχόθι, adv., = ἄγχοῦ, *near*, with gen. ἄγχόθι δειφής, Il. 14, 412. Od. 13, 103.

* ἄγχοτάτω, superl. of ἄγχοῦ, *very near*; with gen. h. Apol. 18.

ἄγχοῦ, adv. (prop. gen. from the obsolete ἄγχος), *near*. ἄγχοῦ ἵστασθαι, to approach, Il. 2, 172. 2) With gen. ἄγχοῦ δὲ ξύμβλητο πυλάων νεκρὸν ἄγοντι, near the gates they met, etc. Il. 24, 709. Od. 6, 5.

ἄγχω, to *choke, to strangle*; with accus. ἄγχε μιν ἱμάς ὑπὸ δειφῆν, the thong under the neck choked him, Il. 3, 371. †

ἄγω, fut. ἄξω, aor. 2 ἤγαγον, aor. 2 mid. ἤγαγόμην, ep. ἀγαγόμην (rarely aor. 1 ἤξα, part. ἄξας, Batr. 115. 119. ep. imper. aor. 2

ἄξετε and inf. ἄξέμεν, Il. 24, 663; aor. 1 mid. ἤξάμην, Il. 8, 505. 545; ἄξασθε, ἄξαντο),

I) Primary meaning, *to lead, to convey, to carry*; spoken for the most part of things living (as φέρειν, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, *to lead, to carry away, to bring*; according to the accompanying prep. and adv. with the accus., also τινά τινι, to conduct any one to any one, Od. 14, 386; also in a chariot, ἦγον (ἵπποι) Μαχάονα, Il. 11, 598; also of brutes: βοῦν, to bring or convey an animal of the bovine genus, and ἑκατόμβην, a hecatomb (because it consisted of cattle), Il. 1, 99. Especially a) Spoken of carrying away by violence, τέκνα, γυναῖκας, Il. 9, 594; also τινὰ ἐν νήεσσιν, Il. 4, 239. b) More rarely of inanimate things, οἶνον (by ship), Il. 7, 467; ὅσπερ οἶκαδε, Il. 7, 335; λαίλαπα, to bring a tempest, Il. 4, 278; φόρτον, Od. 14, 296. c) Trop. κλέος τινὸς ἄγειν, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τινί, to occasion grief to any one, Batr. 49. 2) *to lead, to conduct*; spoken of the commander: λαόν, Il. 10, 79; λόχον, to lay an ambush, Il. 4, 392. Od. 14, 469; of gods: τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοςδε, Fate led him to death, Il. 13, 602. ἄγε νεῖκος Ἀθήνη, Minerva led the battle, Il. 11, 721; also absolute, κῆρες ἄγον μέλανος θανάτοιο, the Fates of black death led, Il. 2, 834. 11, 332. 3) Trop. πολλῆσιν μ' ἄτησι παρέχ νόον ἤγαγεν Ἑκτωρ, Hector led me foolishly into great misfortune, Il. 10, 391. So Heyne. Others (Köppen) construe, νόον παρεξήγαγε, and take the dative, as dat. of the means: by forceful delusion Hector misled my mind, Il. 10, 391. The part. ἄγων often stands with verbs of motion. στήσε δ' ἄγων, Il. 2, 558. ἔβαν ἄγοντες, Il. 1, 391. II) Mid. *to lead, carry, or take away for oneself*; with accus. λαόν ὑπὸ τείχος, the people to the wall, Il. 4, 407; γυναῖκα οἶκαδε, Il. 3, 93; trop. διὰ στομά τι, to carry any thing in the mouth, Il. 14, 91. 2) *to conduct home*; γυναῖκα πρὸς δώματα, to conduct a wife home, Il. 16, 189; without δώματα, Od. 14, 211; to marry a wife, Il. 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bridemen, Od. 8, 28.

ἄγών, ὄνος, ὁ (ἄγω), 1) *assembly, place of assembly, place of collection*, a) the assembly, the circle of spectators, Il. 24, 1.

θεῖος ἄγων, assembly of the gods, Il. 19, 376; where it may also mean the place of assembling, as αἶτε μοι εὐχόμεναι θεῖον δύσονται ἄγωνα, who supplicating for me go into the divine assembly, or (according to V.) into the sacred place, Il. 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.)
b) place of collection, station; νεῶν, of the ships, Il. 15, 428. 2) the place of combat in public games, both for the combatants and spectators, Il. 23, 258. 448. 685. Od. 8, 200.

ἀδαημονίη, ἡ, (δαήμων), ignorance, inexperience, Od. 24, 244. † [For the reading ἀδαημοσύνη, see Bothe in loc. and Buttm. Lexil. II. p. 136.]

ἀδαήμων, ον, gen. ονος, poet. (δαήμων), ignorant, inexperienced; with gen. μάχης, Il. πληγῶν, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, ον (δακρύω), without tears, tearless, not weeping, Il. 1, 415. Od. 24, 61; ὅσσε, Od. 4, 186.

Ἀδάμας, αἰτος, ὁ (= ἀδάμαστος), son of the Trojan Aias, killed by Meriones, Il. 12, 140.

ἀδάμαστος, ον, (δαμάω), unconquerable, inflexible, unyielding; epith. of Pluto, Il. 9, 158. †

ἀδδεής, ἐς, poet. for ἀδειής, fearless, always πῦρον ἀδδεής, Il. 8, 423.

ἀδδηκώς, poet. for ἀδηκώς, see ἀδῶ.

ἄδδην, poet. for ἄδην.

ἀδειής, ἐς, poet. ἀδειής and ἀδδεής (δέος), fearless, bold, insolent, impudent, ἀδειής, Il. 7, 117; πῦρον ἀδδεής, a term of reproach, Il. 8, 423. Od. 19, 91.

ἀδελφειός and ἀδελφεός, ὁ, ep. for ἀδελφός (δελφύς), brother, ἀδελφειός, Il. 5, 21. 6, 61.

ἀδευκής, ἐς, gen. ἐος, ep. (δεῦκος), prop. not sweet, bitter, sour; metaph. φῆμις, disagreeable prating, Od. 6, 273. [Amaram samam, malum rumore; so Barnes and Bothe.] ὄλεθρος, πότμος, Od. 4, 489. 10, 245. * Od.

ἀδέψητος, ον (δεψέω), undressed, βοήη, * Od. 20, 2. 142.

ἈΔΕΩ, pres. obsolete; only the optat. aor. ἀδδήσειε, and part. perf. ἀδδηκότες ep. also ἀδήσειε and ἀδηκότες (from ἄδην), to be satiated, to be disgusted. μὴ ξείνος δειπνῶ ἀδδῆσειεν, that the stranger might not be disgusted (incommoded) at his meal, Od. 1,

134; twice, καμάτω ἀδδηκότες ἡδὲ καὶ ὕπνῳ, incommoded by labor and sleep, Il. 10, 98. Od. 12, 281. καμάτω ἀδδηκότες αἰνῶ, fatigued with severe labor, Il. 10, 312. 399. The Schol. in part derive it from ἄδος, (ἄ) and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. II. p. 127, α is long in itself and the doubling not necessary. [The latter incorrect, see Jahrbuch. von Jahn and Klotz, März 1843, p. 247.]

ἄδην, poet. ἄδδην, adv., prop. accus. of an old subst. ἄδη, sufficiently, enough, to satiety, as ἔδμεναι, Il. 5, 203. 2) Metaph. with gen. οἱ μιν ἄδην ἐλόωσι πολεμοῖο, who shall pursue him to satiety in war (reduce him to fatigue), Il. 13, 315; cf. 19, 423. ἀλλ' ἔτι μιν φημι ἄδην ἐλάαν κακότητος, I think I will yet reduce him to a satiety in wretchedness, Od. 5, 290. The gen. is correctly explained as a gen. of place; (Buttm. Lexil. I. p. 205, rejects the orthography ἄδδην.)

ἀδήριτος, ον (δηρίω), uncontested, unfought. ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπειρητος πόνος ἔσται, οὐδέ τ' ἀδήριτος, ἢ τ' ἀλκῆς, ἢ τε φόβοιο, but this labor (battle) shall no longer be unattempted, and unfought, be it a work of victory or flight, Il. 17, 42. † (The gen. accord. to Eustath. and Schol. A. depends upon ἀπειρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἐξῆς ἀπειρητος πόνος ἔσται ἢ τ' ἀλκῆς ἢ τε φόβοιο, οἷον πειρασόμεθα ἦτοι ἀνδρείας ἢ φυγῆς. Heyne and Köppen incorrectly construe: πόνος ἀλκῆς ἢ τε φόβοιο, the contest of force or flight.)

* ἀδίκως, adv. (from ἄδικος), unjustly, unrighteously, h. Merc. 316.

* ἀδικέω (ἄδικος), fut. ἥσω, to do wrong, to insult, h. Cer. 367; part. ἀδικήσας.

ἄδινός, ἡ, ὄν, poet. (ἄδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, Od. 1, 92. 4, 320; of bees, Il. 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed with entrails or thick flesh, Il. 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, Il. 18, 316; ὄψ, h. Cer. 67; Σεργῆτες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινὸν στοναχῆσαι, to groan aloud, Il. 18, 124. ἀδινὰ κλαίειν, to weep passionately or

aloud, Il. 24, 510. Comp. ἄδινώτερον κλαλεῖν, Od. 16, 216.

ἄδινῶς, adv. *strongly, heavily, deeply*; ἀνενείκασθαι, he sighed deeply, Il. 19, 314. †

ἄδμής, ἥτος, ὁ, ἡ, poet. (δαμάω), 1) *unbroken, untamed*; spoken of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) *single, unmarried*, παρθένος, Od. 6, 109. 228. * Od.

* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἄδμητος, η, ον = ἄδμής no. 1, *untamed*, βοῦς, Il. 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

Ἀδμητος, ὁ, son of Pheres, king of Pheræ in Thessalia, husband of Alcestis, father of Eumelus, Il. 2, 713.

ἄδον, see ἀνδάνω.

ἄδος, εος, τό (ἄδην), *satiety, aversion, disgust*. ἄδος τέ μιν ἔκετο θυμόν, aversion (fatigue) came upon his soul, Il. 11, 88. †

* ἄδοτος, ον (δίδωμι), *ungifted*, h. in Merc. 573.

Ἀδρήστεια, ἡ, *Adrastea*, a city in Mysia on the Propontis, named from its founder Adrastus. Later the region round the town was called τὸ τῆς Ἀδραστειᾶς πεδῖον, Il. 2, 828.

Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from α and διδράσκω not to be escaped), a noble handmaid of Helen, Od. 4, 123.

Ἀδρηστινή, ἡ, daughter of Adrastus = *Ægialea*, Il. 5, 412.

Ἀδρηστος, ὁ, Ion. for Ἀδραστος, *Adrastus*, 1) son of *Talaus* king of Argos, father of Argea, Hippodamea, Deipyle, and Ægia-leus. Driven from this city by Amphiarus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, Il. 2, 572. 14, 121. [He also received the exiled Tydeus and gave him a daughter in marriage, Il. 14, 121.] 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, Il. 2, 830; [slain with his brother by Diomedes, Il. 11, 328 seq.] [3) a *Trojan*] conquered by Menelaus in battle, who was about to spare his life to his prayer, but Agamemnon killed him, Il. 6, 37 seq. 4) a Trojan slain by Patroclus, Il. 16, 694.

ἀδροτής, ἥτος, ἡ, perfect maturity, the

perfection of the adult body, physical strength, manly vigor; connected with ἥβη, * Il. 16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτήτα Wolf has with justice rejected.)

ἄδυτος, ον (δύω), adj. *unapproachable*, that may not be entered; hence as subst. τὸ ἄδυτον, and in h. Merc. 247, also ὁ ἄδυτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and genr. the holy place, temple, Il. 5, 448. 512.

* ἄδω, Att. for αἰδω; hence fut. ἄσομαι, h. 5. 2.

* ἀδώρητος, ον (δωρέομαι), *ungifted*, h. Merc. 168.

ἀεθλεύω, ep. and Ion. for ἀθλεύω (ἄθλος), only pres., to commence a contest, to contend, to combat, Il. 4, 389; ἐπὶ τινι, in honor of some one, Il. 23, 274. 2) to labor, to suffer, to endure; πρὸ ἀνακτος ἀμειλίχου, laboring for a cruel master, or in the view of, etc. Il. 24, 734. In the last signif. Homer generally uses ἀθλεύω, q. v. [* Il.]

ἀέθλιον, τό, ep. for ἄθλιον (ἄθλος), 1) a prize. ἀέθλια ποσσὶ ἀρέσθαι, to bear away the prizes in the race, Il. 9, 124. 266. ἀέθλια ἀνελίσθαι, Il. 23, 823; also ἀνελεῖν, Il. 23, 736. 2) = ἄεθλος, contest, combat, Od. 24, 160. 3) the armor of combat, weapons, Od. 21, 62; (only in the ep. form.)

ἄεθλον, το, ep. and Ion. for ἄθλον, 1) a prize, reward of a combat, Il. 22, 163; plur. Il. 23, 259; to go for the prizes, to be sent to the race, Il. 11, 700; genr. a reward, present, Il. 23, 620. 2) In the plur. = ἄεθλος, a combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

ἄεθλος, ὁ, ep. and Ion. for ἄθλος, 1) a contest, combat, Il. 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labor, want. μογεῖν ἀέθλους, to endure troubles, Od. 4, 170. (Hom. uses only the ep. form, save ἄθλος, Od. 8, 160.)

ἀεθλοφόρος, ον, ep. and Ion. for ἄθλοφόρος (φέρω), prize-bringing, victorious; ἵπποι, Il. 9, 124. The ep. form only in Il. 22, 22. 162. [* Il.]

ἄει, adv. Ion. and poet. αἰεὶ and αἰέν, always, continually, for ever, ever. Θεοὶ αἰέν ἔοντες, the eternal gods, Il. 1, 290. It stands often for emphasis' sake with other words of equivalent import, as ἀσκέλες αἰεὶ, etc. The com. form occurs but seldom in

Hom. Il. 12, 211; in other cases always αἰεί, and αἰέν when a short ultimate is required; hence Od. 1, 341 must read αἰέν; [as also Il. 1, 520;] see Herm. h. Ven. 202.

ἀείδω, ep. and Ion. for ᾄδω, fut. αἰέσομαι, Att. ᾄσομαι, Il. 5, 2. 1) Intrans. *to sing*, absol. Il. 2, 598; *τινί*, to any one, Od. 1, 325; *παρά τινι*, before any one, Od. 1, 154. b) Spoken of birds, Od. 19, 519; of the bow-string, *to twang*, Od. 21, 411. 2) Trans. *to celebrate, to sing*, μῆνιν, Il. 1, 1; κλέα ἀνδρῶν, Il. 9, 189; παιήονα, Il. 1, 473. Mid. as dep. *to celebrate in song, to hymn*, Ἡφαιστον, h. 17, 1. 20, 1; [α prop. short, but long in the beginning of a verse, etc. in a quadrisyllabic form at its close.] Herm. reads αἰέσσο as ep. imperat. aor. 2, for αἰέδσο, in h. 17, 1. Buttm. ausführ. Sprachl. § 96. Anm. 10. rejects the form αἰέδσο also in h. 20. 1.

ἀεικείη, poet. for αἰκία (εἰκός), *abuse, insult, indignity, outrage*, Il. 24, 19; plur. ἀεικείας φαίνειν, to exhibit insolence, Od. 20, 309.

ἀεικέλιος, η, ον, also ος, ον, poet. for αἰκέλιος (εἰκός), 1) *unseemly, improper, unjust, shameful, contemptible*; ἀλαωτὺς, Od. 9, 503; ἄλγος, horrible pain, Od. 14, 32; στρατός, a contemptible, i. e. small troop, Il. 14, 82. 2) In reference to external form, *mean, ugly, disgusting*, Od. 6, 142; πῆρη, δῖφρος, Od. 17, 357. 20, 259; = ἀεικής, q. v.

ἀεικελίως, adv. poet. for αἰκελίως, *unseemly, disgracefully, horribly*. * Od. 8, 231. 16, 109.

ἀεικής, ἑς, gen. ἑός, poet. for αἰκής = ἀεικέλιος, *unseemly, shameful, contemptible*; νόος, Od. 20, 366; λοιγός, πότμος, cruel suffering, end, Il. 1, 341; ἔργον, an unseemly deed; often in the plur. μισθός, pitiful wages, Il. 12, 435. The neut. with the inf. οὐ οἱ ἀεικές—τεθνάμεν, it is not disgraceful for him to die defending his country, Il. 15, 496; and absolute, ἀεικέα μερμηρίζειν, to meditate mischief, Od. 4, 533. 2) Spoken of external form, *ugly, disgusting*, πῆρη, Od. 13, 437. The neut. plur. as adv. ἀεικέα ἔσσο, thou wert shamefully clad, Od. 16, 199.

ἀεικίζω, poet. for αἰκίζω (ἀεικής), fut. ἀεικίσω, ep. and att. ἀεικιῶ, aor. 1 ἀείκισα, poet. ἀείκισσα, aor. mid. ἀεικισάμην, aor. 1 pass. ἀεικίσθην, *to treat unbecomingly, to abuse, to insult or dishonor*; with accus. νεκρόν, a dead body, by leaving it unburied, or in any other way, Il. 16, 545. 22, 256; ξεινον,

to treat a stranger improperly, Od. 18, 222. 2) Mid. = act. Il. 16, 559. 22, 404.

ἀειράσας, see ἀείρω.

ἀείρω, poet. for αἶρω, aor. ἤειρα and ep. ἄειρα, aor. mid. ἀειράμην and ἠράμην (ἤρατο, ἠράμεθα), aor. 2 ἀρόμην, subj. ἄρωμαι, optat. ἀροίμην, inf. ἀρέσθαι, aor. 1 pass. ἀέρθην, ep. for ἤρθην, poet. 3 pl. ἀέρθεν for ἀέρθησαν, ἀερθείς, and ἀρθείς, 3 sing. plupf. pass. ἄωρτο, ep. form ἤρεθόνται. I) Active, 1) *to lift up, to elevate, to raise aloft*; with an accus. λίαν, a stone, Il. 7, 268; ἔγχος ἄντα τινός, to raise a spear against any one, Il. 8, 424; also with ὑψόσε, to lift high, Il. 10, 465; hence aor. pass. to be lifted, κῆρες πρὸς οὐρανὸν ἀερθεν, Il. 8, 74. ἀερθείς δίνειον, being elevated I whirled, (said of Ulysses when boring out the eye of Polyphemos); spoken of the eagle: ἐς αἰθέρα ἀέρθη, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. μάχαιρα ἄωρτο, the knife hung, Il. 3, 272. 3) to lift, i. e. *to take up, to bring*, δέπας, οἶνον τινί, Il. 6, 264. 3) to lift, i. e. *to take away, to carry away*, σίτον ἐκ κανέου, Od. 17, 335; νεκρὸν ὑπὲκ Τρώων, Il. 17, 589; ἐκ βελίων, Il. 16, 678; spoken of ships: ἄχθος, to bear away a cargo, Od. 3, 312. II) Mid. 1) *to rise, to raise oneself*; spoken of running horses: ὑψόσ' ἀειρέσθην, Il. 23, 501; of a ship: πρύμνη ἀείρετο, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. *to bear away, to take, to receive, to obtain*, πέπλον, ἔλκος; ἀέθλια πόσσιν, to win prizes in the race, Il. 9, 124; so κῦδος, κλέος, νίκη; and strengthened, οἱ αὐτῷ κῦδος, to acquire glory for himself, Il. 10, 307. The dat. expresses, *for another* (his advantage or disadvantage), Od. 1, 240; but also ἡ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο, truly, thou wouldst acquire with them very great glory, Il. 9, 303; [cf. Il. 4, 95]; as ἐνὶ Τρώεσσι, Il. 16, 84; πρὸς Δαναῶν, Il. 16, 84. 3) *to take upon oneself, to bear*, τί, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (ἀέκων), *acting reluctantly, constrained, forced*, often strengthened by πολλά, Il. 6, 458. Od. 13, 277. (Only particip.)

ἀεκήλιος, ον, ep. for ἀεικέλιος. ἀεκήλια ἔργα, unseemly deeds, Il. 18, 77. †

ἀέκητι, adv. (ἀέκων), *in spite of, against the will of*; often with the gen. Ἀργείων ἀέκητι, against the will of the Greeks, Il. 11, 666. Θεῶν ἀέκητι, in spite of the gods, Il. 12, 8. Od. 8, 663.

ἄεκων, οὔσα, ον (ἔκων), ep. for ἄκων, *not willing, reluctant, against one's will*, without design. ἄεκοντος ἐμεῖο, *against my will*, Il. 1, 301. σε βίη ἄεκοντος ἀπήνυρα νῆα, *he took the ship from thee by force, against thy will*, Od. 4, 646; see ἀπαιράω. The other form occurs only in, οὐκ ἄκοντε πετέσθην viz. ἵπκω, *not reluctant flew the steeds*, Il. 5, 366, and often.

ἄελλα, ἡ (ἔλλω, εἴλω), *a tempest, whirlwind, hurricane*, when several winds meet; often in the plur. χειμῆριαι ἄελλαι, *winter storms*, Il. 2, 293. ἄελλαι παντοίων ἀνέμων, *tempests of all the winds*, Od. 5, 292. 304; and in comparison: he battled ἴσος αἴλλη, *like the hurricane*, Il. 12, 40.

ἄελλῆς, ἐς (ἄελλα), *excited by the storm, tempest-driven, impetuous*, κονίσσαλος, Il. 3, 13. † (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly ἄελλῆς for ἄελλῆεις, like τιμῆς.)

ἄελλόπους, οδος, ὁ, ἡ, ep. ἄελλόπος (πούς), *storm-footed, rapid as the wind*, epith. of Iris, only in the ep. form, * Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[ἄελπίς, a reading of Od. 5, 508; † defended by Lobeck, Phryn. p. 570; see ἀελπίτης.]

ἄελπτίω (ἄελπιος), *not to hope, to despair*, ἀελπίοντες, Il. 7, 310; † which must be read with the Synizesis (before Wolf falsely written αἰλποντες; Eustath. read ἀελπίοντες, which according to Lobeck on Phrynicius, p. 575, is correct.)

ἄελπτῆς, ἐς (ἔλπομαι), gen. ἴος, *unhoped, unexpected*, Od. 5, 408. † [Before Wolf, αἰλπία, which is adopted by Bothe, c. Jarhbüch. von Jahn and Klotz, März 1843, p. 248.]

* ἄελπιος, ον (ἔλπομαι), *unhoped, unexpected*, h. Ap. 91.

ἄενάων, οὔσα, ον (αἶ, νάω), *ever-flowing*. ἀενάοντο ὕδατα, *perennial waters*, Od. 13, 109; † (the first α long.)

ἄεζω, orig. form, later contr. αὔζω, Epig. 13, 3; prop. ἄFῆζω with the digamma; only in the pres. and imperf. without augment. I) Act. 1) *to increase, to nourish, to bring up, to augment*; οἶνον, *to cause wine to grow (the rain)*, Od. 9, 111; κράτος, μένος, θυμόν, *to augment power, courage*, Il. 12, 214; πένθος ἐνὶ στήθεσσι, *to nourish grief in the heart*, Il. 7, 139; νίον, *to rear a son*, Od. 13, 360. Spoken of the gods: ἔργον, *to bless the work, to give the work success*, Od. 15,

372. II) Mid. *to increase, to grow, to grow up*; Τηλέμαχος αἴετο, *Telemachus grew up*, Od. 22, 426. h. Merc. 408. κύμα αἴετο, *the wave arose*, Od. 10, 93. χόλος ἐν στήθεσσι αἴεσται, *anger waxes in the breast*, Il. 18, 110. Metaph. ἡμαρ αἴεσται, *the day waxes*, spoken of its progress till noon, Il. 8, 66. Od. 9, 56.

ἀεργίη, ἡ (ἀεργός), *inactivity, idleness*, only Od. 24, 251. †

ἀεργός, ον, contr. ἀργός (ἔργον), *inactive, lazy, idle*. The antithesis of πολλὰ ἔργος, Il. 9, 320. Od. 19, 27.

ἀερέσθωμαι, see ἡερέσθωμαι.

ἀερεθείς, see αἰέρω.

ἀερεθεν, see αἰέρω.

ἀερεσίπους, ὁ, ἡ, gen. οδος, contr. ἀρεσίπους, h. Ven. 212; (πούς), [in Hom. only plur.], *foot-raising, high-stepping*, epith. of ἵπποι, * Il. 3, 327.

ἄεσα and ἄσα (αἴσαμεν, ἄσαμεν, ἄεσαν), infin. αἴσαι, aor. 1, from an obsolete theme ἄΕΩ, related to ἄημι, properly *to respire, to exhale the breath in sleep, to sleep*, Od. 3, 490; νύκτας, Od. 19, 342; (the first ἄ but by augment ἄ.) * Od.

ἀσειφροσύνη, ἡ, ep. (ἀσειφρων), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἀσειφρων, ον, gen. ονος (αἴω, φρήν), *disordered in mind, silly, thoughtless, simple*. The antithesis is ἔμπεδος, Il. 20, 183; θυμός, Od. 21, 303; (prop. for ἀασίφρων. Buttm. Lexil. I. p. 224.)

ἄΕΩ, see ἄεσα.

ἄζαλέος, η, ον (ἄζω), poet. *dried, dry, arid*, δρυς, Il. 11, 494; ὕλη, *dry wood*, Od. 9, 224. ἄζαλέη βῶς, *dried bull's hide*, i. e. a shield prepared of bull's hide, Il. 7, 239; ὄρος, *a dry mountain*, i. e. upon which there is much dry, Il. 20, 491.

* ἄζάνω, poet. for ἀζαίνω, *to dry up*; mid. *to wither*, ἀζάνεται δένδρεα, h. in Ven. 271.

* Ἀζανίς, ἴδος, ἡ, *Azanian*, ἡ—κούρη, the Azanian maiden = *Coronis*, mother of ἌEsculapius by Apollo, because her lover originated in Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the ep. and Ion. form is Ἀζηνίς; hence Herm. substitutes Ἀτλαντίδα for the common lection Ἀζαντίδα; the explanation is however obscure. See Herm. and Franke in loc.

Ἀζειδης, αο, ὁ, son of Azeus = *Actor*, Il. 2, 513.

Ἀζεός, ἴως, ὁ, son of Clymenus, brother

of Erginus, Stratius, and father of Actor, Pausan. 9. 37. 2.

ἄζη, ἡ (ἄζω), prop. *dryness, aridity*; then soil contracted by dryness, σάκος πεπαλαγμένον ἄζη, a shield discolored by dirt, Od. 22, 184. †

ἄζηχης, ἑς, gen. ἑος, *continual, unceasing, incessant*, ὀδύνη, Il. 15, 25; ὀδυμαγδός, Il. 17, 741. The neut. ἄζηχες as adv. *unceasingly*, μεμακύναι, Il. 4, 435; φαγεῖν, Od. 18, 3. (The Gram. derive it from ἄ and διέχω, so that ἄζηχης stands for ἀδιέχης by a change of δ into ζ; accord. to Rost, prop. dry, hard, from ἄζα.)

ἄζομαι, mid. (act. ἄζω, Hes. op.), *to dry, to wither*. αἰγυρος ἄζομένη κεῖται, the poplar lies withered, Il. 4, 487. †

ἄζομαι, poet. depon. only pres. and imperf. 1) *to stand in awe of* any one, with an accus. partic. of gods and venerable personages, *to reverence, venerate, honor* any one, Ἀπόλλωνα, Il. 1, 21; μητέρα, Od. 17, 401. 2) Intrans. *to fear, to dread*, with an infin. ἄζετο Διὶ λείβειν οἶνον, he feared to offer wine to Jupiter, Il. 6, 266; and with μή: ἄζετο μή Νυκτὶ ἀποθύμια ἔρδοι, he dreaded to do any thing disagreeable to Night, Il. 14, 261.

Ἀηδών, ὄνος, ἡ (prop. ep. for αἰδών, the songstress, the nightingale), *Aëdon*, daughter of Pandareus, wife of Zethus king of Thebes, mother of Itylus. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Jupiter, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Colophon, cf. Anton. Lib. 11.

* ἀήθεια, ἡ (ἡθος), *uncommonness, strangeness, that which is uncommon*, Batr. 72.

ἀηθέσσω, poet. for ἀηθέω (ἀηθής), *to be unaccustomed*, with gen., spoken of horses: ἀηθέσσαν ἔτι νεκρῶν, they were as yet unaccustomed to the dead, Il. 10, 493. †

ἄημι, ep. (ἄεω), infin. ἀῆναι, poet. ἀήμεναι, part. αἶς, imperf. 3 sing. ἄη, part. pass. ἀήμενος, imperf. mid. ἄητο (retaining always the η), *to breathe, to blow, to storm*; spoken of wind: Θρήκηθεν ἄητον, Il. 9, 5. ἄη Ζέφυρος, Od. 14, 458. Pres. part. λέων ὑόμενος καὶ ἀήμενος, a lion which goes through rain and wind, Od. 6, 31. II) Mid. only in a trop. signif. δίκαια δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, in

two different ways raged the heart in their breast, i. e. they were irresolute, [or, they were discordant; so Bothe, "the heart in their bosom breathed discord;" and Cowper, "each breathing discord,"] Il. 21, 386; but also: περὶ τ' ἀμφὶ τε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἄηρ, ἡέρος, Ion. and ep. for αἶρος, ἡ, *the lower, thick air*, in distinction from the pure upper air, αἰθήρ, the atmosphere, Il. 14, 288. 2) *vapor, fog, clouds, mist*, by which any thing is hidden from the view. ἐκάλυψε ἡέρα πολλῇ, Il. 3, 381. 8, 50; and περὶ δ' ἡέρα πούλιν ἔχευεν, she poured much mist around, Il. 5, 776. 3) *obscurity, darkness*, Il. 5, 864. Od. 8, 562.

ἀήσυλος, ον, poet. for αἰσυλος. ἀήσυλα ἔργα, impious deeds, Il. 5, 876. †

ἀήτης, ου, ὁ (ἄημι), *a blowing, a blast*, spoken of vehement wind, often in connection with ἀνέμοιο, ἀνέμων, Il. 15, 626; also plur. ἄηται ἀργαλείων ἀνέμων, blasts of dreadful winds, Il. 14, 254. Od. 4, 567. b) Absol. for ἄνεμος, Od. 9, 139.

ἄητος, ον, poet. (ἄημι), *roaring, stormy, boisterous*. θάρσος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, Il. 21, 395. † (The derivation from ἄημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκόρεστος from ἄλ to satiate, or μέγιστος, have less weight; the last is approved by Buttm. Lex. I. p. 236. He regards it as identical with αἶητος, and from its supposed relationship to αἰνός, gives it the idea, *prodigious, astonishing*.)

ἀθάνατος, ον, also ος, η, ον, Il. 10, 404. (θάνατος and ἄ), 1) *immortal*, spoken particularly of the gods, who alone are called ἀθάνατοι, Il. 4, 394; also of that which belongs to the gods, *eternal, imperishable*, αἰγίς, Il. 2, 447; δόμοι, Od. 4, 79. 2) *endless, enduring*, in reference to men; κακόν, Od. 12, 118.

ἄθανπτος, ον (θάπτω), *unburied*, Il. 22, 386. Od. 11, 54.

ἀθεεῖ, adv., poet. (θεός), *without God, without the divine ordinance*, Od. 18, 352. †

ἀθέμιστος, ον (θέμις), *lawless, unjust, impious*, Od. 18, 141; spoken of the Cyclops Polyphemus: ἀθεμίστια εἰδέναι, to be versed in impiety, Od. 9, 189. 428. * Od.

ἀθέμιτος, *ον* (θέμις), prop. knowing no laws or civil institutions, *lawless, uncivilized*; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; genr. *unrighteous, unjust*, Il. 9, 63. Od. 17, 363.

ἀθερίζω, only pres. and imperf. *to slight, to despise, to disclaim*; with accus. Il. 1, 261; connected with ἀναινομαι, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. ἀθήρ, έρος, chaff.)

ἀθέσφατος, *ον* (θέσφατος), prop. not to be expressed even by a god, *ineffable, immeasurable, unspeakably great*; θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὄμβρος, immense rain, Il. 3, 4; νύξ, endless night, Od. 11, 372. 15, 392.

Ἀθῆναι, αἱ, ep. also ἡ Ἀθήνη, Od. 7, 80; *Athenæ*, capital of Attica, originally only a fortress established by Cecrops and called *Κεκροπία*; afterwards enlarged by Theseus and called by the name of its tutelary goddess Athenæ, Il. 2, 546. h. Ap. 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναῖος, ὁ, an Athenian, Il. 2, 546.

Ἀθήνη, ἡ, ep. also Ἀθηναίη, *Minerva*, daughter of Jupiter, according to Hom. without mother; he calls her *Τριτογένεια*, q. v.; according to a later fable, sprung from the head of Jupiter, h. in Ap. 308; in Min. κή, 5; (hence Ἀθήνη, according to Herm. *Nelacta, the unsuckled.*) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) *the tutelary divinity of cities at peace*; every thing which gives prosperity to cities is her work; she therefore equally with Vulcan presides over every art, Od. 23, 160; and especially over female labors, Od. 2, 116. 6, 233. 2) *she also protects cities in war against external foes*; hence fortresses and walls are under her protection, and she is called *ἐρυσίπολις, Ἀλαχομενήϊς*. Thus she becomes also *the goddess of war*, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called *ληϊτις, ἀγέλεια, λαοσόος*, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, Il. 5, 333. 637. 21, 406. Hence also she is called *Παλλάς, the spear-brandisher*, and Hom. often writes *Παλλάς, Ἀθηναίη, or Ἀθήνη*, Il. 1, 200. 4, 78.

Ἀθηρηλοιγός, ὁ (ἀθήρ, λοιγός), ep. for ἀθερηλοιγός, *the destroyer of corn-beards*; Tiresias so calls the *winnowing-shovel*, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, * Od. 11, 128. 23, 275.

ἀθλέω (ἄθλος), aor. 1 ἄθλησα, prop. = ἀθλεύω, *to combat for a prize*; genr. *to toil, to endure, to suffer*; only used in particip. aor. ἀθλήσαντε πολίσσαμεν, which we built with much labor, Il. 7, 453. 15, 30.

ἀθλητήρ, ἦρος, ὁ (ἀθλέω), ep. for ἀθλητής, *a combatant, a prize-fighter*, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, *a contest, a prize-combat*, Od. 8, 160. †

ἀθλοφόρος, *ον*, com. form for ep. ἀεθλοφόρος, q. v.

Ἀθόως, ep. for Ἀθως, q. v.

ἀθρέω, ep. and Ion. for ἀθρέω, aor. ἤθρησα, *to regard with fixed look, to see, to look*, Od. 12, 232; εἰς τι, Il. 10, 11; and with accus. τινά, *to behold, to observe any one*, Il. 12, 391.

ἄθροος, ὅη, ὄν, *collected, multitudinous, together, crowded*. ἄθροοι ἴομεν, let us go together, Il. 2, 439; also strengthened by πᾶς: ἄθροοι ἦλθον ἅπαντες, they came all together, Od. 3, 34. ἄθροα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. Il. 22, 271. Hom. has only the plur.

ἄθυμος, *ον* (θυμός), *spiritless, dejected*, Od. 10, 463. †

ἄθυρμα, ατος, τό (ἀθύρω), *play, amusement, a plaything, a toy*, Od. 18, 323. ποιεῖν ἄθύρματα, *to make playthings* [to build plaything-walls, Cowp.]; spoken of a boy making sand-heaps, Il. 15, 363; genr. *sport, amusement*, spoken of the lyre, h. Merc. 32; *trinket, ornament*, Od. 15, 415. 18, 323.

ἀθύρω, only pres. *to play, to amuse oneself*; spoken of children, Il. 15, 364; like *ludere*, spoken of a song, h. 18, 15; with accus. λαῖφος ἀθύρων, *playing with the covering*, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἀθως, ω, ὁ, ep. Ἀθόως, ὅω, a very high mountain, or rather point of the promontory *Acte*, on the southwest coast of the Strymonic gulf, now *Monte Santo*, or *Agios Oros*, Il. 14, 229. h. Ap. 33.

αἶ, conjunct. Æol. and ep. for εἰ, always in connection with κί, αἶ κε and αἶ κεν, for the Att. *εἰάν*, *if, in case, if perchance, if perhaps*. It stands 1) In the protasis of conditional

sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case*. αἴ κέν μοι—Ἀθήνη κῦδος ὀρέξῃ ἀμφοτέρω κτείνειν, κ. τ. λ., *if perchance Minerva should accord me the glory*, etc., Il. 5, 260; so likewise Il. 11, 797. Od. 8, 496. 12, 53. b) With the *optative*, more rarely and for the most part in dependent discourse: ἦνός γε Πρίαμος—εἰπεῖν, αἴ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, *if perchance it might be agreeable to you*, Il. 7, 387. In other places Hermann and Thiersch read instead of the optat. the subjunct., as Il. 5, 279. 24, 687, and Od. 13, 339; αἴθρ for αἴ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *whether perchance, if perhaps*. ὅφρα ἴδῃ, αἴ κ' ὕμμι ἐπέσχη χεῖρα Κρονίων, *whether Jupiter perchance may protect you with his hand*, Il. 4, 249. 1, 207. Often before αἴ κε is some such word as σκοπῶν, πειρώμενος, to be supplied, ὅτρυνέω ἀνστήμεναι (πειρώμενος), αἴ κ' ἐθέλῃσιν ἐλθεῖν, Il. 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a *wish*, (where for emphasis' sake it is always written αἴ,) it never stands alone, but always in connection with γάρ and γάρ δὲ, *if but, would that*, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἴ γάρ τοῦτο γένοιτο, *would that this might be*, Od. 8, 339. αἴ γάρ οὕτως εἴη, *would that it might but be so*, Il. 4, 189; hence also of a wish whose fulfilment is impossible: αἴ γάρ—ἦ βῶμι, ὥς, *would that I were but still so young*, Il. 7, 132; rarely with infin. αἴ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλοις is to be supplied; (comp. however Rost Gr. § 125. Anm. 3. Kühner Gr. § 554, e.) In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land*. πᾶσαν ἐπ' αἶαν, *over the whole earth*; often πατρίς αἶα, *fatherland*, Il. 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, variously given; in the east, as the abode of *Æetes* in the Argonautic expedition, (in the earliest fable prob. the Taurica Chersonesus, later Colchia, where was found a town *Æa*), and as the abode of *Circe* in the west; see *Αἰαίη*. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) The *Æean*, an ap-

pellation of *Circe* as an inhabitant of the *Æean island*, Od. 9, 32. 2) *ῥῆος*, the *Æean island*, the abode of *Circe*, a mythic island, which, according to the most current and probable view, lies in the west, north of the *Læstrygonians*, above Sicily, whither *Ulysses* sailed from *Æa* with a north wind. According to another view the island of *Circe* lay in the far north-east, and is identical with the abode of *Æetes*, Strabo I. p. 45. The elder Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. Of difficult explanation is the remark of Homer, Od. 12, 3, that here is the abode of *Eos* and the rising of *Helios*. The most probable explanation is, that *Ulysses*, after his return from the gloomy under-world, has here arrived at regions illuminated by day-light [cf. Jahrb. Jahn. and K. p. 248.] According to Volcker, Hom. Geog. p. 31, and Weidasch, *Eos* and *Helios* are to be here regarded as gods; as such, like other deities they have several abodes, cf. Il. 14, 259–61.

Αἰακίδης, ον, ὁ, son of *Æacus* = *Peleus*, Il. 16, 15. 2) grandson of *Æacus* = *Achilles*, Il. 11, 805.

Αἰᾶκος, ὁ (according to Herm. *Malivortus*, *avorter of evil*, from αἴ and ἄκος), son of *Jupiter* and *Ægina*, the just king of the island of *Ægina*, father of *Peleus* and *Telamon* by *Endeia*, and of *Phocus* by the nymph *Psammathe*, Il. 21, 189.

Αἶας, αἰτος, ὁ (according to Herm. *Vulturinus*, *the impetuous*, from αἶσσω, but according to Eustath. *the pitiable*, from αἴ, αἰάω), *Ajax*. 1) ὁ Ὀϊλῆος and ὁ Λοκρός, son of *Oileus*, leader of the *Locrians*, smaller of stature than the following, but a good lancer, Il. 2, 530. His impudent boasting against *Neptune*, he expiated by his death, Od. 4, 499. He was also hated by *Minerva*, because, according to a later fable, he had violated *Cassandra* in her temple in *Troy*. 2) ὁ Τελαμοῖνος, son of *Telamon* king of *Salamis*, brother of *Teucer*, next to *Achilles* the bravest of the Greeks; he even ventured upon a duel with *Hector*, Il. 7, 182. He contended with *Ulysses* for the arms of *Achilles*, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Αἰγυγῆ, ἡ, Hom. h. in Ap. 40, a conjectural lection of Ilgen for *Αἰσγυγῆ*. He derives

it from αἶξ and γῆ, and understands by it the promontory *Αἰγῶν* in Æolis; according to Hermann the change is unnecessary.

Αἶγαι, αἶ, 1) αἶ *Ἀχαιαί*, a little town in Achaia, on the Crathis, with a temple of Neptune, not far from Helice, Il. 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Neptune, Il. 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or according to Voss, a rocky island between Tenos and Chios; comp. Eustath. Il. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Ægæ. (*Αἶγαι* plur. fr. αἶγά=αἶξ, the dashing of the waves.)

Αἶγαιών, ωνος, ὁ (the stormy, fr. αἶξ a storm), a hundred-handed sea-giant, so called among men, but among the gods *Briareus*. According to Apd. 1, 1, son of Cælus and Terra. Thetis called him to the help of Jupiter when the gods threatened to bind him, Il. 1, 403.

αἶγανέη, ἡ (αἶξ), a javelin, a hunting-spear, prop. that used for hunting wild goats, Il. and Od.

Αἰγεΐδης, ου, son of Ægeus = *Theseus*, Il. 1, 265.

αἶγεις, εἶη, εἶον, poet. also αἶγεις (αἶξ), of goats, relating to goats; hence τύρος, goat's-milk cheese, Il. 11, 639. 2) made of goat's skin; ἄσκος, a goat-skin bottle, Il. 3, 247. κινέη αἶγειη, a helmet of goat-skin, Od. 24, 231.

αἶγειρος, ἡ, the poplar, perhaps black-poplar, aspen, *populus nigra*, Linn., Il. 4, 482; as a tree of the lower world, Od. 10, 510.

αἶγεις, εἶη, εἶον, poet. for αἶγεις, Od. 9, 196. †

Αἰγιάλεια, ἡ, daughter of Adrastus, wife of Diomedes king of Argos, Il. 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence, vid. Diomedes.

αἰγιαλός, ὁ (prob. from αἶξ and ἄλς a place where the sea beats), a coast, a shore, beach, Il. and Od.

Αἰγιαλός, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable, named from Ægia-

leus, son of Inachus, Il. 2, 575; cf. Apd. 2, 11.

Αἰγιάλος, a little town and territory of the Heneti, in Paphlagonia, Il. 2, 855.

αἰγίβοτος, ον (βόσκω), goat-pasturing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. goat-pasture, Od. 13, 246.

αἰγίλιψ, ιπος, ὁ, ἡ (λείπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρη, Il. 9, 15. * Il.

Αἰγίλιψ, ιπος, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo IX. p. 452; according to others in Ithaca, or a little island near Epirus, Il. 2, 633.

Αἰγίνα, ἡ (according to Herm. *Quassutia*), Ægina, an island of the Saronic gulf, originally *Ænone* and *Ænopia*, which received its name from Ægina the daughter of Asopus; now Engia; Il. 2, 562. (*Αἰγίνη*, h. in Ap. 31.)

Αἶγιον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Vostizza, Il. 2, 574.

αἰγίοχος, ὁ (ἔχω), the ægis-bearer, ægis-brandisher; epith. of Jupiter, Il. and Od.

* *αἰγιπόδης, ου, ὁ* (πούς), goat-footed; epith. of Pan, h. 18, 2.

αἰγίς, ἰδος, ἡ (either fr. αἶξ goat, because in ancient times goat-skin was used in constructing armor, or, in more strict accordance with Homeric usage, fr. αἶξ a storm, because the brandishing of it excited confusion), the ægis, the shield of Jupiter, emblem of powerful protection. Vulcan made it of metal, Il. 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alce, and Ioce. By its movement Jupiter excited terror and confusion. Apollo and Minerva also sometimes bore it, Il. 15, 308. 2, 448. The ægis however served not only to excite terror, but also for protection, Il. 21, 400. 18, 204. 24, 40. It is described Il. 5, 738. cf. 2, 448.

Αἰγισθος, ὁ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytemnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he

was suckled by a goat; hence his name: αἶξ θάω, θῆσαι, ÆL. V. H. 12, 42.)

αἶγλη, ἡ (akin to ἀγάλλω), *splendor, brightness*, of the sun and moon, Od. 4, 45; of brass, Il. 2, 458; and generally, *light*, Od. 6, 45.

αἶγλήεις, εσσα, εν (αἶγλην), *glittering, brilliant, shining, bright*; epith. of Olympus, Il. and Od. The neut. as adv. h. 31, 11.

αἶγυπιός, ό, a large bird of prey, prob. the *Lammergeyer, a vulture*, fr. αἶξ and γύψ, Il. 17, 466. Od. 16, 217.

Αἰγύπιος, ίη, ιον, *Egyptian* (to be always pronounced in Hom. as a trisyllable, Il. 9, 382). 2) Subst. an *Egyptian*, Od. 4, 83.

Αἰγύπιος, ό, father of Antiphus and Euronymus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αἶγυπτος, ἡ, 1) As fem. *Egypt*, a country in North Africa, Od. 17, 448. 2) ό ποταμός, the *Nile*, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

αἰδεῖο for αἰδέο, see αἰδέομαι.

αἰδέομαι, poet. αἰδομαι, dep. fut. ἔσομαι, poet. σσ, aor. 1 mid. ep. ἡδισάμην and αἰδισάμην, and aor. pass. with like signif. *to be abashed, to dread, to be ashamed*; only in a moral sense, in reference to gods and venerable persons, [unworthy acts,] etc. 1) Absol. with infin. αἰδισθαι ἀνήνασθαι, they were ashamed to refuse it, Il. 7, 93; also with μήπως, Il. 17, 95. 2) With accus. of the pers. *to stand in awe* of any one, *to venerate, to reverence, to honor*, Il. 1, 23; spoken also of things, μέλαθρον, to honor the roof, i. e. to respect the rites of hospitality, Il. 9, 640. (αἰδομαι only in the pres.)

αἰδήλος, ον (α and ἰδεῖν), prop. making invisible, hence *devouring, destructive*; epith. of fire, of Mars, and of Minerva, Il. of the suitors, Od. 16, 29. (cf. Buttm. Lex. I. p. 247.)

αἰδήλως, adv. *in a destructive manner*, Il. 21, 220. †

Ἄϊδης (αιδης), αο, ό, ep. for Ἄϊδης, ep. gen. Ἄϊδεω trisyllabic, Od. 10, 512; (from α and ἰδεῖν, *Nelucus*, the invisible.) In Hom. always the name of a person [except in Il. 23, 244. cf. κεύθω]; *Hades, Pluto*, son of Saturn and Rhea, third brother of Jupiter,

received, at the division, the lower world, Il. 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεὺς καταχθόνιος; his wife was Proserpine. He was a powerful, inexorable god, yet Hercules bore off his dog Cerebus from the lower world, and even wounded the god, Il. 5, 395. His abode was *Hades* (δῶμ' Ἄϊδαο, Ἄϊδος δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this imagination, cf. Il. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od. 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, Il. 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. Il. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerebus watched, Il. 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Acheron, Pyriphlegethon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. 11, 50. 153); with which, however, the representation in Od. 24, 10 seq. seems at variance. The entrance to the lower world Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init.), comp. Völcker Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. F. Grotefend has the following remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called αἰδής, because it had no communication with the upper world. Cf. in regard to the vaulted roof, the dreadful abode of the

Titans, Τάρταρος, Il. 8, 13. 481, and 14, 279. Kindred forms of Ἄιδης are, by metaplasm: gen. Ἄιδος, dat. Ἄιδι; and the lengthened form Ἄιδωνεύς, dat. Ἄιδωνῆϊ. To go into the lower world is expressed by: πύλας Ἄϊδαο περῆσειν, Il. 23, 71; εἰς Ἄϊδαο δόμους or δόμον (also Ἄϊδαο δῶμα, Od. 12, 21), ἵεναι, καταδύναι, etc.; and εἰς Ἄϊδαο alone [sc. δῶμα, etc.], Il. 8, 367; also simply Ἄιδόσδε. To be in the lower world: εἶναι εἰν Ἄϊδαο δόμοισιν, Il. 22, 52; and without δόμοις Od. 11, 211.

* αἰδῖος, ἰη, ιον, for αἰεῖδιος (αἰεί), *eternal, everlasting*, h. 29, 3.

αἰδοῖα, τά, *the pudenda*, Il. 13, 568. † prop. plur. from

αἰδοῖος, η, ον (αἰδώς), 1) Act. having shame, *modest, bashful, discreet, chaste*; ἄλοχος, Il. 6, 250; ἀλήτης, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence *estimable, venerable, honorable, reverend*; often united with δεινός; often ἄλοχος, Il. 6, 250; παρθένος, Il. 2, 514; ἐκυρός, Il. 3, 172; and spoken only of persons, βασιλείς, Il. 4, 402; ξείνος, Od. 19, 254. Compar. αἰδοιότερος.

αἰδοίως, adv. *honorably*, ἀποπέμπειν, Od. 19, 243. †

αἰδομαι, poet. for αἰδέομαι, q. v.

Ἄιδος, Ἄιδι, ep. gen. and dat. by a metaplasm, vid. Thiersch § 181, 45. Buttm. § 56. note 8. Rost § 47. c. Often in the construction Ἄιδος εἶσω, Il. 6, 284; sc. δόμον, and εἰς Ἄιδος, Il. 13, 415; in full Il. 19, 322; εἰν Ἄιδος, sc. δόμον, Il. 24, 593; hence the adv. Ἄιδόσδε, to Hades, Il. 7, 330; (the formula εἰς Ἄιδόσδε, Od. 10, 502, is changed by Wolf into εἰς Ἄιδος θε.)

αἰδρεῖη, ἡ (αἰδρίς), *ignorance, inexperience, imprudence*; only in plur. Od. 10, 231. 11, 272. * Od.

αἰδρίς, ιος, ι, ep. dat. αἰδρεῖ (ἰδρίς), *ignorant, unintelligent, inexperienced*, Il. 3, 219; with gen. χώρου, Od. 10, 282.

Ἄιδωνεύς, ἦος, ό, poet. lengthened form of Ἄιδης, nom. Il. 20, 61; dat. Il. 5, 190.

αἰδώς, όος, contr. οὖς, ἡ, 1) *the feeling of shame* which one has in view of doing any thing wrong, *shame*; αἰδοῖ εἶκων, out of [yielding to] shame, Il. 10, 238. ἴσχε αἰδώς καὶ δέος, shame and fear restrained, Il. 15, 657. αἰδῶ θεσθ' ἐνὶ θυμῷ, have shame in (your) mind, Il. 15, 561. b) *the diffidence,*

respect, awe, reverence of the younger before the elder, the inferior before the superior. οὐ μὲν σε χρὴ αἰδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) *shame, disgrace*; αἰδώς, Ἀργεῖοι, it is shame, Il. 5, 787. 8, 228. 13, 122. b) *the pudendum*; τὰ δ' αἰδῶ ἀμφικαλύπτει, sc. εἵματα, Il. 2, 262.

αἰεῖ and αἰέν, Ion. and poet. for αἰεί, q. v.

αἰειγενέτης, ᾧο, ό (γιγνόμεαι), *eternal, everlasting, immortal*; epith. of the gods, Il. and Od.

αἰετός, ό (ἄημι), ep. for αἰτός, *eagle*, so called from his rustling flight, Linn. *falco aquila*. The eagle is of a black or brown color and the strongest and most rapid of birds, Il. 21, 253; for this reason especially the messenger of Jupiter, Il. 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, Il. 12, 200. Od. 19, 545; vid. Nitzsch zu Od. 2, 146.

αἰζήϊος, lengthened ep. form fr. αἰζηός, Il. 17, 520. Od. 12, 83.

αἰζήλος, ον, according to Hesych. and Etym. Magn. = αἰδηλος, *invisible*, with a change of the δ into ζ after the Æolic mode; prob. the correct reading in Il. 2, 318, for ἀρίζηλος, according to Buttm. Lexil. I. 252, but see Nägelsbach Anm. p. 134. τὸν μὲν αἰζήλον θῆκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, *idem abdidit et duro firmavit tegmine saxo*. The connection certainly favors this reading, since it demands an antithesis to ὅσπερ ἔφηνεν, but Spitzner has retained ἀρίζηλον, as the only reading of the Cdd.

αἰζηός, ό, lengthened αἰζήϊος (perhaps from α intens. and ζέω, ζάω), prop. to bubble up, *lively, active, vigorous*, Il. 16, 716. h. Ap. 449. As subst. in the pl. γούη, men, with idea of strength and activity; αἰζηοὶ θαλεροί, Il. 3, 26.

Αἰήτης, ᾧο, ό (fr. αἶα, *Tellurinus*, according to Herm.), son of Sol (Helios) and Perse, brother of Circe, father of Medea, the crafty king of Ææa, to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἰήτος, ον (ἄημι), ep. for ἄητος (like αἰετός); hence πέλωρ αἰήτον, the noisy monster; πνευστικός Hesych., Il. 18, 410. † This

epith. seems suitable for Vulcan in view of the great noise connected with his occupation, cf. v. 409. The other explanations, (μέγας Eustath.) *great* of Buttm. and (πυρώδης Hesych.) *sooty* of Voss, seem less satisfactory; see Buttm. Lex. I. p. 234.

αἰθαλόεις, εσσα, εν (αἰθαλος), *sooty, black from smoke, soot-black*, μέλαθρον, Il. 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεσσα κόνις, *sooty dust*, i. e. ashes united with dust, or generally, dust, Il. 18, 23.

αἶθε, Dor. and ep. for εἶθε, a particle expressing a wish, *would that, oh that but*, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: αἶθε σὺ φέρτερος εἶην, *oh that I were so much stronger than thou*, Il. 16, 722. αἶθε τελευτήσῃεν ἅπαντα, *would that I might accomplish every thing*, Od. 7, 331. 2) In connection with ὥφελον, ες, ε, with an infin. following, to indicate a wish which cannot be accomplished: a) Spoken of the present: αἶθ' ὥφελες παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, *would that thou mightest sit at the ships tearless*, Il. 1, 415. b) Of the past: αἶθ' ἅμα πάντες ὥφέλετε πεφάσθαι, *would that ye had all been slain together*, Il. 24, 253. The form εἶθε is rare in Hom. Od. 2, 32.

Αἶθη, ἡ, *Bay*, name of a steed of Agamemnon, Il. 23, 295; adj. αἰθύς, ἡ, ὄν, *fire-colored*.

αἰθήρ, ἔρος, ὁ, in Hom. also ἡ, Il. 16, 365. 1) *the pure, upper air*, in distinction from the lower, αἴρ, Il. 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόςθεν ἐπεφύγῃ ἄσπετος αἰθήρ, *from heaven the infinite ether downward bursts, or opens*, [breaks up, clears off, Felton,] Il. 8, 558; cf. Il. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Jupiter it is said, αἰθέρι ναίων, *dwelling in ether*, Il. 2, 412. Od. 15, 523. 2) In general, *clear, bright weather, serenity of the sky*, = αἶθρη, Il. 16, 365. ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἶσω αἰθέρος ἐκ δίης, *as when from Olympus a cloud comes over heaven after a serene sky*; where ἐκ is translated by *after*, signifying time, cf. Spitzn. in loc.

Αἰθῆρες, *Æthices*, a people of Thessalia, dwelling on Pindus, but later on the borders of Epirus, Il. 2, 744. Strabo IX. p. 429.

Αἰθιοπεύς, ἦος, ὁ, an assumed ep. form of Αἰθίου, for the accus. plur. Αἰθιοπῆας, Il. 1, 423.

Αἰθίοπες, οἱ, sing. Αἰθίου, οπος, ὁ, ep. form Αἰθιοπεύς (prop. *the imbrowned*, from αἶθω and ὦψ), *the Æthiopians*; in Hom. they are represented as dwelling on Oceanus, Il. 1, 423. 23, 206; as being the remotest people of the earth (ἔσχατοι), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23. 24. They are neighbors of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red sea as the dividing line, Strabo II. p. 103. Two classes of Æthiopians are mentioned by Herodotus, 7, 70. Voss supposes the Æthiopians occupied the entire margin of the light-side (south). The poet imagined the Æthiopians to be in the south, without possessing any very accurate knowledge. He considers them as dwelling *easterly* and *westerly*, because on account of the great heat (as Nitzsch ad Od. 1, 22, remarks) they could not live in the direct south. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks:—The Æthiopians belong in the farthest south to both sides. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. ἀμύμονες, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker Hom. Geog. § 47:—The Æthiopians are in general with the poet the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet ἀμύμονες rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of nations semi-savage and but little known, which has in all ages been cherished, when

an opposite opinion, a belief in their utter ferocity and wildness has not been formed, See Völck. Hom. Geogr. § 46, 47.

αἰθόμενος, η, ον, prop. part. mid. (αἶθω), *burning, flaming*, with πῦρ, Il. 6, 182; δαλός, Il. 13, 320; δαῖς, Od. 1, 428.

αἶθουσα, ἡ (prop. part. act. from αἶθω, sc. στοά, because the sun shone into it), *porch, gallery, piazza, portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule πρόδομος. Such porches were also attached to the out-buildings, Il. 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302, [cf. 15, 5], the αἶθουσα is included in the πρόδομος δόμου, see Cammann Hom. Vorsch. p. 325.

αἶθουψ, οπος, ό, ἡ (αἶθω, ὦψ), prop. of fiery look; then, *sparkling, shining, gleaming, beaming*; χαλκός; οἶνος, the sparkling wine, Il. 4, 259; not ruddy, see Od. 12, 19, where it stands connected with ἐρυθρός; καπνός, the dark smoke, Od. 10, 152.

αἶθρη, ἡ (αἶθήρ), *pure, clear air, fair weather*, Il. 17, 646. Od. 6, 44.

Αἶθρη, ἡ, Ion. for Αἶθρα, *Æthra*, daughter of Pitheus, wife of Ægeus, to whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, Il. 3, 144.

αἶθρηγενέτης, ον, ό, Od. 5, 296; and

αἶθρηγενής, ἐς (γίγνομαι), epith. of *Boreas*, Il. 15, 171. 19, 356; *ether-born, produced in pure or cold air*; correctly passive Eustath., for compounds in γενής have always such a signification. The other explanation *cold-producing*, or according to Voss *clear-blowing* [cloud-dispelling, Cowp.] contravenes usage.

* αἶθριος, ον (αἶθήρ), *clear, fair, serene*; epith. of Zephyr, h. in Ap. 433.

αἶθρος, ό (αἶθρη), *morning-cold, frost, rime*, Od. 14, 318. †

αἶθνια, ἡ, *a water-fowl* (V. Diver), *fulica mergus*, [sea-mew, Cowp.] * Od. 5, 337 and 353. [* Od.]

αἶθω, whence comes αἰθόμενος, q. v.

αἶθων, ωνος, ό (αἶθω), prop. *burning, fiery*, 1) Of color, *shining, sparkling, gleaming, beaming*; of iron, Il. 4, 485. 7, 473; spoken of brass and vessels made of it, Il. 9, 123. 2) Metaph. spoken of larger animals; *fiery, fierce, spirited*; as λέων, Il. 10, 24; ἵπποι, Il. 2, 839; ταῦρος, Il. 16, 488. Od. 18, 371, and αἰτός, Il. 15, 690. The old grammarians referred it to the disposition; others, *fiery-red, red*, but a common color is inadmissible; Voss: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἶθων, ωνος, ό, 1) the name which *Ulysses* adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = *Bay* or *Fiery*, Il. 8, 185.

αἶκ' for αἶκς, see αἶ.

αἶκη, ἡ (--- from αἶσσω), an ep. form of αἶξ, *a vehement rush, an attack, impetus*; only in the plur. τόξων αἶκαι, a discharge of bows, V. Il. 15, 709. †

* αἶκτος, ον (ἰκνέομαι), *inaccessible, unapproachable*, h. Merc. 346; accord. to Herm. conject. for ὄδ' ἐκτός.

αἶκῶς, ep. for αἰκῶς, *in an unseemly manner*, Il. 22, 336. †

αἶμα, ατος, τό, 1) *blood*, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before recovering the power of recollection, Od. 11, 50. 97 seq. γαστήρ ἐμπλήη κνίσσης τε καὶ αἵματος, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) *bloodshed, slaughter*, with ἀνδροκτασίη and κυδοιμός, Il. 11, 164. φόνος τε καὶ αἶμα, Il. 19, 214. 3) Like *sanguis*; *blood, consanguinity, race*, Il. 6, 211. εἶναι αἵματος ἀγαθοῖο, to be of noble blood, Od. 4, 611; (perhaps from αἶω = ἄημι.)

αἶμασία, ἡ, *thorn-bush*, for hedging a field or garden; genr. a fence, a hedge, * Od. 18, 359. 24, 224; see Buttm. Lex. Il. p. 90.

αἶματόεις, σσσα, εν (αἶμα), *bloody, sprinkled with blood, blood-red*, Il. 5, 82. Od. 22, 405; σμῶδιξ, a blood-shot wall, Il. 2, 267. 2) Metaph. *bloody*, i. e. blood-shedding; ἥματα, πόλεμος, Il. 9, 326. 650.

Αἰμονίδης, ον, ό, *Harmonides*, son of Hæmon = *Mæon*, Il. 4, 394.

Αἰμονίδης, ον, ό, son of Æmon = *Laerces* of Thessalia, Il. 17, 467.

αἰμοφόρυκτος, ον (φορύσσω), *stained or sprinkled with blood*, κρία, Od. 20, 348. †

αἰμύλιος, *ον* (αἰμύλος), *ep. prop. stealing into the soul, flattering, wheedling, deceptive, λόγοι*, Od. 1, 56. † *h. Merc. 317*; (prob. from αἶμος, a point; hence, pointed, penetrating.)

* αἰμυλομήτης, *ον, ὁ* (μητις), *flattering, cunning*, *h. in Merc. 13*.

αἶμων, *ονος, ὁ*, *ep. = δαίμων, δάημων, acquainted with, experienced*; with *gen. θήρης*, Il. 5, 49. † Geist dispp. Hom. IV. 1, derives it from αἶω, *audio, sentio*, and writes therefore αἶμων.

Αἶμων, *ονος, ὁ*, 1) a hero of Pylus, Il. 4, 296. 2) father of Mæon, *q. v.*

αἰνά, *neut. plur. from αἰνός, q. v.*

αἰναρέτης, *ον, ὁ* (ἀρετή), *brave for evil, brave to others' harm*; only in *vocat. αἰναρέτη*, of Achilles, Il. 16, 31. †

Αἰνείας, *αο*, and Αἰνεῖω, Il. 5, 334; (the *praised*, from αἰνῖω, but *acc. to h. in Ven. 198*, from αἰνός), *Æneas*, son of Anchises and Venus, a descendant of Tros, consequently related to Priam king of the Dardanians, Il. 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Venus saved him, Il. 5, 311; and in that with Achilles, Neptune, Il. 20, 178. According to Hom. *Æneas* remains in Troy, Il. 20, 307; later traditions make him to have migrated to Italy.

αἰνέω (αἶνος), *fut. αἰνήσω, ep. for αἰνέσω, aor. 1 ἤνησα, for ἤνεσα, to praise, to commend, to approve*; spoken of persons and things, with *accus. Il. and Od. μή με μάλα αἶνεε μήτε νείκεε*, neither praise nor blame me, i. e. be silent about it, Il. 10, 249.

αἰνίζομαι, *depon. ep. form fr. αἰνέω, to praise*, Il. 13, 374. Od. 8, 487.

Αἶνιος, *ὁ*, a Pæonian slain by Achilles, Il. 21, 210.

αἰνόθεν, *adv. poet. (αἰνός), i. e. ἐκ τοῦ αἰνοῦ*; only αἰνόθεν αἰνῶς, *most horribly, from bad to worse*; a periphrastic *superl. like οἰόθεν οἶος*, Il. 7, 97. †

αἰνόμορος, *ον*, *poet. (μόρος), ill-fated, miserable, unfortunate*, Il. 22, 480. Od. 9, 53.

αἰνοπαθής, *ές, gen. έος (πάσχω), dreadfully suffering, very unfortunate*, Od. 18, 201. †

αἶνος, *ὁ*, *ep. 1) discourse, narrative*; elsewhere *μῦθος*, Od. 14, 508. 2) a *commendatory discourse, praise, approbation*, Il. 23, 795. τί με χρεὶ μητέρος αἶνον, *what need*

is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. II. p. 114, thinks it is distinguished from μῦθος, *discourse at large*, by indicating only *sensible, well-framed discourse*.

Αἶνος, *ή, Ænus*, a town in Thrace, at the mouth of the Hebrus, previously Πολυνοβρία, i. e. the town of Poltys according to Strabo VII.; hence *adv. Αἶνοθεν*, from Ænus, Il. 4, 520.

αἰνός, *ή, ὄν*, *ep. and Ion. for δεινός, dreadful, frightful, terrific, great*; spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: *terrible*, i. e. cruel, stern; Jupiter, Il. 4, 25; Minerva, Il. 8, 423; of other objects; of battle: Il. 3, 20. Od. 8, 519; of passions: Il. 4, 169. 7, 215. αἰνότατος λόχος, a most dreadful ambushcade, Od. 4, 441. ἐν αἰνήσιν νεκάδεσσιν, in the horrible heaps of the dead, Il. 5, 885. *Neut. plur. αἰνά πάσχειν*, to suffer dreadful things, Il. 22, 431. Often as *adv. αἰνά ὀλοφύρεσθαι*, to lament greatly, Od. 22, 447. αἰνά τεκοῦσα, bearing for misfortune, Il. 1, 414: Schol. ἐπὶ κακῷ. *Superl. αἰνότατος, η, ὄν*, Il. 4, 25. (The derivation is obscure. Damm derives it from the interjection αἶ, *contr. from αἰανός*; Buttm. Lexil. I. p. 235, derives it from a root αἶω, from which by means of the ending νός (as δεινός from δεῖσαι), αἰνός is formed.)

αἶνυμαι, *dep. ep. (for ἄρνυμαι fr. αἶρω), only pres. and impf. without augm., to take, to take away, to seize*; with *accus. τέχνα ἅπ' ὤμων*, Il. 11, 580; ὀϊστόν, Il. 15, 459; with *gen. τυρῶν αἰνύμενος*, taking some of the cheeses, Od. 9, 223; *metaph. πόθος αἶνυται με*, longing desire seizes me, Od. 14, 144.

αἰνῶς, *adv. (αἰνός), terribly, frightfully, τέλεισθαι*, Il. 5, 352; and *genr. greatly, exceedingly, φιλεῖν, ἱοικέναι, τέρεσθαι*; also of wretchedness, *miserably*, Od. 17, 24.

αἶξ, αἰγός, *ή (αἶσσω), dat. plur. αἶγεσιν*, Il. 10, 486, *goat*; ἄγριος, *wild goat*, Il. 4, 105. and Od.

αἶξασκον, *ες, ε, iter. aor. 1 fr. αἶσσω*.

Αἰολίδης, *ον, ὁ*, son of Æolus = *Sisyphus*, Il. 6, 154; Cretheus, Od. 11, 237.

Αἰολίη νῆσος, *ή*, the *Æolian island*, the abode of Æolus, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the

Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo *Strongyle*, the largest of them, now *Stromboli*, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker Hom. Geog. finds it in one of the Argades; Voss, on the other hand, explains the epithet *πλωτή* to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see *πλωτός*.

* *Αἰολίς, ἴδος, ἡ, Æolian*, Ep. 4.

Αἰολίων, ωνος, ὁ, son of Æolus = *Macar*, h. in Ap. 37.

Αἰόλλω, poet. (*αἰόλος*), *to move rapidly hither and thither, to turn*; with accus. *γαστέρα*, Od. 20, 27. †

αἰολοθώραξ, κος, ὁ (θώραξ), *having a movable cuirass or coat of mail* (rapid or active in the cuirass, V.); or, *having a changeable, variegated cuirass*, Kōp., Il. 4, 489. † see *αἰόλος*.

αἰολομίτης, ον, ὁ (μίτρα), *having a movable belt* (active in the belt, V.); or, *with a changeable, variegated belt*, Il. 5, 707. † see *αἰόλος*.

αἰολόπωλος (πῶλος), *with rapid steeds*, Il. 3, 185. † and h. 3, 138; or, *with piebald steeds*, see *αἰόλος*.

αἰόλος, η, ον (prob. related to *ἄελλα*, fr. *ἔλλω, εἰλω*), *moving or turning rapidly, movable, active*; spoken of animals: *πόδας αἰόλος ἵππος*, the light-footed courser, Il. 19, 404. *αἰόλος ὄφης*, the lithe or writhing serpent, Il. 12, 208. *σφῆκες μέσον αἰόλοι*, wasps movable in the middle, Il. 12, 161; ('ring-streaked' cannot be reconciled with *μέσον*). *αἰόλος οἶστρος*, the flitting gad-fly, Od. 22, 300. *αἰόλαι εὐλαί*, swarming worms, Il. 22, 509; spoken of arms, *easily moved, rapid*; *τεύχεα*, arms which can be easily handled, Il. 5, 295; *σάκος*, Il. 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. II. p. 74. 2) Later it had the signif. *changeable, gleaming, variegated*, since rapid motion gives objects this appearance; *αἰόλον ὄστρακον*, the variegated shell of the turtle, h.

Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses *ποικίλος*.)

Αἰόλος, ὁ (the rapid, adj. αἰόλος), 1) son of Hellen and the nymph Orseis, or of Jupiter, king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. Il. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Neptune and Arne, great-grandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as steward of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5-9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr, Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Αἶπεια, ἡ, Æpea, a maritime town in Messenia, according to Strabo, the later *Θηρία*; or, according to Paus., *Corone*, Il. 9, 152.

αἰπεινός, ἡ, ὄν, poet. (a form of *αἰπύς*), *high, loftily situated, eminent*; espec. epith. of towns situated upon mountains, *Γονόεσσα*, Il. 2, 573; *Ἴλιος*, Il. 13, 773; *κάρηνα*, lofty summits, Il. 2, 869. Od. 6, 123.

αἰπήεις, εσσα, εν (poet. form of *αἰπύς*), *lying high, lofty*, *Πήδαςος*, Il. 21, 87. †

αἰπόλιον, τό (αἰπόλος), *a herd of goats*; genr. *αἰπόλια αἰγῶν*, Il. 2, 474; alone, Od. 17, 213. 20, 174.

αἰπόλος, ὁ (αἶξ and πολέω), prop. *goat-pasturing, ἀνήρ*, Il. 2, 474. As subst. *goat-herd*, generally with *αἰγῶν*, Od. 17, 247.

αἰπός, ἡ, ὄν, ep. form of *αἰπύς*, e. g. *πόλις*, Il. 13, 625. Od. 3, 130. *αἰπὰ ῥέεθρα*, Il. 8, 369.

Αἶπν, τό (adj. αἰπύ), *Æpy*, a town in Elis on the borders of Messenia, prob. the later *Αἰπιόν*; according to Strab. VIII. p. 349, *Margalia* on the Selleis, Il. 2, 592. h. in Ap. 423.

αἰπύς, εἶα, ὅ, poet. forms are *αἰπεινός, αἰπήεις, αἰπός*, 1) *high, loftily situated, eminent*; spoken of mountains and towns, *ὄρος, πολίεθρον, Ἴλιον αἰπύ, τεῖχος*, Il.; *βρόχος*, a high depending cord, Od. 11, 278. 2) Metaph. *deep, dreadful, difficult, ὄλεθρος*, dreadful destruction, Il. 6, 57. According to Nitzsch, Od. 1, 11, *αἶπ. ὄλεθ.* is 'deep de-

struction in which it is easy to plunge; [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.;] φόρος, dreadful slaughter, Il. 17, 365. Od. 4, 843; χόλος, Il. 15, 223. αἰπὺς πόνος, Il. 11, 601. αἰπὺ οἱ ἐσσεῖται, hard will it be for him, Il. 13, 317.

Αἰπυτος, ὁ, *Æpytus*, son of Elatus, king of Phæsaia in Arcadia. His monument was on the declivity of the Cyllenian mountain; from this, Αἰπύτιος, ον, the Æpytian; τύμβος, Il. 2, 604. cf. Paus. 8, 16, 2.

[Αἰπύτιος, ον, see Αἰπυτος.]

αἰρέω, fut. αἰρήσω, aor. 2 act. εἶλον, ep. ἔλον and ἔλεσκον, fut. mid. αἰρήσομαι, aor. mid. εἰλόμην, ep. ἐλόμην, 1) *to take, to catch, to grasp, to seize*; with accus. e. g. ζῶν τινα, to take one alive, Il. 6, 38; *by what*, with gen. τινὰ κομῆς, to take one by the hair, Il. 1, 197; χειρός, by the hand, Il. 1, 323. 4, 512; *with what*, with dat. χαλκὸν ὀδοῦσιν, to hold the brass with the teeth; χειρὶ δόρυ, γαῖαν ἄγοστώ; but, καθαρὰ χροὶ εἵμαθ' ἐλοῦσα, having taken or put clean attire upon her body, Od. 17, 58; metaph. χόλος αἶρει με, anger seizes me, Il. 4, 23. In like manner ἵμερος, δέος, λήθη, ὕπνος. 2) *to take away*, τὶ ἀπ' ἀπήνης, from the carriage, Il. 24, 579; ἄχλυν ἀπ' ὀφθαλμῶν, the cloud from the eyes, Il. 5, 127; with two accus. τὸν ἄτη φρένας εἶλε, confusion took away his senses, Il. 16, 805. b) Espec. in war, α) Of things, *to take, to capture*, πόλιν, νῆας, Il. 2, 12. β) Of persons, *to overpower, to slay*, τινά, Il. 4, 457, and often; [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζῶν or something equivalent in the context;] *to take, to seize*, ζῶν τινα, Il. 6, 38. II) Mid. 1) *to take for oneself, to seize*, ἔγχος, δόρυ, Il. 3, 338. 10, 31; the connected preposition to govern the translation: τόξα ἀπὸ πασσάλου, to take down the bow from the hook, Il. 5, 210; ἀπ' ὤμων τεύχεα, Il. 7, 122; ἐκ δίφροιο, to take out of the chariot, Il. 10, 501. 2) *to take, to obtain, to procure, to receive*; τί, Il. 18, 500; δόρπον, Od. 14, 347. Metaph. ὕπνου δῶρον, to enjoy the gift of sleep, Il. 7, 482; ἄλκιμον ἦτορ, to take bold heart, Il. 5, 529; ὄρκον τινός, to take an oath from any one, Od. 4, 746; also τινί, Il. 22, 119. 3) *to select, to choose*, τίμενος, γυναικας, Il. 9, 578. Od. 9, 334.

Αἶρος, ὁ (ῖ) from α and ἴρος, a sportive

play upon the name Irus: *not-Irus, unhappy Irus*, Od. 18, 73. †

αἶρω, contr. for αἰέρω, q. v. Hom. has of the common form only the pres. act. in εἶδον-το νέκυν αἶροντας, Il. 17, 724; the aor. 1 mid. ἠράμεθα, ἦρατο; of the aor. 2, the indic. without augm. ἄρόμην, and the other moods ἄρωμαι, ἄροίμην, ἀρέσθαι, see αἰέρω.

Αἶς, obsolete nom. of Αἶδος, q. v.

αἶσα, ἡ, ep. (from αἶω akin to δαίω), 1) *share*, in general, which one has of a thing; ληΐδος, a share of the booty, Il. 18, 327. Od. 5, 40. Hence, *that which is fitting, justice, propriety*. κατ' αἶσαν, according to right, or propriety; often with ἐπιεῖν. ἐν καρὸς αἴσῃ, see κάρ. 2) the assigned lot of life, fate, destiny, which the gods accord to men, fortune or misfortune, Il. 1, 416. Often in Hom. αἶσά μοι, with infin. following, εἰ δέ μοι αἶσα τεθνάμεναι, if it is my lot to die, Il. 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γάρ μοι ἐλπίδος αἶσα, I have still some hope, Od. 16, 101. 19, 84; κακὴ αἶσα, evil fate, Il. 5, 209; com. in a bad signif. 3) *the fateful decree of a god*; Διός, of Jupiter, Il. 9, 608. ὑπὲρ Διὸς αἶσαν, against the decree of Jupiter, Il. 17, 321. δαίμονος αἶσα κακὴ, Od. 11, 61.

Αἶσα, ἡ, the goddess of Fate, like Μοῖρα, who at birth, assigns to every one his lot, Il. 20, 127. Od. 7, 197. The poet thus personifies eternal, unchangeable, governing fate, the inviolable law of nature, without however giving a form to the deity.

Αἶσαγέης ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἶσαγέη.

Αἶσηπος, ὁ, *Æsepus*, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, Il. 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, Il. 6, 21.

αἶσθω, ep. (ἄημι), only pres. part. and imperf. *to breathe out* (= ἀποπνέω), θυμόν, * Il. 16, 468. 20, 403.

αἶσιμος, ον, ep. (αἶσα), and ος, η, ον, 1) *fitting, right, proper, just*. φρένας αἰσίμη ἦσθα, thou wert sound in mind, Od. 23, 14. αἰσίμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἶσιμα with παρειπεῖν, to advise that which is suitable, Il. 6, 62. αἶσιμα πίνειν, to drink moderately, Od. 21, 294. φρεσὶν αἶσιμα εἰδέναι, to know in mind that which is right, i. e. *to be just, well-disposed*, Il. 15, 207. αἶσιμα πάντα

τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate*, only αἴσιμον ἡμαρ, the day of fate; and in the construction, αἴσιμον ἦεν, it was destined by fate, Il. 9, 245. Od. 15, 239.

αἴσιος, ον, ep. (αἴσα), *sent by fate, auspicious*; only in a good sense: αἴσ. ὁδοιπόρος, a traveller sent for good, Il. 24, 376. †

αἴσσω (ā and ī), aor. 1 act. ἤϊξα, subj. αἴζω, part. αἴζας, aor. pass. ἤϊχθην, infin. αἴχθηναι, 1) Intrans. *to move rapidly, to hasten, to run, to rush, to spring*. Spoken of things animate and inanimate; of gods: of Minerva, ἤϊξεν ἐπὶ χθόνα, she sprang to the earth, Il. 4, 78; often βῆ ἄϊξασα, rushing she went, Il. 2, 167; of men, mostly in a hostile sense: *to rush upon, to attack impetuously*, ἔγχεϊ, with the lance; φασγάνῳ, ἵπποις, the sword, the chariot; of the flitting motion of the shades in the lower world: τοὶ δὲ σκιαί αἴσσουσιν, Od. 10, 495; of animals: οἱ ἵπποι μάλ' ὤκα ἤϊξαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, Il. 12, 147; of birds: *to fly, to soar*, πρὸς οὐρανόν, Il. 23, 868; ὑπὲρ ἄστεος, Il. 24, 320. Od. 15, 164. 2) Spoken of inanimate things; of missiles: δοῦρατα ἐκ χειρῶν ἤϊξαν, the spears flew from the hands, Il. 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὥς δ' ὅτ' ἄν (ὅταν) αἴζη νόος ἀνέρος, as when darts a man's thought, Il. 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἠρία ἤϊχθησαν, the reins flew from his hands, Il. 16, 404.

αἴστος, ον, ep. (ἰδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated*, Il. 14, 258. αἴστον ποιεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

αἴστώω, poet. (αἴστος), fut. ὥσω, aor. optat. αἴστώσειαν, and aor. pass. αἴστώθην, *to make invisible, to destroy*, Od. 20, 79. Hence pass. *to be destroyed, to vanish*, Od. 10, 259. * Od.

αἰσῆτης, ἥρος, ὁ, poet. (related to αἰσῆτης), *princely, regal, royal, κοῦρος*, Il. 24, 347. † Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσῆτης.

Αἰσῆτης, ον, ὁ (αἰσῆτης), a Trojan, father of Alcathous, Il. 2, 793. 13, 427.

αἰσῆτος, ὄν, *practising wickedness*, Il.

5, 403. †* (Thus Spitzner, as the reading of Aristarchus for ὀβριμοεργός.)

αἰσῆλος, ὄν (prob. from αἴσα), ep. *unjust, impious, improper*. αἰσῆλα φέζειν, to practise impiety, Il. 5, 403; μυθήσασθαι, to speak impious things, Il.; εἰδέναι, h. Merc. 164.

Αἰσῆμη, ἥ, a city in Thrace, Il. 8, 304. Αἰσῆμηθεν, from Asyme.

αἰσῆμητης, ἥρος, ὁ = αἰσῆμητης, Il. 24, 347; and the ancients explain it here by βασιλικός, royal.

αἰσῆμητης, ον, ὁ, poet. (αἰσῆμνάω), he who administers justice, *one who presides in a contest*, Od. 3, 258. †

Αἰσῆμος, ὁ, a Greek, Il. 11, 303.

αἰσῆστος, η, ον, superl. and αἰσῆτων, compar. of αἰσῆτος.

αἰσῆτος, εος, τό, *shame, indignity, insult*; in the plur. τὰ αἰσῆτα, base deeds, Il. 3, 342. Od. 1, 229. ὅς ἤδη νέμεσιν τε καὶ αἰσῆτα πόλλ' ἀνθρώπων, who felt the blame and many taunts of men, i. e. so felt them as to vindicate himself, Il. 6, 351.

αἰσῆτος, ἥ, ὄν (αἰσῆτος), compar. αἰσῆτων, ion, superl. αἰσῆστος, η, ον, 1) *ugly, deformed, disfigured*; in a physical sense, αἰσῆστος ἀνὴρ ὑπὸ Ἰλίον ἦλθεν, as the ugliest man came he to Troy, (under its walls), Il. 2, 216. h. Ap. 197. 2) *shameful, insulting*; αἰσῆτὰ ἔπεα, shameful, insulting words, Il. 3, 38. The neut. with infin. Il. 2, 119.

αἰσῆτως, adv., *shamefully, insultingly*, Il. 23, 473. Od. 18, 321.

αἰσῆναι (αἰσῆτος), aor. 1 ἤσῆνα, perf. pass. ἤσῆμαι, 1) Act. 1) *to make ugly, to deform, to disfigure*; with accus. πρόσωπον, Il. 18, 24. νέκυς ἤσῆμμένος, a disfigured corse, Il. 18, 180. 2) Metaph. *to insult, to dishonor, to disgrace*, γένος, Il. II) *to be ashamed, to stand in awe of, to be diffident, to fear*; absolute, Od. 18, 12; τί, to fear any thing, Od. 21, 323.

Αἰσῆων, ονος, ὁ (according to Herm. *Opportunus*, from αἴσα), son of Cretheus and Tyro, grandson of Æolus I, father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτέω, fut. αἰτήσω, aor. infin. αἰτῆσαι, h. Ven. 225, *to beg, to require, to demand*; absol. Od. 18, 49; with accus. of the pers. and thing, αἰτεῖν τι, Il. 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a

spear, Il. 22, 295; *τινί*, for any one, *κούρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο*, soliciting blooming wedlock for the damsels, Od. 20, 74. b) With infin. following, Il. 6, 176.

αἰτιάσθαι, ep. form for *αἰτιάσθαι*, see *αἰτιάομαι*.

αἰτιάομαι (*αἰτία*); depon. mid. 3 sing., optat. *αἰτιώωτο*, ep. for *αἰτιῶτο*, 3 pl. impf. *ἦτιόωντο*, ep. for *ἦτιῶντο*, to blame, to accuse; with accus. Il. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron. Od. 1, 32.

αἰτιίζω, ep. (*αἰτέω*), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἴτιος, *ίη*, *ιον* (*αἰτία*), having the blame of anything, guilty, blameworthy; used in Hom. only in a bad sense. *οὔτι μοι αἴτιοι εἰσιν*, they are not in my regard blameable, Il. 1, 153. Od. 1, 348.

αἰτιόωτο, ep. for *αἰτιῶτο*, 3 sing. optat. pres. from *αἰτιάομαι*.

Αἰτώλιος, *ίη*, *ιον*, *Ætolian*, Il. 4, 399.

Αἰτωλοί, *οἱ*, the *Ætolians*, inhabitants of *Ætolia*, in Greece, between *Acarmania* and *Thessaly*, which received its name from *Ætolus*, son of *Endymion*, Il. 2, 638.

αἰχμάζω (*αἰχμή*), fut. *άσω*, ep. *άσσω*, to brandish the lance; constr. with *αἰχμάς*, Il. 4, 324. †

αἰχμή, *ή* (*ἀκμή* or *αἴσσω*), prop. the point of the lance, *χαλκείη*, Il. 4, 461; gener. the lance, the spear.

αἰχμητά, *ό*, ep. and *Æol.* for *αἰχμητής*, Il. 5, 197.

αἰχμητής, *οὔ*, *ό*, a lancer, a spearman, Il. 1, 152, and often. 2) As adj. warlike, Il. 1, 846; *άνήρ*, Il. 3, 49.

αἶψα, adv. quickly, directly, immediately. *αἶψα δ' ἔπειτα*, immediately thereupon; *αἶψα δέ* in the narration of a fact, Il. 2, 664. Od. 2, 6; and *αἶψα τε* in universal propositions, Il. 19, 221; see Herm. ad Hymn. in Cer. 485.

αἰψηρός, *ή*, *όν* (*αἶψα*), hasty, quick. *αἰψηρός κόρος γόοιο*, quick is the satiety of trouble, (one is quickly sated with trouble, V.) *λύσεν ἀγορὴν αἰψηρόν* for *αἶψα*, quickly he dispersed the assembly; or with V. the busy council, Il. 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

αἶω, poet. only pres. and impf. without

augm. *αἶον*, to observe, to perceive, like *sentire*; comm. to hear, with gen., seldom with accus. *φθογγῆς*, to hear the voice, Il. 16, 508; *πληγῆς*, to feel the blow, Il. 11, 532; or rather, to hear the lash, (i. e. the crack of the whip); *φίλον αἶον ἦτορ*, Il. 15, 252, I felt my heart, (viz. its pulsation, because *ἦτορ* occurs for the most part in a physical sense). Others: I knew it in my mind. Voss: I was breathing out my life, (with the Schol. *ἀπέπνεον*, from *αἶω*, *αἶμι*).

αἰών, *ῶνος*, *ό*, comm. *ή*, 1) duration, long time. 2) an age, life, connected with *ψυχή*: *αἰῶνος ἀμέρδεσθαι*, to be bereaved of life, Il. 22, 58; *ἀπ' αἰῶνος ὀλέσθαι*, to perish from life, Il. 24, 725. b) Spoken of animals: *αἰῶνα ἐκτορεῖν*, to pierce the life, h. Merc. 42; (according to Ruhnken, the spinal marrow,) also plur. *δι' αἰῶνας τορεῖν*, spoken of cattle, h. Merc. 119.

ἀκάκητα, ep. for *ἀκακήτης*, *ου*, *ό* = *ἄκακος* (*κακός*), who is free from evil, the bearer of happiness, the deliverer from evil, epith. of Mercury, Il. 16, 185. Od. 24, 10.

ἀκαλαόρρειτης, *αο*, *ό* (*ἀκαλός*, *ρέω*), gently-flowing, softly-flowing, epith. of Oceanus, Il. 7, 422, and Od.

ἀκάμας, *αντος*, *ό*, *ή*, (*κάμνω*), unwearied, untiring, epith. of Sol, of Sperchius, and of the wild boar, Il. 18, 239. 484. 16, 176. * Il.

Ἀκάμας, *αντος*, *ό*, 1) son of Antenor and Theano, leader of the Dardanians, slain by Meriones, Il. 2, 823. 16, 342. 2) son of Eussorus, leader of the Thracians, slain by the Telamonian Ajax, Il. 2, 844. 6, 8. 3) son of Asius, Il. 12, 140.

ἀκάματος, *ον* = *ἀκάμας*, unwearied, epithet of fire, Il. 5, 4. Od. 20, 123.

ἀκανθα, *ή* (*ἀκή*), thorn, thistle, Od. 5, 328. †

* *Ἀκάστη*, *ή* (greatly distinguished, from *α* intens. and *κέκασμαι*), daughter of Oceanus and Thetis, h. Cer. 421.

Ἀκαστος, king of Dulichium, Od. 14, 336.

ἀκαχείατο, see *ἀκαχίζω*.

ἀκαχεῖν, see *ἀκαχίζω*.

ἀκαχήμενος, see *ἀκαχίζω*.

ἀκαχήσω, see *ἀκαχίζω*.

ἀκαχίζω, ep. and Ion. (*ἈΧΩ*), aor. 2 *ἦκαχον*, fut. *ἀκαχήσω*, aor. 1 *ἦκάχησα*, mid. *ἀκαχίζομαι*, kindred form of *ἄχομαι* or *ἄχνυμαι*, aor. *ἦκαχόμεν*, perf. *ἀπάχημαι* and *ἀπήχημαι*, 3 pl. *ἀπηχέδεται*, (perhaps *ἀπηχέσεται* is preferable), Il. 17, 637; 3 pl. plupf. *ἀπεχέσασθαι* for

ἀκάχηντο; infin. perf. ἀκάχησθαι, part. ἀκαχήμενος, fem. ἀκαχημένη; (for the accent, see Buttm. § 111, note 2; Rost § 76. 3. c; Kühner I. § 128. c); also a part. pres. ἀχέων, ουσα. 1) Act. *to trouble, to afflict, to injure*; with accus. Od. 16, 432. 2) Mid. *to trouble oneself, to grieve, θυμῶ, Il. 6, 486; τῷ μῆτι θανῶν ἀκαχίζευ*, grieve not that thou art dead, Od. 11, 486; in the perf. *to be troubled, sad*, often absolute with θυμόν and ἦτορ: θεοὶ δ' ἀκαχίατο θυμόν, were troubled at heart, Il. 12, 179. b) With gen. and dat. of the object; ἵππων, about the steeds, Il. 11, 702. ὁ μοι πυκινῶς ἀκάχεται, who is deeply troubled about me, Od. 23, 360.

ἀκαχμένος, η, ον, ep. *sharpened, pointed*, epith. of the lance, Il.; of the axe, Od. 5, 235; of the sword, Od. 22, 30; (prop. part. perf. pass. from theme ΑΚΩ, *acuo*, for ἀκαγμένος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείομαι, ep. for ἀκέομαι; but ἀκειάμενοι, a false reading for ἀκειόμενοι, from ἀκέομαι.

ἀκέομαι, depon. mid. ep. ἀκειομαι (ἀκῆν), aor. 1 ἠκισάμην, imperat. ἀκίσσαι, 1) *to heal*; with accus. ἔλκεα, wounds, Il. 16, 29; also τινά, any one, Il. 5, 448; metaph. *to calm, to allay, to help*, δίψαν, to allay thirst, Il. 22, 2; absol. Il. 13, 115. Od. 10, 69. 2) *to repair, to restore, νῆας*, Od. 14, 383.

ἀκερσεκόμης, ον, ὁ (κείρω, κόμη), *unshorn, having long hair*, epith. of Apollo, Il. 20, 39. †

Ἀκεσσαμενός, ὁ (part. ἀκισάμενος), father of Peribœa, king of Thrace, founder of the city Acesamenæ, Il. 21, 142.

ἀκεστός, ἡ, ὄν (ἀκέομαι), *curable, that may be calmed*, φρένες, Il. 13, 115. †

ἀκέων, έουσα, dual ἀκέοντε, *silent, still, quiet*. ἀκέων is for the most part used as an adv. without distinction of gender or number, Il. 4, 22. 8, 459. Od. 21, 89; the feminine however ἀκέουσα occurs Il. 1, 565, and once the dual ἀκέοντε, Od. 14, 195, (prob. from α and χύω for ἄκαος, Ion. ἀκέων, see Buttm. Lexil. I. p. 12.)

ἀκήδεστος, ον, (κηδέω), *uncared for, neglected*; spoken of the dead, *unburied*, Il. 6, 60. †

ἀκηδέστως, adv. *in a cruel, pitiless manner*, * Il. 22, 465. 24, 417.

ἀκηδέω (κῆδος), aor. 1 ἀκήδεσα, *to neglect, to disregard*; with gen. * Il. 14, 427. 23, 70.

ἀκηδής, ές, gen. έος (κηδέω), *without care*, 1) Act. *free from care, at ease*, Il. 21, 123;

spoken of the gods, Il. 24, 526; *negligent*, Od. 17, 319. 2) Pass. *uncared for, neglected, disregarded*, as Od. 6, 26. 19, 18. 20, 130. Il. 21, 123; of a corse: *unburied*, Il. 24, 554. Od. 24, 187.

ἀκίλητος, ον, (κηλίω), *not to be charmed, stubborn, unbending*, νόος, Od. 10, 329. †

ἄκημα, ατος, τό (ἀκέομαι), *a remedy, an alleviation*, ὀδυνάων, Il. 15, 394. †

ἀκῆν, adv. (prop. accus. from obsol. ἀκή), *quietly, silently, still*; often πάντες ἀκῆν ἐγένοντο σιωπῇ, all were quiet and silent, Il. 3, 95; and ἀκῆν ἔσαν, Od. 2, 82.

ἀκηράσιος, ον, poet. (κεράννιμι), *unmixed, unadulterated, pure*, οἶνος, Od. 9, 205; † *uninjured, unmoined*, λειμών, h. Merc. 72.

ἀκήρατος, ον (κεράννιμι), *unmixed, pure*, ὕδωρ, Il. 24, 300. 2) Metaph. *uninjured, unwasted*, κλῆρος, Il. 15, 498. Od. 17, 532.

ἀκήριος, ον (κήρ), *without misfortune, uninjured, unharmed*, * Od. 12, 98. 23, 328. b) Act. *innocuous*, ῥάβδος, h. Merc. 530.

ἀκήριος, ον (κῆρ), *without heart*, 1) In physical signif. *lifeless, dead*, Il. 11, 392. 2) Metaph. *heartless, spiritless, cowardly*, Il. 7, 100; δέος, (disheartening fear, V.) Il. 5, 812. Il.

ἀκηχέδαται, see ἀκαχίζω.

ἀκηχεμένη, see ἀκαχίζω.

ἄκιδνος, η, ον, only compar. ἀκιδνότερος, *weak, inferior*, Od. 18, 130; with εἶδος, in appearance, * Od. 5, 217. 8, 169.

ἄκικς, υος, ὁ, ἡ, ep. (κίκυς), *without power, weak, feeble*, * Od. 9, 515. 21, 131; (according to Thiersch § 199, 5, from α and κίω, unable to go.)

ἀκίχητος, ον, poet. (κικάνω), *not to be attained, unattainable*. ἀκίχητα διώκειν, to pursue what is unattainable, Il. 17, 75.

ἄκλανστος, ον, later form for ἄκλαντος, Od. 11, 54. 72; [in some editions.]

ἄκλαντος, ον (κλαίω), 1) *unwept, unlamented*; spoken of one dead, Il. 22, 386. 2) Act. *without tears, tearless*, Od. 4, 494. Voss, unwept.

ἄκλεις, έος, ὁ, ἡ, poet. (κλειός), ἀκλειής and ἀκληής, *without fame, fameless, inglorious*; accus. sing. ἀκλεία, for ἀκλειέα, Od. 4, 728; plur. nom. ἀκληεῖς, poet. strengthened for ἀκλειεῖς, Il. 12, 318. ἀκλειές αὖτως, prop. neut. is to be taken as adv. Il. 7, 100; see Buttm. Lexil. I. p. 42.

ἄκλειής, see ἀκλειής.

ἀκλειῶς, adv. *ingloriously*, Il. 22, 304. Od. 1, 241.

ἀκλεῖς, poet. for ἀκλειῖς, see ἀκλείς.

ἄκληρος, ον (κληρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489. † 2) *unallotted, undivided, wild*, γαῖα, h. Ven. 123.

ἀκμή, ἡ (ἀκή), *edge*. ἐπὶ ξυροῦ ἀκμῆς ἵσταται, it stands upon the edge of a razor, i. e. it is on the point of decision (an adage), Il. 10, 173. †

ἄκμηρος, ον, *fasting*, with σίτοιο or πόσιος, not strengthened by food or drink, * Il. 19, 163. 346. (ἀκμή is by some thought to be Æol. = νήστεια.)

ἀκμηρός, όν (ἀκμή), *full grown, grown up*, Od. 23, 191. †

ἀκμής, ἥτος, ό, ἡ (κάμνω), *unwearied, vigorous*, * Il. 11, 802. 15, 697.

* ἄκμητος, ον = ἀκμής, h. Ap. 520.

ἀκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block*, Il. 18, 410. Od. 8, 274.

ἄκμων, ονος, ό (κάμνω), *an anvil*, Il. 15, 19. Od. 8, 274.

ἄκνηστις, ιος, ἡ (ἄκανος), *the back-bone*, Od. 10, 161. †

ἀκοίτης, ον, ό (α copulat. and κοίτη), *bed-fellow, husband*, Il. and Od.

ἄκοιτις, ιος, ἡ, *bed-fellow, wife*, Il. ἀκοίτις, accus. plur. Od. 10, 7.

ἄκολος, ό (κόλον), *a bit, a crumb*, Od. 17, 222. †

* ἀκόλυμβος, ον (κόλυμβος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (κομίζω), *want of care, privation*, Od. 21, 284. †

ἄκοντιζω (ἄκων), aor. ἀκόντισα and ἀκόντισσα, prop. *to hurl the javelin*, but generally, *to cast*, δοῦρί, ἔγχεϊ; also with accus. αἰχμᾶς, *to hurl lances*. The object at which the cast is made takes the gen. τινός, at any one; also κατά τι, ἐπὶ τινι, and εἰς τινα, Il. 4, 490. 16, 358. Od. 22, 282; later also, τινά, *to hit any one*, Batr. 209.

* ἀκόντιον, τό (dimin. of ἄκων), *a javelin*, h. Merc. 460.

ἄκοντιστής, ον, ό, poet. (ἄκοντιζω), *lancer, spear-man*, Il. and Od.

ἄκοντιστής, ύος, ἡ, ep. for ἀκόντισις (ἄκοντιζω), *the act of casting spears, a contest with spears*. οὐδέ τ' ἀκοντιστὴν ἐς δίσσεται, thou shalt not enter the contest of spears, Il. 23, 622. †

ἀκόρητος, ον (κορέννυμι), *insatiable*; with gen. μόθου, πολέμου, ἀπειλάων, * Il. 7, 117. 12, 335. 14, 479; also h. Ven.

ἄκος, εος, τό (ἀέομαι), *alleviation, remedy*. κακῶν ἄκος, Od. 22, 481. οὐδέ τι μῆχος ῥεχθέντος κακοῦ ἔστ' ἄκος εὔρεῖν, it will be impossible to find a remedy when the evil is done, Il. 9, 250.

ἄκοσμος, ον (κόσμος), without order, *indecent, unbecoming*, ἔπεα, Il. 2, 213. †

ἀκοστάω or ἀκοστέω, aor. 1 ἀκόστησα, Il. 6, 506. 15, 263; in the phrase: ἵππος ἀκοστήσας ἐπὶ φάτνῃ, *full fed at the manger*. The best derivation is from ἀκόστη i. q. κρίθη, *barley*; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. Il. p. 171.

ἀκουάζω, h. Merc. 423; and ἀκουάζομαι, depon. mid. ep. form of ἀκούω, *to hear*; with gen. Od. 9, 7. πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο, for ye first hear from me of feast, i. e. are first invited, Il. 4, 343.

ἀκονή, ἡ (ἀκούω), ep. for ἀκοή, properly, *hearing*; spoken of the crash of a tree when felled: ἔκαθεν δέ τε γίγνεται ἀκονή, there is hearing from afar, i. e. it is heard in the distance, Il. 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, information*, μετὰ πατρός ἀκονὴν ἰκίσθαι, to go in quest of intelligence of a father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἄκουρος, ον (κοῦρος), *without son, childless*, Od. 7, 64. †

* ἀκουστός, ἡ, όν, *heard, audible*, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, aor. 1 ἴκουσα, 1) *to hear*, with the gen. of the person heard; αἰδοῦ; the thing generally in accus. μῦθον, the discourse, and τί τινος, any thing from any one (*ex aliquo*), Od. 12, 389; yet also in gen. μυκηθμοῦ ἴκουσα, I heard the roar or bellowing, Od. 12, 265. The person about whom any thing is heard is put generally in the gen. Od. 1, 287. 289, rarely in accus. and with περί τινος, Od. 19, 204. 2) *to hear to any one, to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know*, (cf. Rost Gr. p. 539,) Od. 3, 193. 4, 688. The mid. as depon. τινός *to hear*, Il. 4, 331.

ἀκράαντος, ον, poet. (κραιαίνω), *unfinished*

ed, unaccomplished, ἔργον, Il. 2, 138; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

Ἀκραίης, ἑς, gen. ἑός (ἄκρος, ἄημι), prop. high-blowing, *strong-blowing*, epith. of a favorable wind, * Od. 2, 421. 14, 253.

ἄκρη, ἡ (prop. fem. from ἄκρος), the extreme, especially *height, summit, citadel or fortress, promontory*, Il. 14, 36. 4, 425. κατ' ἄκρης, downwards, from above, Od. 5, 313; and hence *utterly, from the summit*, = from the foundation, Il. 15, 557. cf. Virg. Æn. II, 290.

ἄκρητος, ον, Ion. for ἄκρατος (κεράννυμι), *unmixed, pure*, οἶνος, spoken of wine unmixed with water, Od. 2, 341; γάλα, Od. 9, 297. 2) σπονδαὶ ἄκρητοι, a libation of pure wine, because, in compacts, unmixed wine was offered to the gods, Il. 2, 341. 4, 159.

ἄκρις, ἴδος, ἡ, a grasshopper, Il. 21, 12. †

ἄκρις, ἰος, ἡ, Ion. and ep. for ἄκρη, *point, summit*; always in the plur. accus. δι' ἄκριας, through the mountain-summits, Od. 10, 281; nom. plur. h. Cer. 383.

Ἀκρίσιος, ὁ (unjudged, from α and κρίνω, *Inseparativus*, Herm.), son of Abas and Ocellia, great grandson of Danaus, father of Danaë. He expelled his brother Prætus; after his return they divided the kingdom, so that Acrisios reigned in Argos, and Prætus in Tiryns, Apd. 2, 21.

Ἀκρισιώνη, ἡ, daughter of Acrisius = Danaë, Il. 14, 319.

ἄκριτόμῦθος, ον (μῦθος), *speaking in a confused manner, prating foolishly, ὄνειροι*, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2, 246.

ἄκριτος, ον (κριτός), 1) *not separated, confused*, τίμβος, a common grave, in which the multitude were thrown indiscriminately, Il. 7, 337; μῦθοι, confused discourse, prating, Il. 2, 796. ἄκριτα πόλλ' ἀγορεύειν, Od. 8, 505. 2) *undecided, unadjusted, νεῖκτα*, unadjusted contentions, Il. 14, 205. 304. 3) *not to be decided, enduring, perpetual*; ἄχος, Il. 3, 412; adv. ἄκριτον, endlessly. πενθήμεναι, Od. 18, 174.

ἄκριτόφυλλος, ον (φύλλον), *furnished with thick leaves, thickly leaved, thickly wooded*, ὄρος, Il. 2, 868. †

ἄκροχελαινιάω, ep. (χελαινός), only part. ἄκροχελαινιών, ep. for ἄκροχελαινιών, *becom-*

ing dark on the surface, dark-flowing, epith. of a river, Il. 21, 249. †

ἄκρόκομος, ον, poet. (κόμη), *having hair on the crown, crown-haired*, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, Il. 4, 533. †

ἄκρον, τό (neut. from ἄκρος), *the extreme, the summit, the point*; Ἰδης, the summit of Ida, Il. 16, 292; Ἀθηνέων, the promontory [head-land, Cowp.] of Athens, * Od. 3, 278; ποδός, Batr. 253.

Ἀκρόνεως, ὁ, a Pheacian, Od. 8, 111.

ἄκροπολις, ἰος, ἡ (πόλις), a city having a lofty site, *a citadel, a fortress*, * Od. 8, 494. 505; in the Il. ἄκρη πόλις, Il. 6, 88.

ἄκροπόλος, ον, ep. (πολέω), *being high, lofty*, epith. of mountains, Il. 5, 523. Od. 19, 205.

ἄκρόπορος, ον, ep. (πείρω), *penetrating with the point, sharp-pointed*, ὀβελοί, Od. 3, 463. †

ἄκρος, η, ον (ἄκῃ), superl. ἀκρότατος, η, ον, *extreme, highest, ending in a point*; in Hom. only in a physical sense: ἐπ' ἄκρη χεῖλει ἐφισταότες, standing on the extreme brink, Il. 12, 51; ἄκρη χεῖρ, the point of the hand, Il. 5, 336. ἐς πόδας ἄκρους, to the points (toes) of the feet, Il. 16, 640. The neut. ἄκρον, as adv. Il. 20, 229.

ἄκρωτήριον, τό (ἄκρος), *the extremity of a thing*; hence ἄκρωτήρια πρύμνης, the top of a ship's poop, h. 33, 10.

Ἀκταίη, ἡ (ἄκτῃ), prop. she who dwells on the coast, a Nereid, Il. 18, 41.

ἄκτῃ, ἡ (ἄγνυμι, prop. fem. of ἀκτός, broken, crushed), 1) Poet. *corn broken or ground in the mill*, comm. with ἱεροῦ ἀλφίτον or Δημητέρος, Il. 13, 322. Od. 2, 355; see ἄλφιτον. 2) the place where the waves break, *shore, coast*, Il. and Od.

ἄκτῆμων, ονος, ὁ, ἡ (κτῆμα), *without possessions, poor*; with gen. χρυσοῖο, in gold, * Il. 9, 126. 268.

* ἄκτῆρ, ἦρος = ἄκτῖν, the former reading, h. 22, 6.

ἄκτις, ἴνος, ἡ, dat. ἀκτίνεσσιν and ἀκτίσιν, Od. 5, 479. 11, 16; *a beam*, with Ἡελίοιο.

* ἄκτιτος, ον (κτιζω), poet. for ἄκτιστος, *unbuilt*, h. Ven. 123.

Ἀκτορίδης, ον, ὁ, a descendant of Actor = Echeclus, Il. 16, 189.

Ἀκτορίς, ἴδος, ἡ, a female servant of Penelope, Od. 23, 228.

Ἀκτορίων, ωνος, ὁ, son of Actor. τῶ Ἀκτορίωνε, the sons of Actor, *Eurytus* and *Cteatus*, who from their mother were also called the *Moliones*, Il. 2, 621; see *Μολίων*. [See Jahrbuch, Jahn and Klotz, März, 1843, p. 250.]

Ἀκτωρ, ορος, ὁ (from ἄγω leader), 1) son of Deion, in Phocis, and Diomedes, husband of Ægina, father of Menæti, grandfather of Patroclus, Il. 11, 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrmene, brother of Augeas, husband of Molione, father of Eurytus and Cteatus, Il. 11, 785. Apd. 3) son of Azeus, father of Astyoche, grandfather of Ascalaphus and Ialmenus of Orchomenus, Il. 2, 513.

ἄκυλος, ἡ, the edible acorn, fruit of the evergreen-oak (ilex), Od. 10, 242. †

ἄκωκῆ, ἡ (ἄκῆ), point, edge, ἔγχος, δουρός, Il. and Od.

ἄκων, οντος, ὁ, a javelin, a spear. ἔρκος ἄκόντων, see ἔρκος.

ἄκων, ουσα, ον (ἄ contr. from ἄκων q. v.), only in τῶ δ' οὐκ ἄκοντε πετέσθην, Il. and Od.

ἄλαδε, adv. into the sea, to the sea, also εἰς ἄλαδε.

ἄλάλημαι, ep. perf. with pres. signif. from ἄλαομαι, q. v.

ἄλάλητος, ὁ (ἄλαλή), generally, a loud cry, a battle-cry, a shout of victory, Il. 4, 436. Od. 24, 463; but also a cry of distress, Il. 21, 10.

ἄλαλκε, ἄλαλκῶν, ἄλαλκεῖν, see ἄλέξω.

Ἀλαλκομενηΐς, ἴδος, epith. of Minerva, probably from the town *Alalcomenæ*, in Bœotia, where she had a temple; according to others, from ἄλαλκεῖν, the protectress, Il. 4, 8. 5, 908.

ἄλαλύκτημαι, to toss oneself around restlessly, to be agitated with anxiety, Il. 10, 94. † (prop. perf. from ἄλυκτίω, with pres. signif.)

* ἄλάμπετος, ον (λάμπω), without brightness, dark, h. 32, 5.

ἄλάομαι, depon. mid. impf. ἠλώμην, aor. 1 ἠλήθην, ep. ἄλήθην, perf. ἄλύλημαι, infin. ἄλύλησθαι, part. ἄλαλήμενος, to wander about without aim, to rove, to stray, to roam; with the prep. κατὰ, ἐπὶ, περί τι, Il. 6, 201. Od. 4, 91. The perfect part. ἄλαλήμενος has the accent retracted on account of its pres. signif. Il. 23, 74. Od. 11, 167. 14, 122.

ἄλαός, ον (λάω), not seeing, blind, (prop. ἄλῳ, Od. 8, 195; but in μάντιος ἄλαοῦ, Od.

10, 493. 12, 267, ---;) cf. Thiersch Gram. § 190, 22. * Od.

ἄλαοσκοπή, ἡ (σκοπή), a blind inspection, a vain watch, Il. 13, 10. ἄλαοσκοπή is the reading Il. 10, 515.

ἄλαόω, poet. (ἄλαός), aor. ἄλάωσα, to make blind, to blind. τινὰ ὀφθαλμοῦ, to blind one's eye, * Od. 1, 69. 9, 516.

ἄλαπαδνός, ἡ, ὄν (ἄλαπάζω), poet. compar. ἄλαπαδνότερος, Il. 4, 305; easy to vanquish. σθένος οὐκ ἄλαπαδνόν, insuperable strength, Il. 5, 783; spoken of cattle, Od. 18, 373. 2) powerless, weak, unwarlike, Il. 2, 675; μῦθος, h. Merc. 334.

ἄλαπάζω, poet. (λαπάζω), fut. ἄλαπάξω, aor. ἄλύπαξα without augm.; prop. to empty, to exhaust; πόλιν, to plunder a city, to sack, Il. 2, 367, and often. 2) to overpower, to vanquish, to destroy, φάλαγγας, στίχας, Od. 17, 424. 19, 80; absol. Il. 12, 67.

ἄλαστέω, poet. (ἄλαστος), part. aor. ἄλαστήσας, prop. not to forget a thing; but generally, to be displeased, to be angry, * Il. 12, 163. 15, 21.

Ἀλαστορίδης, ον, ὁ, son of Alastor = Tros.

ἄλαστος, ον (λήθω or λάζομαι), not to be forgotten, intolerable, immeasurable, πένθος, Il. 24, 105; ἄχος, Od. 4, 108. ἄλαστον ὀδύρεσθαι, to lament unceasingly, Od. 2) not to be forgotten, abominable, accursed, Il. 22, 261. Achilles thus calls Hector: whose deed to Patroclus I can never forget, Il. 22, 261.

Ἀλάστωρ, ορος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, Il. 20, 463. 2) a companion of Sarpedon from Lycia, slain by Ulysses, Il. 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, Il. 8, 333. 13, 422. 4) an Epean, Il. 4, 295. 7, 333.

ἄλαωτός, ὅς, ἡ, poet. (ἄλυόω), a blinding, a bereaving of sight, Od. 9, 503. †

ἄλγέω (ἄλγος), fut. ἄλγίσω, 1) to feel pain, to be distressed by pain, primarily of the body; ὀδύνησι, Il. 12, 206; with accus. κεφαλῇν, Batr. 193. 2) Spoken of the mind: to be troubled, to be pained, Od. 12, 27.

ἄλγίων, ον compar., ἄλγιστος superl. of ἄλεγεινός, q. v.

ἄλγος, εος, τό, pain, suffering, primarily of the body; then of the mind, trouble, distress; comm. in plur. ἄλγεια πάσχειν, to en-

dure sufferings, pain, distress; spoken of the sufferings of war, Il. 2, 667. 9, 321; by sea, Od. 1, 4.

ἄλδαίνω, poet. (ἄλδω), aor. 2 ἤλδανον, to *pourish*, to make great, to enlarge, τί τι. μίλε' ἤλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἄλδήσκω, ep. (ἄλδαίνω), to grow, to grow up; spoken of a harvest, Il. 23, 599. †

ἄλέασθαι, see ἄλέομαι.

ἄλεγεινός, ἡ, ὄν, poet. for ἄλγεινός (ἄλγος), irreg. compar. ἄλγλιον, ὄν, superl. ἄλγιστος, ἡ, ὄν, *painful, sad, oppressive, burdensome*, Il. 2, 787. Od. 3, 206. 2) *difficult, hard*; with infin. ἵπποι ἄλεγεινοὶ δαμῆναι, hard to break, to be subdued, Il. 10, 402; spoken of a mule: ἄλγιστη δαμάσασθαι, Il. 23, 655. The compar. occurs only in the neut. ἄλγιον, comm. in the signif. *the sadder, the worse*, Il. 18, 278. Od. 4, 292; where some regard it as used for the positive, cf. Kühner Schul-Gram. § 627.

Ἀλεγνορίδης, ὄν, ὁ, son of Alegenor = Promachus, [Il. 14, 503.]

ἄλεγιζω, poet. (ἄλέγω), only in pres. and imperf. to trouble oneself about a thing, to care for; with gen. and always with a negat. οὐκ ἄλεγίζειν τινός, Il. 1, 160. 8, 477; once absol. * Il. 15, 106.

ἄλεγύνω (= ἄλέγω), to trouble oneself about; with accus. always with δαῖτα, to provide a meal, * Od. 1, 374. 2, 139; δολοφροσύνην, to practise deceit, h. Merc. 361; ἄγλαΐας, h. Merc. 476; absol. h. Merc. 557.

ἄλέγω, poet. (α, λέγω), only pres.; kindred forms ἄλεγιζω and ἄλεγύνω, prop. to compute, to reckon together; hence, to value, to esteem, to be careful; comm. with negat. absol. Il. 11, 389; absol. κύνες οὐκ ἄλέγουσαι, careless sluts, in appos. with δμῳάς, Od. 19, 154. a) With gen. of the person: to trouble oneself about one, to care for him, Il. 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὅπιν θιῶν, to regard the vengeance of the gods, Il. 16, 388; νηῶν ὅπλα, to keep, to secure the tackle of ships, Od. 6, 268. c) With a part. spoken of the *Litæ* (Prayers): αἵ—μετόπισθ' Ἀτῆς ἄλέγουσι κιοῦσαι, who take care to walk behind Ate, Il. 9, 504.

ἄλεείνω, ep. form of ἄλέομαι (ἄλέη), only pres. and imperf. to escape, to shun, to flee; with accus. absol. κερθεσύνῃ ἄλείων, with

craft (craftily) he turned away, avoided me, Od. 4, 251. b) With infin. κτείνειν, ἄλεξέμεναι ἄλείνεν, Il. 6, 167. 13, 356.

ἄλεή, ἡ, poet. (ἄλη), the act of avoiding, escaping, Il. 22, 301. †

ἄλέη, ἡ (ἄλω), warmth, the heat of the sun, Od. 17, 23.

ἄλειαρ, ατος, τό, poet. (ἄλέω), prop. that which has been ground, flour, wheaten flour; in plur. Od. 20, 108. †

ἄλείς, εἶσα, εν, part. aor. pass. from εἶλω.

Ἀλείσιον, τό (λεῖος), Alesium, a place in Elis, no longer in existence in the time of Strabo, who however mentions a region near Olympia called τὸ Ἀλειαῖον, Il. 2, 617.

Ἀλείσιον κολώνη, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on Il. 2, 617, was a son of Scyllus, suitor of Hippodamea, Il. 11, 757.

ἄλεισον, τό (prob. from λεῖος that which is not smoothly or highly wrought), a goblet, always costly, and for the most part of gold, Il. 11, 774; and Od. 3, 53.

ἄλείτης, ὄν, ὁ, poet. (ἄλινω), a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelope, Il. 3, 28. Od. 20, 121.

ἄλειφαρ, ατος, τό (ἄλείφω), salve, unguent, balsam, with which the dead were anointed before burning, Il. 18, 351. Od. 3, 408.

ἄλείφω (λίπος), aor. ἤλειψα, aor. mid. ἤλειψάμην, 1) Act. to anoint, for the most part with λίπ' ἐλαίῳ, olive oil, Il. 18, 350; also λίπ' alone, Od. 6, 227, see λίπα; spoken particularly of anointing after the bath, Od. 19, 505; κηρὸν ἐπ' ὤσιν, to rub wax upon the ears, Od. 12, 200. 2) Mid. to anoint oneself, with λίπ' ἐλαίῳ, and with accus. χρῶα, to anoint one's body, Il. 14, 175.

Ἀλεκτρυνών, ὄνος, ὁ (= ἄλέκτωρ), father of the Argonaut Leitus, Il. 17, 602; Ἀλέκτωρ, Apd. 1, 9. 16.

* ἄλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, the cock, Batr. 193.

Ἀλέκτωρ, ορος, ὁ, son of Pelops and Hagesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἄλέκω, assumed theme of ἄλέξω.

ἄλεν, Dor. and ep. for ἐάλησαν, see εἶλω.

ἄλέν, neut. part. aor. pass. from εἶλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἄλέξω and ἀνήρ), an honorary name of Paris son of Priam, because according to the

Schol. when a shepherd he often bravely defended himself against robbers, Il. 3, 16.

ἄλεξάνεμος, *ον* (ἄνεμος), *wind-repelling*, epith. of a thick mantle, Od. 14, 529. †

ἄλεξασθαι, ἄλεξάμενος, see ἄλέξω.

ἄλεξέω furnishes tenses to ἄλέξω.

ἄλεξητήρ, ἦρος, ὁ (ἄλέξω), *repeller, defender, helper*, μάχης, protector in battle, Il. 20, 396. †

ἄλεξίκακος, *ον* (κακός), *averting evil, repelling misfortune*, epith. of Nestor, Il. 10, 20. †

ἄλέξω (theme *ΑΙΕΚ*), infin. ἄλεξέμεναι, fut. ἄλεξήσω, aor. 1 optat. ἄλεξήσειεν, Od. 3, 346; ep. aor. 2 ἤλαλκον, infin. ἄλαλκεῖν, part. ἄλαλκῶν (from theme *ΑΙΚΩ*), whence an ep. fut. ἀλάλκησει, Od. 10, 288, where Wolf reads ἀλάλκησι; mid. aor. subj. ἄλεξώμεσθαι, infin. ἀλέξασθαι, 1) Act. *to ward off, to avert*, τί τινι, any thing from any one; κακὸν ἡμᾶρ Δαναοῖσιν, the evil day from the Greeks, Il. 9, 251; νήεσσι πῦρ, Il. 9, 347. b) With dat. only: *to defend* any one, *to help*, Il. 3, 9. 5, 779. 2) Mid. *to repel from oneself*, τινά, any one, Il. 13, 475. Od. 18, 62; absol. *to defend oneself*, Il. 11, 348. Od. 9, 57.

ἄλέομαι and ἄλεύομαι, ep. and poet. (ἄλη), kindred form ἄλεινω, aor. 1 ἤλευάμην and ἄλευάμην, subj. ἀλέηται, optat. ἀλέαιτο, imper. ἀλέασθε, infin. ἀλεύασθαι and ἀλέασθαι, part. ἀλευάμενος, *to shun, avoid, flee*; with accus. ἔγχεα, μῆνιν, and absol. Il. 5, 28. b) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (poet. for ἀλεύηται), ἡπεροπεύειν, that another also may be cautious about deceiving, Od. 14, 400. Il. 23, 340.

ἄλεται, ep. with shortened mood vowel for ἄληται; subj. aor. where elsewhere we find ἄλειται, Il. 11, 192; see ἄλλομαι.

ἄλετρεύω (ἄλετος), *to grind*; with accus. καρπὸν, Od. 7, 104. †

ἄλετρις, ἴδος, ἡ (ἄλέω), *grinding, γυνή*, a grinding woman, the female slave who grinds the corn, Od. 20, 105. †

ἄλεύομαι = ἄλέομαι, q. v.

ἄλέω, aor. 1 ἤλιστα, ep. ἄλεσσα, *to grind*, Od. 20, 109. † In Tmesis.

ἄλεωρή, ἡ (ἄλέομαι), poet. *the act of avoiding, retreating, flight*, Il. 24, 216. 2) *defence, protection*; spoken of the cuirass, Il. 12, 57. 15, 533.

ἄλη, ἡ, *the act of wandering or roaming about*, * Od. 10, 464. 21, 284.

ἄληθείη, ἡ (ἄληθής), *truth*; only ἄληθείην μιθεῖσθαι, καταλέγειν. Il. 24, 407. Od. 11, 507.

ἄληθείς, see ἀλάομαι.

* ἄληθεύω (ἄληθής), fut. σω, *to speak the truth, to be sincere*. Batr. 14.

ἄληθής, ἑς (λήθω), *undisguised, sincere, true, upright, γυνή*, Il. 12, 433. 2) *true*, often neut. plur. ἄληθέα εἰπεῖν, Il. and Od.

Ἀλήϊον πεδῖον, τό, the Aleian plain in Asia Minor, where Bellerophontes, hated by the gods, wandered solitarily about, Il. 6, 201. According to a later tradition, proud of having slain Chimæra, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Synarus, Hdt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from λήϊον, harvestless, uncultivated.)

ἄλήϊος, *ον* (λήϊον), without possessions, poor, destitute of an estate, * Il. 9, 125. 267.

ἄληκτος, *ον*, ep. ἄλληκτος (λίγω), *unceasing, endless, incessant*, θυμός, Il. 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, Il. 11, 12. Hom. has only the ep. form.

ἄλήμεναι, ep. for ἄληναι, see εἴλω.

ἄλήμων, *ονος*, ὁ (ἀλάομαι), *wandering about*, Od. 19, 74; subst. *a vagrant*, * Od. 17, 376.

ἄληναι, see εἴλω.

ἄληται (ἄληται ed. Wolf), 3 sing. aor. 2 subj. from ἄλλομαι, Il. 21, 536.

ἄλητεύω (ἄλήτης), only pres. *to wander about, to roam*; often in Od., comm. spoken of vagrants, *to beg*, Od. 14, 126. 16, 101; but also of hunters, Od. 12, 338.

ἄλήτης, *ον*, ὁ, *a vagrant, a beggar*, * Od. 14, 124.

Ἀλθαία, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of Œnion of Calydon, who bore to him Meleager, Dejanira, etc. She slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, Il. 9, 555. [In part post-Homeric. cf. Jahrbüch, Jahn and Klotz. März. 1843, p. 250.]

ἄλθομαι, ep. mid. *to heal, to be healed, to*

get well, Il. 5, 417. † ἄλθω, akin to αλο, to make grow.

Ἀλιαῆς, ἐς (ἄημι), gen. ἑός, blowing over or on the sea, epith. of a favorable wind, Od. 4, 361. †

Ἀλίαρος, ὁ (situated on the sea, from ἄλς and ἄρω), *Haliartus*, a town in Boeotia, on the shore of the Copaic gulf, now *Mazi*, Il. 2, 503; also ἡ, Diod.

Ἀλίαςτος, ον, poet. (λιάζομαι), *unyielding*, not to be stayed, incessant, immense, μάχη, πόλεμος, ὄμαδος. The neut. as adv., Ἀλίαςτον ὀδυρεσθαι, to lament incessantly, Il. 24, 549. * Il.

* Ἀλειγείτων, ον, poet. (γείτων), *near to the sea*, Ep. 4.

Ἀλίγκιος, ον (ἤλιξ), prop. of equal age, but generally, *like, equal, similar*, τινί, Il. 6, 401. Od. 8, 174.

Ἀλιεύς, ἦος, ὁ (ἄλς), *a fisherman*, Od. 12, 251. 22, 384, and generally, 2) *a seaman, a sailor*, Od. 24, 418; as adj. ἐρέται Ἀλιῆες, rowers at sea, Od. 16, 349. * Od.

Ἀλιζῶνες, οἱ, sing. Ἀλιζών, ὄνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the *Halizones*, a people on the Euxine, in Bithynia, neighbors of the Paphlagonians, Il. 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldaei. Eustath. and Strabo also cite the nom. Ἀλίζωνος. (They must not be confounded with Ἀλαζῶνες, a nomadic people in Scythia.)

Ἀλίη, ἡ (fem. of ἄλιος), daughter of Ne-reus and Doris, Il. 18, 40.

Ἀλιθέρης, ον, ὁ, son of Mastor, a faithful friend of Ulysses in Ithaca, Od. 2, 157. 17, 68.

Ἀλμυρῆεις, εσσα, εν, poet. (μύρω), *flowing into the sea, rushing seaward*, ποταμός, Il. 21, 190. Od. 5, 460.

ἄλιος, ἰη, ιον (ἄλς), *belonging to the sea, dwelling in the sea*; γέρων ἄλιος, the old man of the sea = *Nereus*, Il. 1, 556; ἄλαι θεαί, sea-goddesses, Il. 24, 84; ἀθάναται ἄλαι, Il. 18, 84; also ἄλαι alone, Il. 18, 432. 2) *fruitless, idle, vain*, βέλος, μῦθος, ὁδός, ὄρημον, Il. and Od. (The second signif. is comm. derived from ἄλη, but unnecessarily, since the earliest language connected with the sea the idea of unfruitfulness.)

Ἄλιος, ὁ, 1) a Lycian, Il. 5, 678. 2) son of Alcinoos, Od. 8, 119.

Ἀλιοτρεφής, ἐς, poet. (τρέφω), gen. ἑός, *nourished in the sea, sea-fattened*; epith. of seals, Od. 4, 442. †

Ἀλιόω (ἄλιος), aor. ἄλλωσα, without augm. *to make vain, to frustrate, to render void*, νόον Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, Il. 16, 737.

Ἀλίπλοος, ον (πλύνω), *whelmed in the sea*. τείχεα Ἀλίπλοα θείναι, to sink the walls into the sea, Il. 12, 26. †

Ἀλιπόρφυρος, ον (πορφύρα), *colored with the purple of the sea-snail, sea-purple*, ἡλάκατα, φάρεα, * Od. 6, 53. 13, 108.

ἄλις, adv. (ἄλής), 1) *in heaps, in multitudes, in crowds, in swarms*, Il. 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) *sufficiently, enough*, Il. 14, 121. ἡ οὐκ ἄλις, is it not enough? with a seq. ὅτι or ὥς, Il. 5, 349. 23, 670. ὅθι ἔκειτο ἄλις εὐώδης ἔλαιον, where was in abundance fragrant oil, Od. 2, 339.

Ἀλίσκομαι (in the act. obsol. theme Ἀλο-), fut. Ἀλώσομαι only Batr. 236, aor. 2 ἔαλον, ἦλον only Od. 22, 230, subj. Ἀλώω ep. for Ἀλῶ, optat. Ἀλόην ep. Ἀλόην, Il. 9, 592, infin. Ἀλῶναι, part. Ἀλούς (Ἀλόντε with ᾠ, Il. 5, 487), 1) *to be caught, seized, captured*; spoken of men and cities. 2) Metaph. θανάτῳ Ἀλῶναι, to be snatched away by death, Il. 21, 281. Od. 5, 312; hence also alone *to be killed*, Il. 12, 172. 14, 81. 17, 506. Od. 18, 265. * μήπως, ὥς ἀψῖσι λίνου Ἀλόντε πανάγρου—κύρμα γήνησθε, lest ye, as if caught in the meshes of a linen net, become a prey, Il. 5, 487. (According to Buttm. Gr. Gram. § 33. 3. 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾠ in Ἀλόντε, Bothe proposes to read Ἀλύνοντε, from Ἀλύω, *trepide erro*.]

Ἀλιταίνω, poet., aor. 2 ἤλιτον once, Il. 9, 375; aor. mid. Ἀλιτόμην, infin. Ἀλιτέσθαι, with like signif. *to do wrong, to sin*; always with accus. τινά, to sin against any one, Il. 9, 375. 19, 265; ἀθανάτους, Od. 4, 378; Διός ἐφειμάς, to violate the commands of Jupiter, Il. 24, 570.

Ἀλιτῆμενος, η, ον, an ep. perf. part. with accent of pres. for ἤλιτημένος from Ἀλιταίνω with active signif. *doing wrong, sinning*; with dat. θεοῖς, against the gods, Od. 4, 807. † According to Rost Vollst. Lexik. under Ἀλι-

ταίνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: 'for he is no sinner in the eyes of the gods.'

ἄλιτήμων, ονος, ὁ (ἄλιταίνω), *sinning, wicked*, * Il. 24, 157. 186.

ἄλιτρός, ὁ, contr. for ἄλιτήρος, *a wicked man, a sinner*, Il. 8, 361; δαίμοσιν, against the gods, Il. 23, 595; also in a softer signif. *knave, rogue*, Od. 5, 182.

Ἀλκιάθους, ὁ (quick in defence, from ἀλκή and θόος), son of Asyetes and [husband] of Hippodamea the sister of Æneas, and his foster-father; Idomeneus slew him, Il. 12, 93. 13, [427.] 465.

Ἀλκάνδρη, ἡ, wife of Polybus, in the Egyptian Thebæ, with whom Menelaus lodged, Od. 4, 126.

Ἀλκανδρος, ὁ (man-repelling, from ἀλκή and ἀνήρ), a Lycian, slain by Ulysses, Il. 5, 678.

ἄλκαρ, τό (ἀλκή), gen. and dat. obsol. *defence, protection*; with gen. Ἀχαιῶν, of the Achians, Il. 11, 823; and dat. Τρώεσσι, for the Trojans, Il. 5, 644; but γήρας ἄλκαρ, a protection against age, h. Ap. 193. * Il.

ἀλκή, ἡ, with metaplast. dat. ἀλκί, also ἀλκῇ, Od. 24, 509. 1) *strength, physical power*, Il. 3, 45. 6, 263. Od. 22, 237. 2) *defence, protection, help*, ὃ τοι ἐκ Διὸς οὐχ ἔπει' ἀλκή, that help from Jupiter follows thee not, Il. 8, 140. 14, 786. Od. 12, 120. 3) the power to defend, whether of body or mind, *strength, courage, boldness*, Il. 2, 234. ἐπιεμένος ἀλκῇ, clothed with courage, Il. 7, 164. μίθεσθαι θουρίδος ἀλκῆς, to remember, think of impetuous courage, Il. 5, 718. 4) Personified as a goddess and represented in the ægis, Il. 5, 740.

* ἀλκήεις, εσσα, εν, poet. (ἀλκή), *defending, courageous, brave, bold*, h. 28, 3.

Ἀλκηστις, ιος, ἡ, *Alcestis*, daughter of Pelias and Anaxibia, wife of Admetus king of Phææ in Thessaly. By a decree of the Fates, according to later mythology, Admetus was to be delivered from death, if some one should die for him. Alcestis laid down her life for him, but Proserpine sent her back, Il. 2, 715.

ἀλκί, ep. dat. of ἀλκή, from the obsol. root ἄλξ; always ἀλκὶ πεποιθώς, trusting to his strength, Il. 5, 299.

Ἀλκιμέδων, ονος, ὁ (meditating defence, from ἀλκή and μέδω), son of Laercea, leader

of the Myrmidons under Achilles; after the death of Patroclus, his charioteer, Il. 16, 197.

Ἀλκιμίδης, ου, ὁ, son of Alcimus = *Mentor*, Od. 21, 235.

ἄλκιμος, ον (ἀλκή), *strong, ἔγχος, δόρυ*. 2) Spoken of warriors, *courageous, brave*; also of animals, Il. 20, 169.

Ἀλκιμος, ὁ, 1) father of Mentor. 2) a Myrmidon, friend of Achilles, Il. 19, 392.

Ἀλκίνοος, ὁ (of a spirited disposition, from νόος), son of Nausithous, grandson of Neptune, king of the Phæaces in Scheria, by whom Ulysses having suffered shipwreck, was hospitably received, Od. 6, 12 seq. 8, 118.

Ἀλκίππη, ἡ, a female slave of Helen in Sparta, Od. 4, 124.

Ἀλκμαίων, ονος, ὁ (from ἀλκή and μαίωμαι striving for defence), son of Amphiaraus and Eriphyle, brother of Amphilocus, and leader of the Epigoni against Thebes, Od. 15, 248. [According to later mythology, Apd. 3, 7,] when Amphiaraus, betrayed by his wife, was obliged to go to the Theban war, he directed him, in case of his death, to slay his mother. He did it, and was on this account persecuted by the furies, till at last he found rest in an island of the Achelous.

Ἀλκμάων, υνος, ὁ, ep. for Ἀλκμαίων, son of Thestor, a Greek, slain by Sarpedon before Troy, Il. 12, 394.

Ἀλκμήνη, ἡ, daughter of Electryon king of Mycenæ, wife of Amphitryon in Thebes, mother of Hercules by Jupiter, and of Iphicles by Amphitryon. Juno hated her, delayed the birth of Hercules and accelerated that of Eurystheus, that the latter might have the dominion over the former, Il. 14, 323. 19, 119. Od. 11, 266.

ἀλκτῆρ, ἥρος, ὁ (ἀλκή), *defender, helper; ἀφῆς*, avenger of a curse, [i. e. of calamity injury, death,] Il. 14, 485. 18, 100; spoken of a javelin: κυνῶν καὶ ἀνδρῶν, a defence against dogs and men, Od. 14, 531. 21, 340.

Ἀλκυόνη, ἡ, a name of *Cleopatra* wife of Meleager; so named from *Alcyone* daughter of Æolus, who after the death of her husband Ceyx, plunged into the sea, and was changed by Thetis into a kingfisher. The point of comparison would then consist only, in this, that Marpessa, like Alcyone, separated from her husband wept. More naturally and probably, Heyne and Spitzner under-

stand by ἄλκυών the kingfisher (see ἄλκυών), Il. 9, 562.

Ἀλκυών, ὄνος, ἦ, as prop. name = Ἀλκυόνη, Il. 9, 563, ed. Wolf.

ἄλκυών, ὄνος, ἦ, Ion. for ἄλκυών, the sea-kingfisher, alcedo (from ἄλς and κύειν, because it was thought to brood in the sea). Heyne and Spitzner write Il. 9, 563 ἄλκυόνοσ instead of Ἀλκ. because Hom. knew nothing of the transformation of Alcyone. They therefore refer the words πολυπενθέος οἶτος ἔχονσα to the tender wailings of the kingfisher, which is often mentioned by the poets. These form a good point of comparison for the sad voice and tender complaints of Marpessa, separated by Apollo from her beloved.

ἄλκω, obsol. root of ἀλαλκεῖν, ἀλέξω.

ἄλλά, conj. (prop. neut. from ἄλλος), *but, still, yet, however, notwithstanding*; it indicates in general a greater or less opposition in the thought. It is used: 1) For connecting with the foregoing an entirely opposite idea; in which case after a negative proposition, it is translated *but*, Il. 1, 94; it indicates the antithesis after οὐδέ, Il. 2, 754. 2) For annexing a different thought of such a character, that the force of the preceding clause is but partially removed. This takes place both after affirmative and negative clauses, and is translated by *but, however, still*; and the antithesis is prepared by μέν, ἦτοι, γέ, etc. Il. 1, 24. 16, 240. The antithesis also often consists in a hypothetic protasis, εἰ—ἄλλιά, Il. 1, 281; εἴπερ—ἄλλά, Il. 8, 154; εἴπερ τε,—ἄλλά τε, Il. 1, 82. 3) To mark an exception after a negative clause. After οὐτις ἄλλος, ἄλλά is translated *than*, Il. 21, 275. Od. 3, 377; also after οὐτις ἄλλος, Od. 8, 311 seq. cf. 12, 403 seq. 4) It stands at the beginning of a clause adverbially, to indicate the transition to a different thought; hence in exhortations, exclamations, etc., ἄλλ' ἄγε, ἄλλ' ἄγε δῆ, *but come on! but up now!* 5) It is often connected with other particles: ἄλλ' ἄρα, *but indeed*, after a negative; ἄλλὰ γάρ, *but certainly, still indeed* (prop. each particle retains its original signif., the first marking the antithesis, the second the reason; still the antithesis must often be supplied from the connection,); ἄλλ' οὐ γάρ, *but not indeed*, Od. 14, 334. 19, 591; ἄλλ' ἦτοι, *still indeed*; ἄλλὰ καὶ ὥς, *but even thus*; ἄλλ' οὐδ' ὥς, *but not even thus*.

ἄλλεγεν, ἄλλεξαι, ep. for ἀνέλεγεν, ἀναλέξαι from ἀναλέγω.

ἄλλη, adv. (prop. dat. sing. from ἄλλος), 1) *in another way, elsewhere*, Il. 13, 49; *in another manner*, φρονεῖν, h. Ap. 469. 2) *away, to some other place*; that my reward is going away, Il. 1, 120; τρέψιν τε, Il. 5, 187. 3) *otherwise*, Il. 15, 51.

ἄλληκτος, ον, ep. for ἄληκτος, q. v.

ἄλλήλων (from ἄλλοι ἄλλον, prop. ἀλλάλων), only in gen. dat. accus. of plur. and dual (the nom. is from the signif. impossible), *one another, mutually, reciprocally*. ἴδμεν δ' ἄλλήλων γενεήν, we know each other's race, Il. 20, 203; ἄλλήλοισιν ep. for ἀλλήλοισιν as gen. Il. 10, 65.

ἄλλόγνωτος, ον (γινώσκω), *known to others, hence strange to us, foreign*, δῆμος, Od. 2, 366. †

ἄλλοδαπός, ἦ, ὄν (from ἄλλος, either lengthened, or contracted with ἔδαφος), *from another land, strange, foreign*, Od. 14, 231. 2) Subst. *a stranger*, Il. 3, 48.

ἄλλοειδής, ἐς (εἶδος), *of a different form, of different appearance*, Od. 13, 194. † (ἄλλοειδέα is to be read as trisyllabic.)

ἄλλοθεν, adv. (ἄλλος), *from another place, from a different place*, Od. 3, 318; often ἄλλοθεν ἄλλος, which, like the Latin *aliunde*, expresses a double clause, see ἄλλος; *one from one place, another from another*, Il. 2, 75. Od. 9, 401.

ἄλλοθι, adv. (ἄλλος), *elsewhere*, sometimes with gen. ἄλλοθι γαίης, *elsewhere upon earth*, Od. 2, 131; πάτερης, *far from one's country*, * Od. 17, 318.

ἄλλόθροος, ον (θρόος), *sounding differently, speaking strangely, speaking in a foreign tongue*, * Od. 1, 183. 3, 302.

ἄλλοῖος, η, ον (ἄλλος), *of different quality, differently formed*, Il. 4, 258; always with the idea of comparison, ἄλλοῖος μοι ἐφάνης ἢ πρόϊθεν, *thou appearest now to me otherwise than before*, Od. 16, 181.

ἄλλομαι, aor. 1 ἠλάμην, only Batr. 252, comm. aor. 2 ἠλόμην, of which only subj. ἄληται, ep. ἄλειται (ἄλειται ed. Wolf cf. Spitzner on Il. 11, 192), ep. 2 and 3 sing. of sync. aor. 2 ἄλσο, ἄλτο, part. ἄλμενος, 1) *to leap, ἐξ ὀχέων*, from the chariot, Il. εἰς ἵππους. 2) Spoken of any vehement motion, *to rush, to run, ἐπὶ τινι*, upon any one, Il. 13, 611; *to fly*, spoken of an arrow, Il. 4, 125.

ἄλλοπρόσαλλος (πρός, ἄλλος), *turning from one to another, alternately with both parties, fickle, inconstant*, epith. of Mars, Il. 5, 831. 889. [* Il.]

ἄλλος, η, ον, 1) *another*, with gen. ἄλλος Ἀχαιῶν; it seems to stand pleonastically with πλήσιος, ἕκαστος, Il. 4, 81. 16, 697; ἄλλος μὲν, ἄλλος δέ, *the one, the other*. 2) οἱ ἄλλοι and ἄλλοι, *the rest*, Il. 2, 1. 17, 280. τὰ ἄλλα, contr. τᾶλλα, better τᾶλλα, (cf. Buttm. Gram. § 29. note 2,) *the rest, cætera*, Il. 1, 465. 3) *another*, i. e. different, not like the preceding, Il. 13, 64. Od. 2, 93; with ἀλλὰ following, Il. 21, 275; or εἰ μὴ, h. Cer. 78; hence 4) Poet. = ἀλλότριος, *strange, foreign*, Od. 23, 274. 5) τὰ ἄλλα, and τὸ ἄλλο, *in other respects, besides*, Il. 23, 454. 6) Hom. often connects ἄλλος with another case, or with an adv. of the same root, so that, like the Lat. *alius*, it contains a double clause: ἄλλος δ' ἄλλω ἔριξε θεῶν, *one sacrificed to one, another to another of the immortal gods*, Il. 2, 400. cf. Il. 2, 804. Od. 14, 228. 7) Sometimes ἄλλος, like the French *autre*, is apparently superfluous, marking something diverse from the thing mentioned. It may often be translated, *on the other hand*, Il. 21, 22. Od. 1, 132. 2, 412.

ἄλλοσε, adv. (ἄλλος), *to another place, in another place*, * Od. 23, 184. 204.

ἄλλοτε, adv. (ὅτε), 1) *another time, once, formerly*. 2) Often ἄλλοτε—ἄλλοτε, or ὅτε μὲν—ἄλλοτε δέ, Il. 11, 566; *now—then, now—now*. 3) In connection with ἄλλος: ἄλλοτε ἄλλω Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ, *Jupiter gives good and evil now to one, now to another*, Od. 4, 237.

ἄλλότριος, η, ον (ἄλλος), 1) *strange*, i. e. belonging to another, βίσιος, *to be free of others' property*, Od. 17, 452; οἱ δ' ἤδη γναθμοῖσι γελοίων ἄλλοτρίοισι, *they laughed now with strange jaws, i. e. either immoderately, (they spared their jaws in laughing as little as if they belonged to others,) or with distorted countenance*, Od. 20, 347. 2) *strange*, i. e. from another land, φῶς, *a foreigner*, Od. 18, 218; = *hostile*, Il. 5, 214. Od. 16, 102.

ἄλλοφος, ον, ep. for ἄλοφος.

ἄλλοφρονέω (φρονέω), prop. *to be of another opinion*, hence 1) *to think on something else, to be in thought*, Od. 10, 374. 2) *to be of absent mind, to be senseless*, Il. 23, 698, only particip.

ἄλλυδις, ep. adv. (ἄλλος), *to another place*; with ἄλλος added, διὰ τ' ἔτρεσεν ἄλλυδις ἄλλος, *they fled one to one place, another to another*, Il. 11, 486. 17, 729. ἄλλυδις ἄλλη, *one in this way, another in that*, Od. 5, 71. τοῦ πακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη, *the color of the dastard changed now in this way, now in that*, Il. 13, 279.

ἄλλύεσκεν, poet. for ἀνελύεσκεν, *iterat. imperf. fr. ἀναλύω*.

ἄλλως, adv. (ἄλλος), 1) *otherwise, in another manner*, Il. 5, 218; sometimes in a good sense, *otherwise*, i. e. better, Il. 11, 391. 14, 53. 19, 401. Od. 8, 176. 20, 211. 2) *otherwise* (than we believe), i. e. *vainly, in vain*, Il. 23, 144. 3) *without aim, without object*, Od. 14, 124. 4) *in another view, in other respects, for the rest, besides*, ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως, Il. 9, 699. Od. 17, 577. 21, 87.

ἄλμα, ατος, τό (ἄλλομαι), *the act of leaping, springing*, * Od. 8, 103. 129.

ἄλμη, ῆ (ἄλς), 1) *salt water, brine*, especially of the sea, Od. 5, 53. 2) *the dirt from dried sea-water*, * Od. 6, 137.

ἄλμυρός, ῆ, όν (ἄλμη), *salt, briny*; only with ὕδωρ, *salt water, the briny flood*, * Od. 4, 511.

ἄλογέω (λόγος), *without care, to take no heed, to disregard, to despise*, Il. 15, 162. †

ἄλόθεν, adv. (ἄλς), *from the sea*; ἐξ ἄλόθεν, *from the sea*, Il. 21, 335.

ἄλοιάω, poet. for ἀλοάω (ἄλομή), *to beat, to strike*; with acc. γαῖαν χερσίν, Il. 9, 568. †

ἄλοιρῆ, ῆ (ἄλειφω), *what is used for anointing, fat, ointment, to make any thing supple*, Il. 17, 390; also oil for the human body, Od. 6, 220. 2) *fat*, especially *hog's fat*, connected with the flesh, Il. 9, 208. Od. 8, 476.

Ἀλόπη, ῆ, a town in Phthiotis (Thessaly), near Larissa, under the dominion of Achilles, Il. 2, 682 (otherwise unknown).

Ἄλος, ῆ, a town in Achaia Phthiotis (Thessaly) on mount Othrys, not far from Pharsalus, belonging to Achilles's realm, Il. 2, 682. (Better Ἄλος, as Dem. Strab. from ἄλς, named from the salt-pits.)

ἄλοσύννη, ῆ, *one living in the sea*, name of *Thetis*, Il. 10, 607. 2) pr. n. appellation of *Amphitrite*, Od. 4, 404 (from ἄλς and ὕδνης, *nourished from the sea*; or poet. for

ἄλοσίνη, from ἄλς and σῖνω = σείνμαι, with epenthetic δ, moving in the sea).

ἄλοφος, ον, ep. ἄλλοφος (λόφος), without crest, Il. 10, 258. †

ἄλοχος, ἡ (λίχος), bed-fellow, wife. 2) concubine, Il. 9, 336. Od. 4, 623.

ἄλόω, ep. for ἁλάου, imper. pres. from ἁλάομαι, Od.

ἄλόωνται, see ἁλάομαι, Od.

ἄλς, ἄλός, ὁ, salt, sing. only Ion. and poet. Il. 9, 214; comm. plur. ἄλες; εἶδαρ ἄλεσσι μεμιγμένον, food seasoned with salt, Od. 11, 123. 23, 270. οὐδ' ἄλαδοίης, prov., thou wouldst not give even a grain of salt, i. e. not the smallest portion, Od. 17, 455. 2) ἡ ἄλς, poet. the briny deep, the sea, Il. 1, 141; and often opposed to γῆ, Od. [The latter is the primary idea; cf. Od. 11, 122. 123.]

ἄλσο, ep. syncop. 2 sing. aor. 2 of ἄλλομαι.

ἄλσος, εὖς, τό (ἄλδω), a sacred grove, or wood, and generally a region consecrated to a deity, Il. 2, 506.

Ἄλτης, αὖ and εὖ, ὁ, a king of the Leleges of Pedasus, father of Laothæ, Il. 21, 85. 86. 22, 51.

ἄλτο, ep. syncop. 3 sing. aor. 2 from ἄλλομαι.

Ἀλύβας, αὖτος, ἡ, a town of uncertain situation, according to Eustath. the later Metapontum, in Lower Italy, according to others = Ἀλύβη, Od. 24, 304.

Ἀλύβη, ἡ, a town on the Pontus Euxinus, whence silver comes, Il. 2, 858. According to Strabo the later Chalybes dwelt here, from whom the Greeks first procured their metals.

ἄλυσκάζω, only pres. and imperf. poet. lengthened form fr. ἄλύσχω, 1) to avoid, to flee; with accus. ὕβριν, Od. 17, 581. 2) Absol. to flee, νόσφιν πολέμοιο, from the war, Il. 5, 253. 6, 443.

ἄλυσκάνω, poet. form of ἄλύσχω in the imperf. Od. 22, 330. †

ἄλύσχω (ἁλεύομαι), poet. form, fut. ἁλύξω, aor. ἤλυξα, to avoid, to escape, to shun; with accus. ὄλεθρον, to escape destruction, Il. 10, 371; θάνατον, Od. 2, 353. ἤλυξα ἑταίρους, I had withdrawn myself from my companions, Od. 12, 335. 2) Absol. to fly, to escape, προτὶ ἄστυ, to the city, Il. 10, 348. Od. 22, 460.

* ἁλύσσω (ep. form from ἁλύω), to be confused in mind, to be insane; spoken of dogs

which have tasted blood, to be fierce, Il. 22, 70. †

ἄλυτος, ον (λύω), indissoluble, πίδα, Il. 13, 37; πείρα, Il. 13, 260; δεσμοί, Od. 8, 275.

ἁλύω, poet. (akin to ἄλη), to be beside oneself, a) from pain, to be greatly distressed, Il. 5, 352. 24, 12. Od. 9, 398. b) from joy: ἡ ἁλύεις, ὅτι Ἴρον ἐνίκησας, art thou beside thyself, that thou hast conquered Irus, Od. 18, 333 (ῥ, once ῡ, Od. 9, 398).

ἁλφαίνω, poet. ἡλφον, optat. ἁλφοι, prop. to find; in Hom. to gain, to procure, τιλ τι, as μυρίον ἄνον, a prodigious price, Od. 15, 453; βίοτον πολύν, Od. 17, 250. 20, 383: ἑκατόμβοιον, Il. 21, 79.

Ἀλφειός, ὁ, Alpheus, a river in Elis, which rises in Arcadia, and flows into the Ionian sea near Pitane, now Alfeo, Il. 2, 592. 2) the river-god, Il. 5, 545. Od. 3, 489.

ἁλφείβοιος, η, ον (ἁλφεῖν, βοῦς), prop. cattle-finding, epith. of virgins who have many suitors that bring cattle as presents (ἔδνα), to purchase them from their parents; hence much-wooed, Il. 18, 593. †

ἁλφηστής, οὔ, ὁ (ἁλφεῖν), the inventor, the finder; adj. in the Od. ἄνδρες ἁλφησταί, inventive, gainful men, (accord. to Eustath. epith. of man, who thus distinguishes himself from the beasts; or better with Nitzsch on Od. 1, 349, industrious, intent upon gain, and therefore also inventive,) * Od. 1, 349. h. Ap. 458.

ἁλφι, τό, indeclin. poet. shorter form for ἁλφιτον, h. Cer. 208.

ἁλφιτον, τό (ἁλφεῖν), raw or baked barley, because this was the earliest general food, reduced by a hand-mill to meal or a coarse powder; hence sing. ἁλφίτου ἱεροῦ ἀκτῆ, the ground of the sacred barley, [a periphrasis for ἁλφίτα or ἄριτον, Schol.] Od. 14, 429. Il. 11, 631, and μυλήφατον ἁλφ., Od. 2, 355. Oftener in the plur. ἁλφίτα, barley-flour, from which bread, cakes, soup, etc. was prepared, Il. 11, 631. Od. 10, 234. Also in sacrifices it was sprinkled on the flesh, Od. 2, 290.

ἁλφοι, see ἁλφαίνω.

Ἀλωνεύς, ἦος, ὁ (thresher, from ἁλωή), son of Neptune and Canace, husband of Iphimedia, father of the Aloides, Otus, and Ephialtes, Il. 5, 386.

ἁλωή, ἡ (ἁλοάω), poet. a threshing-floor, a level place in the field for threshing grain,

Il. 5, 499. 20, 496. 2) a cultivated piece of ground, sowed with grain or planted with trees, *fruit-garden, vineyard, corn-field*, Il. 9, 534. Od. 1, 193.

ἄλώη, ep. for ἄλω, 3 sing. subj. aor. 2, but ἄλωη, ep. for ἄλοη, 3 sing. optat. from ἄλισκομαι.

ἄλώμενος, part. pres. from ἄλᾶομαι.

ἄλώμεναι, ep. for ἄλῶναι, see ἄλισκομαι.

ἄλώω, ep. for ἄλῶ, see ἄλισκομαι.

ἄμ, abbrev. for ἀνά, before β, π, φ: ἄμ πεδίον, ἄμ φόνον.

ἄμα, adv. 1) *together with, simultaneously*, spoken of time; as prepos. with dat. ἄμα δ' ἡελίῳ καταδύντι, *together with the setting sun*, Il. 1, 592. 2) *Of persons; together with, in company with, along with*; ἄμα λαῷ θωρηχθῆναι, *to arm with the people*. 3) *Of likeness, or similarity, prop. together with; then, like*. ἄμα πνοιῆς ἀνέμοιο, *like the blasts of wind*, Il. 16, 149. Od. 1, 98.

Ἀμαζόνες, αἱ (from ἄ and μάζος, breastless), *the Amazons*, warlike women of mythic antiquity, who allowed no man among them, and amputated the right breast in infancy, to allow a freer use of the bow. Their abode, according to most poets, was on the river Thermodon, in Cappadocia, or in Scythia, on the Mæotic lake. According to Il. 6, 186, they invaded Lycia, but were destroyed by Bellerophontes, and according to Il. 3, 189, they also attacked Phrygia in the kingdom of Priam. Obscure traditions of armed Scythian women were probably the origin this fable.

Ἀμάθεια, ἡ (living in the downs, from ἄμαθος), daughter of Nereus and Doris, Il. 18, 49.

ἄμαθος, ἡ, poet. = ψάμαθος, *sand, dust*, Il. 5, 586. † Plur. the downs on the sea-coast, h. in Ap. 439.

ἄμαθύνω (ἄμαθος), *to reduce to dust, to destroy*, πόλιν, Il. 9, 593. 2) *to conceal* [in the sand], κόνην, h. Merc. 140.

ἄμαιμάκετος, η, ον, *very great, monstrous, prodigious*, epith. of Chimæra, and of a mast, Il. 6, 179. Od. 14, 311 (of uncertain derivation, comm. from α and μῆκος, or according to Passow, from ἄμαχος, μαίμαχος, with reduplic. *invincible*, cf. δαίδαλος).

ἄμαλδύνω (ἄμαλός), aor. ἡμάλδυνα, prop. *to render soft; hence to destroy, to demolish*; τείχος, *to tear down a wall*, * Il. 7, 463. 12, 18.

ἄμαλλοδετήρ, ἦρος, ὁ (ἄμαλλα, δέω), *the sheaf-binder*, * Il. 18, 553. 554.

ἄμαλός, ἡ, ὄν, ep. for ἀπαλός, *tender, weak*, Il. 22, 310. Od. 20, 14.

ἄμαξα, ἡ, ep. and Ion. for ἄμαξα (ἄγω), *wagon, freight-wagon*, in distinction from the two-wheeled war-chariot, ἄρμα, Il. 7, 426. Od. 9, 241. 2) the *Wagon*, a constellation in the northern sky, a name of the Great Bear in the heavens, [cf. Charles's Wain]; see Ἄρκτος, Il. 18, 487. Od. 5, 273.

ἄμαξιτός, ἡ (ἄμαξα), sc. ὁδός, *a wagon-road, a street*, Il. 22, 146. † h. Cer. 177.

ἄμάρη, ἡ, *a channel for water, a ditch*, Il. 21, 259. †

ἄμαρτάνω, fut. ἄμαρτήσομαι, aor. ἤμαρτον, ep. also ἤμβροτον, (by metathesis, changing α into ο, with β epenthetic, and a change of the breathing.) 1) *to fail, to miss*, not to hit the mark, τινός, any one; spoken especially of missiles, Il. 10, 372; hence 2) metaph. *to fail, to err, to deviate*; νοήματος ἐσθλοῦ, she swerved not from a noble mind, Od. 7, 292. οὐχ ἤμάρτανε μύθων, he mistook not the words, i. e. he always selected the right words, Od. 11, 511; also absol. *to fail, err, mistake*, Il. 9, 501. Od. 21, 155. 3) *to fail of what one has, to lose, to be deprived of*, ὅπωπης, Od. 9, 512. 4) *to make a failure in any thing*; δῶρον, failed not to bring gifts, Il. 24, 68.

ἄμαρτῇ or ἄμαρτῇ, adv. (ἄμα, ἀρτᾶω), *together, at the same time*, Il. 5, 656. Od. 22, 81. Others write ἄμαρτή or ὀμαρτῇ.

ἄμαρτοεπής, ἐς, ep. (ἔπος), *missing the proper words, idly prating*, Il. 13, 824. †

* ἄμαρνηγή, ἡ (μαίρω), poet. for μαρμαρνηγή, *the glimmering, flashing, gleaming of the eyes*, h. Merc. 45.

Ἀμαρνηκείδης, ον, ὁ, son of Amarynceus = Dioreas, Il. 2, 622. 4, 517.

Ἀμαρνηκεύς, ἦρος, ὁ (ἄμαρύνσω), son of Alector, a brave warrior who went from Thessaly to Elis, and aided Augeas against Hercules. As a reward, Augeas shared with him the throne. His funeral is mentioned, Il. 23, 631.

* ἄμαρύνσω, fut. ξω, *to shine, to gleam*, ἀπὸ βλεφάρων, h. Merc. 278. 415.

ἄματροχάω, poet. (τρέχω), only part. pres. ἄματροχόων, ep. for ἄματροχῶν, *running with*, Od. 15, 451. †

ἄματροχίη, ἡ, ep. (τρέχω), *the running*

together of chariots, [a clash of chariots Cowp.] Il. 23, 422. †

ἄμαυρός, ἦ, ὄν, poet. (μαίρω), not shining, dark, indistinct, εἶδωλον, * Od. 4, 824. 835.

ἄμαχητί, adv. (μάχη), without battle, without contest, Il. 21, 437. †

ἄμαίω (ἄμα), aor. ἄμησα, ep. for ἤμησα, aor. mid. ἄμησάμενος, prop. to gather; hence 1) Act. to mow, to reap; absol. Il. 18, 551; with accus. Il. 24, 451. Od. 9, 135. 2) to collect for oneself; with accus. γάλα ἐν ταλάροις, the milk curd in baskets, Od. 9, 247.

ἀμβαίνω, ἀμβάλλω, and other words with ἀμβ; see ἀναβαίνω, ἀναβάλλω, etc.

ἀμβατός, ὄν, poet. for ἀναβάτος.

ἀμβλήδην, see ἀναβλήδην.

ἀμβολάδην, adv., see ἀναβολάδην.

ἀμβροσίη, ἦ (prop. fem. from ἀμβρόσιος, sc. according to the ancients ἐδωδή), ambrosia, 1) the food of the gods, which was agreeable in taste, and secured immortality, Od. 5, 93. 199. 9, 359. 2) the oil of the gods, with which the immortals anointed themselves, Il. 14, 170; cf. 172. 3) used as food for the horses of Juno, Il. 5, 777, and Od. 4, 445. Eidothea gives ambrosia to Menelaus to remove a disagreeable smell. According to Buttm., Lexil. I. 133, it is a subst. and signifies immortality, for the gods eat immortality, they anoint themselves with it, and it is also the food of their steeds.

ἀμβρόσιος, η, ὄν (βροτός), immortal, of divine nature, νύμφη, h. Merc. 230. 2) Spoken of what belongs to the gods: ambrosial, divine, as χαῖται, πέδιλα, ἔλαιον, Il. 1, 529. 3) Of what comes from the gods: divine, sacred, as νύξ, ὕπνος, Il. 2, 19. 57.

ἄμβροτος, ὄν (βροτός) = ἀμβρόσιος, immortal, divine, θεός, Il. 20, 358; and spoken of whatever belongs to the gods: ambrosial, αἶμα, Il. 5, 539; κρήδεμνον, Od. 5, 347. 2) divine, sacred, and generally excellent, lovely; spoken of whatever comes from the gods, νύξ, Od. 11, 330.

ἀμέγαρτος, ὄν (μεγαίρω), prop. not to be envied; hence 1) Spoken of things: sad, dreadful, severe, πόνος, Il. 2, 420; αὐτμή ἀνέμων, Od. 11, 400. 2) Of persons, as epith. of contempt; wicked, vile, miserable, Od. 17, 219 (cf. Buttm. Lexil. I. p. 261).

ἀμείβοντες, see ἀμείβω.

ἀμείβω, fut. ἀμείψω, fut. mid. ἀμειψομαι,

aor. 1 ἡμειψάμην, I) Act. to alternate, to change, to exchange, a) Intrans. only in part. οἱ ἀμείβοντες, the alternating, i. e. the rafters, Il. 23, 712. b) Comm. trans. to change, to exchange; with accus. ἔντεα, Il. 17, 192; τί τινος, one thing for another; τεύχεα χρύσεια χαλκίων πρὸς τινα, to exchange golden weapons for brazen with any one, Il. 6, 235; γόνυ γοννός, one knee with the other, i. e. to walk slowly, Il. 11, 547. II) Mid. to change for oneself, to exchange; hence 1) to interchange, to alternate; in part. ἀμειβόμενος, alternating, Il. 1, 604. 9, 471. ἀμείβεσθαι κατὰ οἴκους, to change by houses, i. e. to go from house to house, Od. 1, 375. b) Often ἐπέειπε, μύθοισι τινά, to alternate with words with any one, i. e. to reply. 2) Spoken of place: to exchange, to leave; with accus. ψυχὴ ἀμείβεται ἔρκος ὀδόντων, the soul passes over the wall of the teeth, i. e. the lips, Il. 9, 409; and spoken of drink, which goes over the lips into the mouth, Od. 10, 328. 3) to requite, to compensate; δώροισι, to requite with presents, i. e. to make compensatory gifts, Od. 24, 285.

ἀμείλικτος, ὄν (μειλίσσω), not gentle, harsh, inexorable, ὄψ, * Il. 11, 137; also h. Cer. 260.

ἀμείλιχος, ὄν = ἀμείλικτος, Ἀΐδης, Il. 9, 159; ἦτορ, v. 572.

ἀμείνων, ὄν, gen. ονος, irreg. compar. of ἀγαθός; spoken of persons: braver, more valiant; of things: better, more profitable, Il. 1, 116 (prob. originally more pleasant, from a root related to the Latin posit. amœnus; see Kühner I. § 325. 2).

ἀμέλγω, only pres. and imperf. to milk, μῆλα, Od. 9, 238. Mid. ὄϊες ἀμελγόμεναι γάλα, sheep yielding milk, Il. 4, 434.

ἀμελέω (μέλει), aor. ἀμέλησα, ep. for ἡμέλ. to be free from trouble, to neglect, to forget, with gen. always with neg. κασιγνήτοιο, not to forget a brother, * Il. 8, 330. 13, 419.

ἄμεναι, ep. for ἀέμεναι, infin. pres. see ἌΩ.

ἀμενηνός, ὄν (μένος), without power, weak, feeble, epith. of the wounded and dead, Il. 5, 887. Od. 10, 521; of dreams, Od. 19, 562. h. Ven. 189.

ἀμενηνόω (ἀμενηνός), aor. ἀμενήνωσα, to render weak, inefficacious; with accus. αἰχμήν, to make the lance inefficacious, Il. 13, 562. †

ἀμέρδω (fr. ἀμείρω, cf. κείρω, κέρδος), aor.

act. ἡμερσα, ep. ἄμερσα, aor. pass. ἀμέφθην, prop. to deprive of a share; but generally, *to deprive, to bereave*; with accus. of the person: τὸν ὅμοιον ἀμέρσαι, to rob an equal, i. e. one having equal claims, Il. 16, 53. b) With accus. of the person and gen. of the thing: τινὰ ὀφθαλμῶν, to deprive any one of eyes, Od. 8, 64; pass. αἰῶνος, Il. 22, 58; δαιτός, Od. 21, 290. 2) *to blind, to obscure*; with accus. αὐγὴ ἄμερδεν ὄσσε, the brightness blinded their eyes, Il. 13, 340. καπνὸς ἀμέρδει καλὰ ἔντεα, the smoke injured the beautiful weapons, Od. 19, 18.

ἀμέτρητος, ον (μετρέω), *immeasurable, prodigious*, πόνος, * Od. 19, 512. 23, 249.

ἀμετροεπής, ἐς, *immoderate in words, endlessly prating, loquacious*, Il. 2, 212. †

ἀμητήρ, ἦρος, ὁ (ἀμάω), *mower, reaper*, Il. 11, 67. †

ἀμητος, ὁ (ἀμάω), *the act of mowing or reaping, the harvest*, Il. 19, 223. † (ā).

* ἀμηχανής, ἐς, poet. for ἀμήχανος, h. Merc. 447.

ἀμηχανίη, ἡ (ἀμήχανος), *embarrassment, hesitation, perplexity, despair* [inopia consilii], Od. 9, 295. †

ἀμήχανος, ον (μηχανή), *without means*, i. e. 1) *helpless, unfortunate, at a loss*, τινός, about any one, Od. 19, 363. 2) Pass. against which there is no expedient; spoken of things: *difficult, impossible*; ὄνειροι, inexplicable dreams, Od. 19, 560; ἔργα, deeds not to be averted, (Eustath. δεινά), Il. 8, 130. b) Of persons: *not to be subdued, unyielding, hard-hearted*, absol. Il. 16, 29; but ἀμήχανός ἐσσι παραρρήτοισι πιθέσθαι, it is hard for thee to obey exhortations, Il. 13, 726.

Ἀμισώδαρος, ὁ, king of Caria, father of Atymnius, Il. 16, 328.

ἀμιτροχίτωνες, οἱ, poet. epith. of the Lycians, Il. 16, 419; † either, *without a girdle*, (from α privat. μίτρα and χιτών, those who wear no girdle under the cuirass, cf. μίτρα,) or *having the girdle about the cuirass*, (from a copulat. μίτ. and χιτ.)

ἀμιχθαλόεις, εσσα, εν, poet. (μίσγνυμι), *inaccessible, inhospitable*, epith. of Lemnos, Il. 24, 753. † h. Ap. 36, (prob. lengthened from ἀμικτος, and not from μίσγνυμι and αἰς).

ἄμμε, ἄμμες, ἄμμι, Aol. and ep. for ἡμᾶς, ἡμεῖς etc.

ἀμμίξας, poet. for ἀναμίξας.

ἀμμορίη, ἡ, ep. for ἀμορία (μόρος), *misfortune, misery*, Od. 20, 76. †

ἄμμορος, ον, ep. for ἄμορος (μόρος), 1) *not participating, not enjoying*, with gen. λοιτρῶν Ὠκεανοῖο, but deprived of the bath of the ocean; spoken of the Great Bear, which is always visible to the Greeks, Il. 18, 489. Od. 5, 275. 2) From μόρος, i. q. μοίρη, *unfortunate, miserable*, Il. 6, 408. 24, 773.

ἀμνίον or ἄμνιον, τό (αἷμα), *a vessel for receiving the blood of victims, a sacrificial vase*, Od. 3, 444. †

Ἀμνισός, ὁ, a haven in Crete, at the river Amnisus, north from Cnosus, founded by Minos, Od. 19, 188.

ἀμογητί, adv. (μογίσω), *without trouble, easily*, Il. 11, 637. †

* ἀμόγητος, ον (μογίσω), *unwearied*, h. 7, 3.

ἀμόθεν, adv. ep. (ἀμός, poet. = τίς) *from any place, in part*. τῶν ἀμόθεν εἰπέ καὶ ἡμῖν, tell to us also something of them, Od. 1, 10. † Schol. Τῶν περὶ τὸν Ὀδυσσεῖα ὁπόθεν θέλεις πράξεων ἀπὸ τινος μέρους ἀρξάμενη διηγοῦ ἡμῖν.

ἀμοιβάς, ἄδος, ἡ, poet. fem. of ἀμοιβαῖος (ἀμοιβή), *serving for a change*. χλαῖνα, ἡ οἱ παρεχέσκει ἀμοιβάς, a mantle which lay by him for a change, Od. 14, 521. † Others read παρεχέσκει ἀμοιβάς, and explain it as accus. plur. of ἀμοιβή.

ἀμοιβή, ἡ (ἀμείβω), *return, recompense, compensation, restitution, requital*; in a good and bad signif. κατέσσε ἀμοιβή ἑκατόμβης, the grateful requital for the hetacomb, Od. 3, 59. τίειν βοῶν ἀμοιβήν, to make restitution for the cattle, Od. 12, 382. * Od.

ἀμοιβηδής, adv. ep. (ἀμοιβή), *changing alternately, successively*, Il. 18, 506. Od. 18, 310.

ἀμοιβός, ὁ (ἀμείβω), *that exchanges with another, a substitute*. οἱ ἦλθον ἀμοιβοί, who came in exchange, Il. 13, 793; † [in requital of former aid from Priam, Eustath.]

ἀμολγός, ὁ (ἀμέλω), *milking, milking-time*; with Hom. always νυκτός ἀμολγῶ, at the hour of milking, according to V. The milking-time of the night is two-fold, one at evening, as Il. 22, 317; the other in the morning, as Od. 4, 841; therefore: *evening and morning twilight*; and generally, the *obscurity of the night*, Il. 11, 173. Buttm. in Lex. Il. 40, with Eustath. Il. 15, 324, with great probability regards ἀμολγός as an old Achai-

an word meaning ἀκμή, and translates it, in the height or middle of the night.

Ἀμοπάων, ονος, ὁ (ἄμα, ὀπάων, companion), son of Polyæmon, a Trojan slain by Teucer, Il. 8, 276.

ἄμός, ἡ, ὄν, Æol. and ep. = ἡμέτερος, our. ἄμός, ἡ, ὄν is adopted by Spitzner on the authority of Apoll. de pron. and Etym. Mag. cf. Spitzner ad Il. 6, 414.

ἄμοτον, adv. (from ἄμεναι, ΑΩ), insatiably, incessantly, continually, unceasingly, Il. 4, 440. 13, 46. Od. 6, 83.

ἄμπ. ep. abbrev. for ἀναπ.; as ἀμπείρας for ἀναπείρας.

ἀμπελόεις, εσσα, εν (ἄμπελος), once ἀμπελόεις, as fem. Il. 2, 561, full of vines, abounding in grapes, viny; epith. of countries and towns, Il. 3, 184.

ἄμπελος, ἡ, the grape-vine, * Od. 9, 110. h. 6, 39.

ἀμπεπαλών, ep. for ἀναπεπαλών, see ἀναπάλλω.

ἀμπερές, adv. only in tmesis, διὰ δ' ἀμπερές, Od. 21, 422; for διαμπερές, q. v.

ἀμπέχω (ἀμφί, ἔχω), imperf. ἄμπεχον, to embrace, to surround, to cover; only ἄλμη, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους, the brine, which covered his back and broad shoulders, Od. 6, 225. †

ἀμπήδησε, see ἀναπηδάω.

ἀμπνεύσαι, see ἀναπνέω.

ἀμπνυε, see ἀναπνέω.

ἀμπνύνθῃ, see ἀναπνέω.

ἀμπνῦτο, see ἀπνέω.

ἀμπυξ, υκος, ἡ (ἀμπέχω), a head-band or fillet, a female ornament, Il. 22, 469. †

ἄμυδις, adv. Æol. from ἄμα, together; spoken of time, Od. 12, 415. 2) together, in a crowd, of place, Il. 10, 300; καθίζειν, to sit down together, Od. 4, 659.

Ἀμυδών, ὠνος, ἡ, a town in Pæonia, on the Axios, Il. 2, 849.

Ἀμυθᾶων, ονος, ὁ, 1) son of Cretheus and Tyro, brother of Æson, husband of Idomene, father of Bias and Melampus; he is said to have founded Pylus in Messenia, Od. 11, 259. 2) Il. 17, 348, the reading of Bothe for Ἀπισάων c Cdd.

Ἀμύκλαι, αἱ, a town in Laconia, on the Eurotas, residence of Tyndareus, famed for the worship of Apollo, now Slavo-Chorion, Il. 2, 584.

ἀμύμων, ον, gen. ονος (μῶμος, with a

change of ω into υ; after Æol. dial.), blameless, irreprehensible, an honorary epith. of persons in reference to birth, rank, or form, without regard to moral worth: noble, high-born, and thus even the adulterer Ægisthus is called, Od. 1, 29. b) Spoken also of things, = excellent, glorious, οἶκος, μῆτις, Il. 10, 19; νῆσος, Od. 1, 232. 9, 414. 12, 261.

ἀμύντωρ, ορος, ὁ (ἀμύνω), defender, helper, protector, Il. 13, 284. Od. 2, 326.

Ἀμύντωρ, ορος, ὁ, son of Ormenus, Il. 10, 266. [Probably there were two of this name, cf. Il. 9, 447. 10, 266.]

ἀμύνω (μύνῃ), ἀμυνῶ, aor. ἤμυνα, ἡμυνάμην, ep. infin. pres. ἀμυνέμεναι for ἀμύνειν.

1) Act. to avert, to ward off; generally τί τινος, something from some one, λοιγὸν Δαναοῖσιν, destruction from the Greeks, Il. 1, 341; ἄστει νηλεῖς ἡμαρ, to remove the day of destruction from the city, Il. 11, 588. b) More rarely τί τινος; Κῆρας τινός, to repel the fates from any one, Il. 4, 11; Τρῶας νεῶν, the Trojans from the ships, Il. 15, 731; also the gen. alone, νηῶν, to defend the ships, Il. 13, 109; περὶ τινος, to fight for any one, i. e. avenge him, Il. 17, 182; sometimes without dat. of person, φόνον κακόν, Il. 9, 599. 13, 783. Od. 22, 208; absol. Il. 13, 312. 678. c) Oftener the dat. stands alone: to fight for any one, i. e. to help, to assist him, Il. 5, 486. 6, 262. 2) Mid. to avert, to remove from oneself, with accus. νηλεῖς ἡμαρ, Il. 11, 484. b) to defend oneself, to fight for oneself, often absol. and with gen. τινός, and with περὶ τινος, to fight for any one, to defend him; νηῶν, to defend the ships, Il. 12, 179; σφῶν αὐτῶν, Il. 12, 155, or περὶ πάτρης, to fight for one's country, Il. 12, 243.

ἀμύσσω, fut. ἀμύξω, to scratch, to tear, to scarify; with accus. σιγήθεα χερσίν, to tear the skin from the breast with the hands, i. e. nails, Il. 19, 234; metaph. θυμὸν ἀμύξεις, thou wilt tear (distress) thy heart, spoken of one in anger, Il. 1, 243. * Il.

ἀμφαγαπάζω (ἀγαπάζω), poet. form, to embrace with love, to treat with affection, to receive hospitably; with accus. Od. 14, 381. 2) Mid. as depon. Il. 16, 192; h. Cer. 291.

* ἀμφαγαπάω = ἀμφαγαπάζω; whence ἀμφαγάπησα, h. Cer. 439.

ἀμφαγερέσθωμαι, better ἀμφηγερέσθωμαι, q. v.

ἀμφαγείρομαι (ἀγείρω), aor. 2 ἀμφαγέ-

ροτο, to collect, *τινά*, about any one, Il. 18, 37. †

ἄμφαδά, adv. see ἄμφαδός.

ἄμφαδίην, adv. see ἄμφαδός.

ἄμφαδός, η, ον, ep. for ἀναφάδιος (ἀναφαίνω), open, manifest, public, γάμος, a real marriage, Od. 6, 288; comm. accus. ἄμφαδίην, as adv. publicly, unconcealed, Il. 7, 196. 13, 356.

ἄμφαδός, όν, ep. for ἀναφάδός (ἀναφαίνω), open, public, notorious. ἄμφαδὰ ἔργα γένοιτο, the thing should be manifest [i. e. his secret be disclosed], Od. 19, 391; comm. neut. sing. ἄμφαδόν, as adv. in opposit. to λάθρη, Il. 7, 243; to δόλῳ, Od. 1, 296. 11, 120; to κρυφῆδόν, Od. 14, 330. 19, 299.

ἄμφαῖσσομαι (ἄϊσσω), to rush up from all sides; spoken of the mane of horses with dat. ἄμφι δὲ χαῖται ὤμοις ἄϊσσονται, the mane floated about their shoulders, * Il. 6, 510. 15, 267, only in tmesis.

ἄμφαλείφω (ἀλείφω), infin. aor. ἀλείψαι, only in tmesis, to anoint round about, Il. 24, 582. †

ἄμφαραβέω (ἀραβέω), aor. ἀράβησα, to rattle, to resound round about; spoken of arms, Il. 21, 408. †

* ἄμφανέειν, poet. for ἀναφανεῖν, see ἀναφαίνω.

ἄμφασίη, ή, ep. for ἀφασίη, speechlessness, comm. with ἐπέων, prop. a pleonasm. δὴν δέ μιν ἄμφασίη ἐπέων λάβε, for a long time speechlessness held him, Il. 17, 695. Od. 4, 704.

ἄμφαῦτέω (ἄῦτίω), to resound all around, only in tmesis, Il. 12, 160. † (ῡ).

ἄμφαφάω (ἀφάω), part. pres. ἀμφαφών, ep. for ἀμφαφών, infin. pres. mid. ἀμφαφάσθαι for ἀμφαφᾶσθαι, to handle all about, to feel all over; with accus. λόχον, spoken of the Troj. horse, Od. 4, 277. 8, 196; τόξον, to handle the bow, Od. 19, 586. 2) Mid. as depon. ἦ μάλα δὴ μαλακώτερος ἀμφαφάσθαι, indeed, far easier is Hector now to handle, Il. 22, 373.

ἄμφεποτάτο, see ἀμφιποτάομαι.

ἄμφέπω = ἀμφιέπω.

ἀμφέρχομαι, depon. (ἔρχομαι), aor. ἀμφήλυθε, to go around, with accus. anything; metaph. only in Hom. μὲ ἀμφήλυθε αὐτή, a cry surrounded me, Od. 6, 122, and κνίσσης αὐτμή, the fume of the fat surrounded me, Od. 12, 369. * Od.

ἀμφέχανε, from ἀμφιχαίνω.

ἀμφέχυντ' for ἀμφέχυντο, see ἀμφιχέω.

ἀμφικῆς, ές (ἀκή), gen. έος, sharp on both sides, double-edged, epith. of the sword, Il. 10, 256. Od. 16, 80.

ἀμφήλυθε, see ἀμφέρχομαι.

ἀμφημαι (ἦμαι), to sit round about, only in tmesis, ἄμφι δ' εἰαῖροι εἶατο, Il. 15, 10. †

ἀμφηρεφής, ές (έρέφω), gen. έος, covered all around, well covered, epith. of the quiver, Il. 1, 45. †

ἀμφήριστος, ον (έρίζω), contested on both sides, undecided. 2) equal in fight; ἀμφ. τιθέναι τινά, to place one upon an equality (in the race), Il. 23, 382. †

ἄμφι, 1) Prepos. with three cases; round about, around, like περί, except that ἄμφι, rather Ion. and poet., expresses prop. enclosing on two sides: 1) With gen. about, on account of, for the sake of, to indicate the object about which the action is performed. ἄμφι πίδακος μάχεσθαι, to fight for a fountain, Il. 16, 825; metaph. ἄμφι φιλότιτος αἰδεῖν, to sing about (of) love, Od. 8, 267.

2) With dat. a) Of place, around, upon, about, with the idea of rest: τελαμών ἄμφι στήθεσιν, Il. 2, 388. 3, 328. ἦριπε δ' ἄμφ' αὐτῷ, he sank upon it, Il. 4, 493; also genr. spoken of nearness in place, Il. 12, 175. τὴν κτεῖνε ἄμφ' ἐμοί, at my side, near me, Od. 11, 422. Il. 9, 470. ἄμφ' ὀβελοῖσιν κρεῖα πείρειν, in the construc. prægnant. to pierce the flesh with the spits, so that it is on them round about, Il. 2, 427; in like manner, στήσαι τρίποδα ἄμφι πυρί, Od. 8, 434. ἄμφ' ὀχέεσσι βαλεῖν κύκλα, to put the wheels upon the chariots, Il. 5, 722. b) Indicating the cause; about, on account of, ἄμφι νίκυι μάχεσθαι, Il. 16, 565. ἄμφι γυναικὶ ἄλγεια πάσχειν, Il. 3, 157. 3) With accus. a) Of place, with the idea of motion about, to, or into; about, to, along, around in; ἄμφι ῥέεθρα, along the waves, Il. 2, 461. ἄμφι αὖτις ἔρδειν ἱρὰ, round about in the city, Il. 11, 706. Of persons: οἱ ἄμφ' Ἀτρεΐωνα βασιλῆς, the princes about Atreides, Il. 2, 445. cf. 5, 781. In Hom. however the chief person is included in the sense; οἱ ἄμφι Πρίαμον, Priam and his followers, Il. 3, 146. b) Indicating cause, occupation, about an object, μνήσασθαι ἄμφι τινά, to mention about any one, h. 6, 1. In Hom. ἄμφι sometimes stands after the dependent cases. II) Adv. round

about, around, Il. 4, 328. Od. 2, 153; it is often separated from the verb in compos. by a particle and is to be taken in tmesis: ἄμφι περί, as adv. Il. 21, 10. In composition with verbs it has the same signif. and sometimes also, *from both sides*.

ἄμφιάλος, ον (ἄλς), *surrounded by the sea, sea-girl*, epith. of Ithaca, * Od. 1, 386. 395.

Ἀμφιάλος, ὁ, a Phæacian, Od. 8, 114. 128.

Ἀμφιάραος, ὁ (from ἄμφι and ἀράομαι, *prayed for by both sides*), son of Oicles or of Apollo, husband of Eriphyle, father of Alcæon and Amphilocheus, a noted prophet and king of Argos. He took part in the Calydonian chase, in the Argonautic expedition, and in the Theban war. Because, as prophet, he knew that he should perish before Thebes, he concealed himself; but was betrayed by his wife for a necklace. He was swallowed with his chariot, in the Theban war, by the earth. Subsequently he had a temple at Oropus, Od. 15, 244.

ἀμφιάχω (ιάχω), part. pf. ἀμφιαχῦα, *to cry round about, to scream*, v. a. Il. 2, 316. †

ἀμφιβαίνω (βαίνω), perf. ἀμφιβέβηκα, 1) *to go around, to travel around*; with accus. ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει, but when the sun was travelling around in the midst of heaven, i. e. had reached the midst of heaven, Il. 8, 68; spoken of gods: Χρῦσην, *to walk about Chryse as tutelary god, i. e. to protect*, Il. 1, 37. Od. 9, 198. 2) Gener. *to surround, to encircle*, espec. in the perf. νεφέλη μιν ἀμφιβέβηκεν, Od. 12, 74; with dat. Il. 16, 66; metaph. πόνος φρένας ἀμφιβέβηκεν, *trouble has occupied thy heart*, Il. 6, 355.

ἀμφιβάλλω (βάλλω), aor. 2 ἀμφέβαλον, fut. mid. ἀμφιβαλεῖμαι, ep. for ἀμφιβαλοῦμαι, aor. 2 ἀμφεβαλόμην, 1) Act. *to cast about, to put on*, one thing upon another, τί τινι: ὅμοισι αἰγίδα, *to cast the ægis over the shoulders*, Il. 18, 204. b) Spoken of putting on clothing, it takes two accus., but in this case the prepos. is always separated from the verb; φᾶρός τινα, Il. 24, 538; χιτῶνά τινα, Od. 3, 467; with dat. of person only in ἄμφι δέ μοι ῥάκος βάλον, Od. 14, 342; metaph. κρατερόν μένος ἀμφιβάλλειν, *to equip oneself with great strength*, Il. 17, 742. c) *to embrace, to clasp, to throw around*, in full χεῖρας γοίνασι, *throw the hands (arms)*

about any one's knees, Od. 7, 142; ἀλλήλους, Il. 23, 97. ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι, *as much as the hands of him grasping held [i. e. what he grasping could hold]*, Od. 17, 344; hence generally, *to surround, to enclose*. 2) Mid. *to cast about oneself, to put on*, with reference to the subject, τί τινα: ὅμοισι ξίφος, *to hang the sword over one's shoulders*, Il. 2, 45; πήρην, Od. 17, 197.

ἀμφίβασις, ιος, ἡ (βαίνω), *the act of going around, of encircling* [espec. for a defence, as of a corse, cf. Passow, s. v. and ἀμφιβαίνω], Il. 5, 623. †

* ἀμφίβιος, ον (βίος), *living both in water and on land, amphibious*; νομή, a double abode, Batr. 59.

ἀμφίβροτος, η, ον (βροτός), *encompassing the man, protecting the man, always ἀμφιβρότη ἀσπίς*, * Il. 2, 389. 11, 32.

ἀμφιβρύχω, see βρυχάομαι.

Ἀμφιγένηα, ἡ, a town in Messenia, prob. the later Ἀμφεια, Il. 2, 593. Steph. after Strab. in Elis.

* ἀμφιγηθέω (γηθείω), part. perf. ἀμφιγηθώς, *to rejoice around, i. e. greatly*, h. Ap. 273.

Ἀμφιγυῖεις, ὁ (γυῖός), *lame in both feet, halting*, epith. of Vulcan, Il. 1, 607. 14, 239.

ἀμφίγυνος, ον, ep. (γυῖον), prop. *having limbs on both sides*, epith. of the spear, probably *furnished with iron on both ends* for fighting and sticking in the earth. According to others, *double-cutting*, wounding with both ends, or to be handled with both hands, Il. 13, 147. Od. 16, 474. [But see Jahrbüch. Jahn und Klotz, März. 1843, p. 252.]

ἀμφιδαίω, ep. (δαίω), perf. ἀμφιδέδῃα, *to kindle around, in the perf. intrans. to burn around*; only metaph. πόλεμος ἄστει ἀμφιδέδῃε, *the contest burned around the city*, * Il. 6, 329; μάχη, 12, 35.

Ἀμφιδάμας, αἴτος, ὁ (from ἄμφι and δαμάω, *subduing round about*), a hero from Scandia in Cythera, table-friend of Molus, Il. 10, 269. 2) father of Clysonomus from from Opus, Il. 23, 87.

ἀμφίδασυς, εια, υ (δασύς), *rough round about, roughly bordered*, epith. of the ægis surrounded with tufts. [Others, *woolly, shaggy all over, impenetrable*, cf. Schol. and Passow.] Il. 15, 309. †

ἀμφιδινέω (δινέω), perf. pass. ἀμφιδινημαι, *to turn or put around, κολεῖον νεοπρίστου*

ἐλέφαντος ἀμφιδεδίγηται, the scabbard is encompassed with polished ivory [or rather, about (which) is put a scabbard, etc.], Od. 8, 405; also spoken of metal: ὃ περὶ χεῖμα κασσιτέρου ἀμφιδεδίγηται, about which a casting of tin is put, Il. 23, 562.

ἀμφιδρυφής, ἑς, poet. (δρύπτω), gen. ἑός, *lacerated all around*, ἄλοχος, a wife who tears the skin from her cheeks from grief at the death of her husband, Il. 2, 700. †

ἀμφίδρυφος, ον = ἀμφιδρυφής, Il. 11, 393. †

ἀμφίδυμος, ον (δύω), *accessible all around, or having a double entrance*, epith. of a haven, Od. 4, 847.

ἀμφιελαύνω (ἐλαύνω), only in tmesis, *to draw or truce round about*, Il. τεῖχος πόλει, a wall about a city, Od. 6, 9.

ἀμφιέλισσος, ον, poet. (ἐλίσσω), *impelled onward on both sides, double-oared*, epith. of ships, Il. 2, 165. It occurs only in the fem. ἀμφιέλισσα; for which reason, according to Rost Vollst. Lex., the Gramm. falsely assumed an adj. ἀμφιέλισσος, η, ον. This Lexicog. also prefers, after the use of the later epic writers, the signif. *swaying from this side to that, unsteady*.

ἀμφιέννυμι (έννυμι), fut. ἀμφιέσω, aor. ep. ἀμφίεσα (σσ), aor. mid. ἀμφιεύσασθην (σσ), 1) Act. *to put around, to put on, εἴματα, clothes (upon another)*, Od. 5, 167. 264. 2) Mid. *to put upon oneself, any thing, with accus. χιτῶνας*, Od. 23, 142. cf. Il. 14, 178.

ἀμφιέπω and ἀμφέπω (ἔπω), only imperf. poet. *to be around any thing, to surround*; with accus. τὴν πρύμνην πῦρ ἄμφεπεν, the flame surrounded the stern, Il. 16, 124. Od. 8, 437. 2) *to be engaged about any thing, to prepare, to attend to*; with accus. τινά, Il. 5, 667; βοὸς κρέα, to dress ox-flesh, Il. 17, 776; σίλχας, to arrange the ranks, Il. 2, 525. The part is often absol. in the sense of an adv.: *earnestly, carefully, busily*, Il. 19, 392. Od. 3, 118.

ἀμφιεύω (εὔω), *to singe round about*, only in tmesis, Od. 9, 339. †

ἀμφιζάνω (ίζάνω), *to sit round about [to settle upon]*; χιτῶνι, upon his tunic, Il. 18, 25. †

ἀμφιθαλής, ἑς, poet. (θάλλω), gen. ἑός, *blooming, flourishing on both sides*; spoken of a child whose parents are both living (a child of blooming parents, V.), Il. 22, 496. †

Ἀμφιθέη, ἡ (on both sides of divine origin), mother of Anticlea, wife of Antolycus, and grandmother of Ulysses, Od. 19, 416.

ἀμφίθετος, ον, poet. (τίθημι), *that may be placed on either end*; φιάλη, either, with Aristarchus, a goblet that can be placed on either end, or having handles on both sides; *a double goblet*, * Il. 23, 270. 616.

ἀμφιθέω (θέω), *to run around*; with accus. μητέρα, about the mother, Od. 10, 413. †

Ἀμφιθήη (θήος), daughter of Nereus and of Doris, Il. 18, 42.

ἀμφικαλύπτω (καλύπτω), fut. ἀμφικαλίψω, ἀμφεκάλυψα, 1) Act. *to cover round about, to conceal*; with accus. prim. spoken of clothes, Il. 2, 262; of the arm: ὅστια, Il. 23, 91. δόμος ἀμφεκάλυψέν με, the house concealed me, received me, Od. 4, 618; πόλις ἵππον, Od. 8, 511. b) Metaph. ἔρως φρένας ἀμφεκάλυψε, love obscured my mind, Il. 3, 442. θάνατός μιν ἄμφ., death embraced him, Il. 5, 68. 2) *to surround, to put around, to cover as with a veil*; τί τινι, to put any thing around one, to cover him with it: ῥάκος κεφαλῇ, Od. 14, 349; σάκος τινι, to place a shield before any one (for protection), Il. 8, 331; ὄρος πόλει, to put a mountain over the city, Od. 8, 569; νύκτα μάχῃ, to draw the veil of night around the battle, Il. 5, 507.

ἀμφικεαίζω (κεαίζω), aor. ἐκέασα, ep. σσ, *to hew on all sides, to split*; τὸ μέλαν δρυός, Od. 14, 12. †

Ἀμφικλος, ὁ (famed round about, fr. κλέος), a Trojan, slain by Achilles, Il. 16, 313.

ἀμφίκομος, ον (κόμη), *having hair all around, thick-leaved*, epith. of a tree, Il. 17, 677. †

ἀμφικοταβέω, only by tmesis, see κοναβέω.

ἀμφικύπελλος, ον (κύπελλον), always with τὸ δέπας, the *double goblet*, according to Aristot. Hist. An. 9. 40; a goblet which formed a cup on both ends, Il. 1, 584; see Eustath. and Buttm. Lexil. I. p. 160.

ἀμφιλαχαίρω (λαχαίρω), *to dig round about*, φνιτόν, Od. 24, 242. †

Ἀμφίλοχος, ὁ, son of Amphiaras and Eriphyle, a prophet of Argos, who took part in the expedition of the Epigoni against Thebes, and then in the Trojan war. After his return, he founded with Mopsus the

town of Mallus in Cilicia, and was killed in a duel with Mopsus, Od. 15, 248.

Ἀμφιλύκη, ἡ (from the obsol. λύξ, akin to λευκός), only in connection with νύξ; *the twilight, the gray of the morning*, Il. 7, 433. †

Ἀμφιμαίωμα, depon. (μαίωμα), aor. impf. Ἀμφιμάσασθε, *to touch round about, to wipe off*; τραπέζας σπόγγοις, Od. 20, 152. †

Ἀμφιμάσασθε, see Ἀμφιμαίωμα.

Ἀμφιμάχομαι, depon. mid. (μάχομαι), *to fight about a place, to assail*; with accus. Ἴλιον, πόλιν, *to attack*, Il. 6, 461. 9, 412.

2) With gen. *to fight for any one, to defend him*, νέκτος, Il. 18, 20; τέλχτος, Il. 15, 391. * Il.

Ἀμφίμαχος, ὁ (from μάχομαι, *fighting round about*), 1) son of Cteatus, grandson of Actor, leader of the Epeans from Elis, Il. 2, 260. Hector slew him, Il. 13, 187. 2) son of Nomion, leader of the Carians, slain by Achilles, Il. 2, 870.

Ἀμφιμέδων, οντος, ὁ (from μέδων, *ruling round about*), son of Melaneus, suitor of Penelope, whom Telemachus slew, Od. 24, 103.

Ἀμφιμέλας, αῖνα, αν (μέλας), *black round about*, always with φρένες, prob. from the nature of the diaphragm, which is situated in the inmost darkness of the body; *the darkly-enveloped diaphragm* (V. *the black heart*). Others explain it, *angry, gloomy*, Il. 1, 103. Od. 4, 661.

Ἀμφιμέμυκε, from the following.

Ἀμφιμῦκάομαι, depon. (μυκάομαι), aor. Ἀμφέμυκον, perf. Ἀμφιμέμῡκα, *to bellow all around, to low, to resound, to echo*. δάπεδον Ἀμφιμεμύκειν, Od. 10, 227; in tmesis spoken of the gates: *to creak*, Il. 12, 460.

Ἀμφινέομαι, mid. (νέμω), prop. *to pasture round about, to dwell, to inhabit*; with accus. Il. 2, 521. Od. 19, 132.

Ἀμφινόμη, ἡ (pasturing round about), daughter of Nereus and Doris, Il. 18, 44.

Ἀμφινόμος, ὁ, son of Nisus from Dulichium, a suitor of Penelope, slain by Telemachus, Od. 16, 394.

Ἀμφίτος, ὁ (from ἀμφί going about), 1) son of Selagus of Pæsus, an ally of the Trojans, slain by the Telamonian Ajax, Il. 5, 612. 2) son of Merops, brother of Adrastus, leader of the Trojans, Il. 2, 830 (with lengthened ι).

Ἀμφιξέω (ξίω), aor. Ἀμφέξισα, *to scrape round about, to polish*, Od. 23, 196. †

Ἀμφιπέλομαι, depon. mid. poet. (πέλω), *to move around any one, to surround him*; with dat. ἀοιδῇ ἀκούντεσσι Ἀμφιπέλεται, *the song resounded around the hearers*, Od. 1, 352. †

Ἀμφιπένομαι, depon. mid. (πένομαι), *to be occupied about any one*; with accus. Od. 15, 467; hence comm. in a good signif. *to provide for, to take care of, to wait upon*, Il. 4, 220; in a bad sense, *to assail*, Il. 23, 184.

Ἀμφιπεριστέφω (στέφω), *to wreath round about*; only in mid. with dat. metaph. χάρις οὐκ Ἀμφιπεριστέφεται ἐπέεσσιν, *grace is not entwined with his words*, Od. 8, 175. †

Ἀμφιπεριστρωφάω, poet. (στρωφάω a form of στρέφω), *to turn round about*; with accus. ἵππους, *to drive around the steeds*, Il. 8, 348. †

* Ἀμφιπεριφθινύθω, poet. (φθινύθω), *to perish round about, to dry up utterly*, h. Ven. 272.

Ἀμφιπесоῦσα, see Ἀμφιπίπτω.

Ἀμφιπίπτω, poet. (πίπτω), aor. 2 Ἀμφέπεσον, *to fall round about, to embrace*, τινά, any one; spoken of a wife who in anguish throws herself upon her dead husband, Od. 8, 523. †

Ἀμφιπολέω (ἀμφίπολος), *to be occupied about an object, to provide for, to attend to, to wait upon*; with accus. ὄρχατον, Od. 24, 244; βίον, *to provide for, protect life*, Od. 18, 254. 19, 127. 2) Intrans. *to be about any one, to serve him*, Od. 20, 78. * Od.

Ἀμφίπολος, ἡ (πέλω), prop. an adj., *busied about any one*; with Hom. always subst. fem. *handmaid, female companion*, in distinction from a female slave; also Ἀμφίπολος ταμίη, Il. 24, 302.

Ἀμφιπονέομαι, ep. = Ἀμφιπένομαι, fut. Ἀμφιπονίσομαι, *to be busy about any one*, τινά, Il. 23, 681; spoken of things, *to take care of*, τί, Il. 23, 159; τάφον, Od. 20, 307.

Ἀμφιποτάομαι, depon. mid. (ποτάομαι), poet. form, *to fly round about*; with accus. τέκνα, *to flutter around the young*, Il. 2, 315. †

Ἀμφιῤῥυτος, η, ον, ep. Ἀμφίρρυτος (ῥέω), *having a current all around*, epith. of islands, * Od. 1, 50. 98, only in ep. form.

Ἀμφίς (ἀμφί), poet. 1) Adv. 1) *about, round about, on both sides*. βαθὺς δέ τε Τάρταρος ἀμφίς, Il. 8, 481. ἀμφίς εἶναι, *to be round about, to dwell*, Il. 9, 464. 24, 488. ἀμφίς ἔχειν, *to clasp about*, spoken of bonds, Od. 8, 340. 2) *upon, on both sides*. ζυγὸν

ἀμφὶς ἔχειν, to have the yoke on both sides, to have it on, Od. 3, 486. ὀλίγη γῆν ἀμφὶς ἄρουρα, a little ground was on both sides (of the armies), i. e. between, Il. 3, 115. 3) *apart*. γαῖαν καὶ οὐρανὸν ἀμφὶς ἔχειν, to hold earth and heaven apart, Od. 1, 54. τὼ μὲν ζυγὸν ἀμφὶς ἔργει, them (the cattle) the yoke parts asunder, Il. 13, 706. ἀμφὶς ἀγῆναι, to break in two, Il. 11, 559. 4) *separate, remote*. ἀμφὶς εἶναι, Od. 19, 221; hence often = *each for himself*, Od. 22, 57. ἀμφὶς φρονεῖν, φράζεσθαι, to think differently, to be of different sentiments, Il. 2, 13. II) Prepos. like ἀμφί, comm. after the dependent case, 1) With gen. *about*. ἄρματος ἀμφὶς ἰδεῖν, to look about the chariot, Il. 2, 384. b) *far from*. ἀμφὶς φυλόπιδος, Od. 16, 267. ἀμφὶς ὁδοῦ, out of the road, Od. 19, 221. 2) With dat. ἄξονι ἀμφίς, about the axle-tree, Il. 5, 723. 3) With accus. Κρόνον ἀμφίς, about Saturn, Il. 14, 203. εἰρεσθαι ἀμφὶς ἕκαστα, to ask about every thing, i. e. one thing after another, Od. 19, 46.

* ἀμφιστεφανόω (στέφανος), to wreath around, like winding a garland; pass. to be wound round, like a garland; trop. ὄμιλος ἀμφιστεφάνωτο, the crowd had collected in a circle, h. Ven. 120.

ἀμφιστεφής, ἐς, placed about in a circle, Il. 11, 40, an old reading for ἀμφιστρεφής, q. v.

[ἀμφιστέφω, Il. 18, 205, explained by Damm as a case of tmesis; see στέφω.]

ἀμφίστημι (ἵστημι), aor. 2 ἀμφέστην, trans. to place around. 2) Intrans. in mid. and aor. 2 act. to stand around; absol. Il. 18, 233. 24, 712; with accus. ἀμφίστασθαι ἄστυ, to invest the city, Il. 18, 233. Od. 8, 5. (Hom. only intrans.)

ἀμφιστρατάομαι (στρατός), to invest with an army, to beleaguer; with accus. πόλιν, Il. 11, 713. †

ἀμφιστρεφής, ἐς poet. (στρέφω), gen. εἰς, turned to different sides, twined about, Il. 11, 40. †

ἀμφιτίθημι (τίθημι), aor. 1 ἀφέθηκα, aor. 2 mid. ἀμφεθέμην, aor. pass. part. ἀμφιτεθείς, 1) Act. to place around, to put around or on; κεφαλῇ κυνέην, to put the helmet on the head; hence pass. κυνέη ἀμφιτεθεῖσα, Il. 10, 271. 2) Mid. to put upon oneself; with accus. εἶφος, Od. 21, 431.

ἀμφιτρέμω (τρέμω), to tremble all over, Il. 21, 507. † in tmesis.

Ἀμφιτρίτη, ἡ (according to Herm. *Amfractua*, broken in every part), daughter of Nereus, [and accord. to later mythology] wife of Neptune, who ruled with him the Mediterranean sea. She bore to him Triton, Od. 5, 422. 12, 60.

Ἀμφιτρώων, ωνος (molesting all around, from τρύω), son of Alcæus and Hipponoe, husband of Alcmena, father of Iphicles and foster-father of Hercules. He reigned first in Tiryns and later in Thebes, Il. 5, 392. (comm. without position.)

* ἀμφιτρομέω, ep. = ἀμφιτρέμω, to tremble all over, to be very much afraid, τινός, on account of any one, Od. 4, 820. †

* ἀμφιφαεῖνω, ep. form for ἀμφιφαίνω, to shine about, τινά, h. Ap. 202.

ἀμφίφαλος, ον (φάλος), furnished with knobs or studs round about, according to the comm. explanation; accord. to Köppen, having a strong crest; or accord. to Buttm. Lexil. Il. 242, entirely covered with knobs; epith. of the helmet, * Il. 5, 743. 7, 41; see φάλος.

ἀμφιφοβέω (φοβέω), aor. pass. ἀμφεφοβήθη, to terrify round about. 2) Pass. to be terrified round about, to fly from, τινά, Il. 16, 290. †

ἀμφιφορέυς, ἥος, ὁ (φέρω), a large vessel which is carried by both sides, a double-handled vase for wine, honey, Od. 2, 290. 2) an urn, Il. 23, 99.

ἀμφιφράζεσθαι, mid. (φράζω), to consider on both sides, to weigh well, Il. 18, 254. †

ἀμφιχαίνω (χαίνω), aor. 2 ἀμφέχων, to gape around, to swallow with greediness, τινά, Il. 23, 79. †

ἀμφιχέω (χέω), aor. 1 act. ep. ἀμφέχενα, ep. syncop. aor. 2 mid. ἀμφεχίμην (3 sing. ἀμφέχυτο), aor. 1 pass. ἀμφεχύθη, 1) Act. prop. to pour around; metaph. to spread around; ἡέρα τινί, obscurity, mist around any one, Il. 17, 270. 2) Mid. and aor. 1 pass. to become diffused, to be poured about, to surround; with accus. trop. θεῖη μιν ἀμφέχυτο ὁμῆ, a divine voice sounded around him, Il. 2, 41. τὴν ἄχος ἀμφεχύθη, distress poured itself over her, Od. 4, 716. 2) Spoken of persons, to embrace; with accus. Od. 16, 214; absol. Od. 22, 498.

ἀμφιχυθείς, see ἀμφιχέω.

ἀμφίχυτος, ον (χέω) poured around; τεῖχος, a wall cast up all around, an earth-mound, Il. 20, 145.

Ἀμφίων, ἴονος (part. ἀμφίων walking around), 1) son of Jasius and Proserpina (according to Eustath.), father of Chloris, king of Orchomenus in Bœotia, Od. 11, 285. 2) son of Jupiter and Antiope, brother of Zethus, distinguished for his skill in song and in performing on the harp. When he was surrounding Thebes with a wall, the stones joined themselves together at the sound of his lyre. His wife Niobe bore him several children, Od. 11, 262. Homer distinguishes the two, though later tradition often confounds them, cf. O. Müller Gesch. hell. Stämme I. S. 231. 3) a leader of the Epeans, Il. 13, 692.

ἀμφοτέρως, η, ον, (ἄμφω), both. Of the sing. in Hom. only the neut. as adv. ὁμότερον βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής, both at once, a good king and a brave spearman, Il. 3, 179; often in the dual and plur. Il. 5, 156. 17, 395.

Ἀμφοτερός, ὁ, a Trojan slain by Patrocles, Il. 16, 415.

ἀμφοτέρωθεν, adv. from both sides, on both sides, Il. 5, 726. Od. 7, 113.

ἀμφοτέρωσε, adv. towards both sides, γεγωνέμεν, * Il. 8, 223.

ἀμφοῦδ' ἵς, adv. (prob. from ἀμφίς and οἶδας), from the ground; κάρη αἵρειν, to raise the head from the ground, Od. 17, 237. †

ἀμφοράσσαιτο, see ἀναφράζομαι.

ἄμφω, τῷ, τὰ, τῶ, gen. ἄμφωιν, both; spoken of single persons, and also of two parties, as Il. 2, 124. Hom. has only the nom. and accus. Sometimes indecl. h. Cer. 15.

ἄμφωτος, ον (οὗς), two-eared, two handled, ἄλυσον, Od. 22, 10. †

ἀμῶεν, ep. for ἀμάοιεν, see ὁμάω.

ἀμώμητος, ον (μοιμέομαι), irreproachable, blameless, Il. 12, 109. †

ἄν, a particle, ep. and enclit. κέ, before a vowel κέν, (κέ is prop. only a dialectic variation of ἄν, and in use generally agrees with ἄν, although it does not indicate the conditional relation so distinctly, and hence admits a more frequent use, cf. Rost. Gr. p. 580). These particles indicate a conditional proposition or sentence, i. e. they show that the predicate of the sentence is not absolutely true, but is to be considered as depending upon certain circumstances or conditions. The English language has no word perfect-

ly equivalent to ἄν, (though it may sometimes be translated by *perhaps, possibly, Lat. forte,*) but expresses its meaning by the mood of the verb, (I *may, can, might, could,* etc. write). It cannot therefore stand in sentences which express an unconditional affirmation, but only in the following cases: 1) With the indicat. 1) With the indicat. pres. and perf. ἄν cannot stand, because that which is represented as actually passing or past can be subjected to no condition. The same, according to Herm. de partic. ἄν [see Steph. Thesaur. VII, 11189–11198], holds true of κέ; and the passages in which κέ is connected with these tenses are changed by him, e. g. τῷ καὶ κέ τις εὔχεται ἀνὴρ—λίπεσθαι, where according to Cod. Vrat. τέ is to be read for κέ, Il. 14, 484; δῶρον δ', ὃ τι κέ μοι δοῦναι φίλον ἦτορ ἀνώγει, where we must read ἀνώγη, Od. 1, 316; τάδε κ' αὐτὸς οἶεαι, where Herm. reads γ' αὐτός, Od. 3, 255; ὅτε κέν ποτ'—ζώννυνται τε νέοι, καὶ ἐπεντύνονται ἄεθλα, Od. 24, 87, where we must with Thiersch Gr. Gram. § 322, 11 read ὅτε περ, or take ζώννυνται as subjunct. and read ἐπεντύνωνται. According to Rost Gram. p. 584, however, κέ may accompany the indicat. pres. wherever the discourse relates to things which are to be derived from others as natural consequences, as Il. 14, 484. Od. 3, 255. 2) With the fut. indicat. stands frequently the ep. κέ (ἄν rarely), when the proposition expressed in the fut. is dependent upon a condition; εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰψά κε—βίας ἀποτίσεται ἀνδρῶν, Od. 17, 540. conf. Il. 22, 66. Commonly, however, the conditional clause is wanting: εἴρεαι, ὅππότεν εἰμέν· ἐγὼ δέ κε τοι καταλέξω, I will (if thou wilt hear) tell thee, Od. 3, 80. cf. Il. 4, 176. 7, 273. 22, 42. 3) It stands with the indicat. histor. tenses (impf. plupf. and aor.), a) to indicate that the proposition would prove true, or would have proved true, only on a certain condition; but as that condition has not been, or cannot be fulfilled, so the proposition has not proved, or will not prove true; καὶ νύ κ' ἔτι πλείονας Λυκίων κτάνε—Ὀδυσσεὺς, εἰ μὴ ἄρ' ὄξυ νόησε Ἐκτωρ, and now would Ulysses have slain still more Lycians, if Hector had not immediately observed it, Il. 5, 679. The condition is often wanting, and must be supplied from the connection. ἦ τίς κεν ἴδῃ λαῖνον ἔσσο χιτῶνα, indeed, thou wouldst be al-

ready clothed with a stony tunic, Il. 3, 56. b) To denote repetition in past time, the action being represented by ἄν as conditional, viz. as repeated only in certain cases. In Hom. however, this use is exceeding rare, Od. 2, 104. (19, 149. 24, 139); ἔνθα κεν ἡματιῇ ὑφαίνεσκεν μέγαν ἱστόν, she was wont to weave (because we believed her, cf. v. 103), where Wolf needlessly reads καὶ. μάλιστα δέ κ’ αὐτὸς ἀνέγνω, Il. 13, 734, chiefly himself is wont to experience it, where some take κ’ as καὶ abbrev. and Herm. de part. ἄν, for δέ κ’ proposes δέ τ’. Likewise οἱ κε τάχιστα ἔκριναν, Od. 18, 263, where Herm. would read οἱ τε. A peculiar case is Od. 4, 546, ἣ γάρ μιν ζῶον γε κινήσειαι ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος. Nitzsch on this passage says: This aor. with κέν is to be compared with no other sentence of this form; ἢ κεν are closely connected, and the whole is equivalent to κινήσειαι· εἰ δὲ μή, κτεῖνεν, or otherwise has Orestes slain him, cf. Rost Gram. p. 587, and Thiersch § 353, 1. II) With the subjunct. ἄν serves to define more closely the idea expressed by it. It indicates, viz. the external circumstances and relations upon which the decision of the idea presented by the subjunct. depends. 1) In the epic language the subjunct. with ἄν stands instead of the fut. indicat.; with a certain difference however, the indicat. fut. representing the future event as already decided; the subjunct. on the other hand representing the future event as one which it is possible may sooner or later occur, τάχ’ ἄν ποτε θυμὸν ὀλέσῃ, he will, it is probable, soon lose his life, Il. 1, 205. οὐκ ἄν τοι χραίσμη κίθαρις, not then should thy harp avail thee, Il. 3, 54. 2) In dependent clauses, in connection with conjunctions and pronouns, to represent the event as conditional, i. e. as depending upon circumstances; ὅφρα ἰδῇτ’ αἱ κ’ ἔμμιν ὑπέρσχη χεῖρα Κρονίων, whether—would protect you, Il. 4, 249. In like manner, εἴ κε, ἢ κε; ἐπεὶ κε, ἐπεὶ ἄν; ὅτε κεν, ὅτ’ ἄν, ὁπότε κεν, etc., ὅς ἄν or κε, οἷος ἄν; comp. the several conjunctions and the relative. III) With the optative, ἄν expresses the fact that the supposition expressed by this mood is conditional; εἰ καὶ ἐγὼ σε βάλωμι—αἰψά κε—εὖχος ἐμοὶ δόλης, thou wouldst afford me renown, Il. 16, 625; hence it stands, 1) To express an undetermined possibility. κίνοισι δ’ ἄν οὐ-

τις—μαχείοιτο, no one would be able to contend, Il. 1, 271. 2) The ἄν with the optat. often stands as a softer mode of expressing a command or entreaty, Il. 2, 250, and with οὐ in the question οὐκ ἄν ἐρύσαιο, couldst thou not hold back? instead of hold him back, restrain him, Il. 5, 456. 3) In interrogative sentences, where the optative can be generally translated by *can* or *could*. On the optat. with ἄν in dependent clauses, e. g. with relative pronouns, see under the relative and conjunctions. IV) ἄν with the infin. and particip. expresses also a condition, which will be clearly seen by resolving these forms of the verb into clauses expressed by the finite verb, Il. 9, 684. V) Repetition of ἄν and κε. Hom. never repeats ἄν, but he unites 1) ἄν with κε to give greater stress to the condition, Il. 11, 187. 13, 127. In other cases the reading is doubtful, as Od. 6, 259, where Nitzsch would read καὶ for κέν. 2) The repetition of κε is rare, Od. 4, 733. VI) ἄν is properly short; however it seems long in Il. 8, 21. 406. cf. Kühner Gram. § 393 seq. Thiersch § 335–337. § 345 seq. Rost p. 585. seq.

ἄν, 1) Poet. abbrev. for ἀνά, (better ἀν), before ν, τ; becomes before labials ἄμ, before palatals ἄγ. 2) Poet. abbrev. for ἀνα, i. e. ἀνέστη, he arose, Il. 3, 268. cf. ἀνα.

ἀνά, abbrev. ἀν, ἄμ, ἄγ, 1) Preposition, up, upon, on, opposed to κατὰ, comm. with accus. ep. also with gen. and dat. 1) With gen. only in the phrase ἀνά νηὸς βαίνειν, to go on shipboard, Od. 2, 416. 9, 177. 15, 284; where, however, according to Rost Gr. p. 495, a tm̄sis would better be assumed, so that the gen. appears to depend upon ἀναβαίνειν. 2) With dat. on, upon, ἀνά σκήπτρῳ, upon the sceptre, Il. 1, 15. ἀνά ὄμῳ, Od. 11, 128. ἀνά χερσίν, on the hands, h. Cer. 286. 3) With accus. a) Of place: to indicate a direction to a higher object, up, upon; τιθέναι τι ἀνά μυρικήν, Il. 10, 466, ἀναβαίνειν ἀνά ῥογῶς, to ascend the steps, Od. 22, 143; to denote extension, through, throughout, along. ἀνά ῥῶπα, along the back, Il. 13, 547. ἀνά δῶμα, through the house, Il. 4, 670; in like manner, ἀνά στρατόν, μάχην, ὄμιλον: ἀνά στόμα ἔχειν, to have in the mouth, Il. 2, 250. φροεῖν ἀνά θυμόν, to revolve in the mind, Il. 2, 36. πᾶσαν ἀν’ ἰθύν, in every undertaking, Od. 4, 434. ἀν’

ἔθ' ὤν, upwards, Od. 8, 377. b) Of time, only ἀνὰ νύκτα, through the night, Il. 14, 80. c) Of number, *to, up to*. ἀνὰ εἴκοσι μέτρα χεῖν, Od. 9, 209. II) Adv. *thereon, thereupon*. ἀνὰ βότρυες ἦσαν, grapes were thereon, Il. 18, 562. It stands pleonastically with a verb compounded with ἀνὰ, Il. 23, 709. In composition it has the same signification, and besides it indicates direction towards the point of starting, *back again* [the Lat. *re-* denoting repetition, e. g. ἀναφράζομαι].

ἄνα is 1) A preposition with retracted accent, and stands as interj. for ἀνάστηθι: *up then*; comm. ἀλλ' ἄνα, Il. 6, 331. 2) A vocat. from ἄναξ, only in the construct. ὦ ἄνα, Ζεῦ ἄνα.

ἀναβαίνω, ep. ἀμβαίνω (βαίνω), aor. 1 ἀνέβησα, aor. 2 ἀνέβην, aor. 1 mid. ἀνεβησάμην (once part. ἀναβησάμενοι, transit. Od. 15, 475), 1) Trans. in aor. 1 act. *to lead up, to cause to ascend* = τινά, any one (the ship), once in the mid. II) Intrans. in the aor. 2 act. *to ascend, to go up*; with accus. οὐρανόν, to mount to heaven, Il. 1, 497; ὑπεροῖα, to ascend to the upper apartments, Od. 23, 1; more frequently with εἰς, ἐπὶ τι; once with dat. νεκροῖς, over the dead bodies, Il. 10, 493; most generally, α) *to ascend the ship* (embark), often with the omission of νῆα (twice with gen. νηός, Od. 2, 416. 9, 177; see ἀνά). β) *to ascend upon land, to land*, Od. 14, 353. γ) *to go from land to sea, to sail away* ἀπὸ Κρήτης, Od. 14, 252; especially, ἐς Τροίην, to sail from Greece to Troy, Od. 1, 210. b) Metaph. φάτις ἀνθρώπων ἀναβαίνει, fame spreads among men, Od. 6, 29.

ἀναβάλλω, ep. ἀμβάλλω (βάλλω), 1) Prop. *to throw up*. 2) *to throw back, hence to put off, to delay*, ἄεθλον, Od. 19, 584. II) Mid. *to lift oneself, hence to begin*; with infinit. αἰδεῖν, to begin to sing, Od. 1, 155. 8, 256 (according to the old Gramm. from the strong elevation of the voice). 2) *to put off, defer, delay* (with reference to the subject). μηδ' ἔτι ἔργον ἀμβαλλόμεθα, let us no longer delay our work, Il. 2, 436.

ἀνάβατος, ον, ep. ἄμβατος (ἀναβαίνω), *that may be ascended, easy of ascent*, Il. 6, 434. Od. 11, 316.

ἀναβέβρυχε, 3 sing. perf., the pres. does not occur, Il. 17, 54. † in connect. with ὕδωρ: *the water gushes forth*. Some Gramm. assume in the pres. ἀναβρύχω or ἀναβρύζω;

others, as Buttm. Lex. II. p. 15, trace it by comparison with ὑπόβρυχα to ἀναβρέχω, whence the reading ἀναβέβροχεν; still others to the root βρυχάομαι, from which occurs the perf. βέβρυχα, but with ὕ. Cf. Buttm. p. 271. Rost p. 292.

Ἀναβησίνεως, ὁ (that travels by ship), a Phæacian, Od. 8, 113.

ἀναβληδὴν, ep. ἀμβληδὴν (ἀναβάλλομαι 1.), *rising with a sudden impulse, vehemently*, γοᾶν, Il. 22, 476. † [to lament with vehement outcry, Passow; *alle petitis suspiriis*, Heyne; cf. ἀναβολάδην].

ἀνάβλησις, ιος, ἡ (βάλλω), *a delaying, procrastination*, κακοῦ, * Il. 2, 380. 24, 655.

ἀναβολάδην, ep. ἀμβολάδην (ἀναβάλλω), *throwing up, boiling up*. λέβης ζεῖ ἀμβολάδην, the caldron boils bubbling up, Il. 21, 364. †

ἀναβράχω (βράχω), only ep. aor. ἀνέβραχον, *to rattle, to clash, to creak*; spoken of arms, Il. 19, 13; of doors, Od. 21, 48.

ἀναβρόχω, occurring only in the optat. aor. 1 ἀναβρόξεις, and in the part. aor. 2 pass. ἀναβροχέν, *to swallow up, to absorb*; spoken of Charybdis: ὅτε ἀναβρόξεις θαλάσσης ὕδωρ, when she swallows back the water, Od. 12, 240; and ὕδωρ ἀπολείσκει ἀναβροχέν, the water absorbed vanished, Od. 11, 586. cf. Buttm. Lex. II. p. 121. * Od.

ἀναβρύχω, see ἀναβέβρυχε.

ἀναγιγνώσκω (γιγνώσκω), only aor. 2 ἀνέγνων, *to know accurately, to perceive clearly*, with accus. Il. 13, 734; σήματα, Od. 19, 250. 23, 206; absol. *to perceive clearly*, Il. 13, 734. [According to Passow, the signif. *to recognize* is post-Homeric, but ? Eustath. gives as its synonym, Od. 19, 250, ἀναγνωρίζω; cf. also Od. 23, 206. 24, 345 et seq.]

ἀναγκαίη, ἡ (prop. fem. from ἀναγκαῖος), ep. *compulsion, necessity*, dat. ἀναγκαίῃ, by force, Il. 4, 300. Od. 19, 73.

ἀναγκαῖος, αῖη, αῖον (ἀνάγκη), *compulsory, urgent, coercive, necessary*; μῦθος, a compulsory word, i. e. a decree, an authoritative sentence, Od. 17, 399. ἡμᾶρ ἀναγκαῖον, the day of force, of slavery, Il. 16, 836, = δούλιον ἡμᾶρ. 2) *coerced, of necessity*, πολεμισταί, Od. 24, 499.

ἀνάγκη, ἡ (ἀνάγω), *force, violence, necessity*, often in the dat. ἀνάγκῃ, from necessity, *forced*, αἰδεῖν, πολεμίζειν; also act. *with violence, vehemently*; ἴσχειν, κελεύειν, ὑπ' ἀνάγκης, by force, Od. 19, 156.

ἀναγνάμπτω (γνάμπτω), aor. 1 ἀνέγναμψα, aor. 1 pass. ἀνεγνάμφθην, to bend back; δεισμόν, to loose the bond, Od. 14, 348; pass. αἰχμή ἀνεγνάμφθη, the point bent back, Il. 3, 348. 7, 259.

ἀνάγω (ἄγω), fut. ἀνάξω, aor. 2 act. ἀνήγαγον, 1) to lead up, to lead to a high place, from the sea-coast into the country, τινά, Od. 4, 534, or into the high seas, thus often spoken of the voyage to Troy; to take any one to sea, γυναῖκα ἐξ ἀπλής γαίης, Il. 3, 48; Ἑλένην, Il. 6, 292; λαὸν ἐνθάδε, (to Troy,) Il. 9, 338; also gener. of sea-voyages, Il. 13, 627. b) to conduct home, γυναῖκα δομόνδε, Od. 3, 272; often, generally, to conduct to, to bring, spoken of persons and things: δῶρα, to bring presents, Il. 8, 203; τινὰ ἐς μίσσον, Od. 18, 89. 2) Mid. prop. to conduct oneself up, to put out to sea, to sail away. τοὶ δ' ἀνάγοντο, they sailed back, Il. 1, 478. Od. 19, 202.

ἀναδέδρομα, see ἀνατρέχω.

ἀναδέρκω, ep. (δέρκω), aor. 2 ἀνέδρακον, to look up, to look upwards; ὀφθαλμοῖσιν, to open the eyes again, Il. 14, 436. †

ἀναδέσμη, ἡ (δέω), a fillet, a head-band, of females, Il. 22, 469. †

ἀναδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀναδεξάμην, aor. sync. ἀνεδέγμην, to take up, σάκος, Il. 5, 619. 2) to take upon oneself, to bear, to endure, οἷζύν, Od. 17, 563.

* ἀναδίδωμαι (δίδωμι), aor. 1 ἀνέδωκα, to proffer, to present, to give, with accus. h. Merc. 111.

* ἀναδύνω (δύνω) = ἀναδύομαι, Batr. 90.

ἀναδύω (δύνω), only mid. and aor. 2 ἀνέδυν, infinit. ἀναδύναι, aor. 1 mid. ἀνεδυσάμην, [ἀνεδύσετο or ἀνεδύσατο, Buttm. § 96. note 9,] intrans. to emerge, to come forth out of; with gen. ἁλός, from the sea, Il. 1. 359; and with accus. κύμα, v. 496, to emerge from the wave. 2) to withdraw; ἐς ὄμιλον, to retreat into the crowd, Il. 7, 218; and with accus. πόλεμον, to avoid the war, Il. 13, 225; absol. Od. 9, 377. (ἀνδύεται poet. for ἀναδύεται.)

ἀνάεδρος, ον (ἔδνον), 1) ungifled, i. e. for whom the bridegroom presents no gifts to the parents, Il. 9, 146. 2) without dowry, with whom the bridegroom receives nothing from the parents, Il. 13, 366. This explanation is, however, justly rejected by Spitzner on Il. 9, 146. * Il.

ἀναιείρω (αἰείρω), aor. 1 ἀνάειρα ep. for

ἀνήειρα, 1) to raise, to lift up; with accus. χεῖρας ἀθανατοῖσι, to lift up the hands to the gods, Il. 7, 130; τινά, any one, spoken of wrestlers who mutually strove to raise and throw each other. 2) to lift, to bear away (as a prize), δύω τάλαντα, Il. 23, 614; κρητῆρα, Il. 23, 882.

ἀναθηλέω, ep. (θηλή), fut. ἀναθηλήσω, to become verdant again, to bloom or bud again, Il. 1, 236. †

ἀνάθημα, τό (τίθημι), that which is placed up, especially a votive offering to a deity which is put up in a temple. 2) any present of value; hence, ornament, decoration. Thus Homer calls dancing and singing ἀναθήματα δαιτός, decorations of the feast or table, Od. 1, 152. 21, 430.

ἀναθρόσκω (θρώσκω), to leap up, to rebound. ὕψι ἀναθρόσκειν, to spring up high, spoken of a descending rock, Il. 13, 140. †

ἀναιδείη, ἡ (ἀναιδής), shamelessness, impudence, effrontery. ἀναιδείην ἐπιειμένος, clad in impudence, Il. 1, 149. ἐπιβῆναι ἀναιδείης, to have given up, devoted oneself to wantonness, Od. 22, 424.

ἀναιδής, ἐς (αἰδέομαι), shameless, impudent, as the suitors of Penelope. 2) ungobernable, dreadful, as κυδοιμός, Il. 5, 593; λᾶας, the terrible stone, Od. 11, 597.

ἀναίμων, ον (αἷμα), gen. ονος, bloodless, without blood, spoken of the gods, Il. 5, 342. †

ἀναιμωτί, adv. without bloodshed, Il. 17, 363. Od. 18, 149.

ἀναινομαι, aor. 1 ἠρηνάμην, ep. ἀρηνάμην, to deny, to refuse, to reject, to spurn; with accus. δῶρα, to spurn gifts, Il. 9, 679; ἔργον αἰκές, a shameful act, Od. 3, 265; δόσω, Od. 4, 651. 10, 18; τινά, to reject any one, Od. 8, 212; with infin. to deny, ὁ δ' ἀναινέτο μηδὲν ἐλέσθαι, Il. 18, 500. cf. 450; absol. Il. 7, 93. 9, 510.

ἀναιρέω (αἰρέω), aor. 2 ἀνεῖλον, and its part. αἰλόν, fut. mid. ἀναιρήσομαι, aor. 2 ἀνείλόμην, ep. ἀνείλ., 1) to lift up, to take away, to remove; βοῦν ἀπὸ χθονός, to lift an ox from the earth, Od. 3, 453; ἀεθλία, to bear off prizes, Il. 23, 736; πόλλα, to receive much, said of a beggar, Od. 18, 16. 2) Mid. oftener, to take up for oneself, to receive, to bear away; κούρην, to take a child in the arms, Il. 16, 8; οὐλοχύτας, to take the sacred barley, Il. 2, 410; ἐπιπροσίνας, to assume reason, to become prudent, Od. 19, 22.

ἀναίσσω (αἴσσω), aor. 1 ἀνήϊσα, to leap up, to rise suddenly from a sitting posture, Il. 3, 216. Od. 1, 410. πηγαὶ ἀναΐσσουσι, the fountains gush forth, Il. 22, 148; once with accus. ἄρμα, to leap upon the chariot, Il. 24, 440.

ἀναίτιος, ον (αἴτια), without guilt, blameless. ἀναίτιον αἰτιάσθαι, to impeach a guiltless individual, Il. 11, 653. Od. 20, 135.

ἀνακαίω (καίω), to kindle, πῦρ, * Od. 7, 13. 9, 251.

* ἀνακεκλόμεναι, see ἀνακέλομαι.

* ἀνακέλομαι, poet. (κέλομαι), aor. 2 with redupl. ἀνεκεκλόμην, to call upon, to invoke, τινά, h. Pan. 18, 5.

ἀνακεράννυμι (κεράω), aor. ἀνεκέρασα, ep. σσ, to mix again; κρητῆρα οἴνου, to mix the mingling vessel again full of wine, Od. 3, 390. †

ἀνακηκίω (κηκίω), to gush forth, spoken of sweat and blood, * Il. 7, 262. 13, 705.

ἀνακλίνω (κλίνω), aor. 1 ἀνέκλινα, part. ἀγκλίνας ep. for ἀνακλίνας, aor. 1 pass. ἀνεκλίνθην, 1) to incline, to lean back, to cause to rest; τόξον ποτὶ γαίῃ, to let the bow rest against the earth, Il. 4, 113. [The Schol. refers the action of ἀγκ. in Il. 4, 113, to the subject, ἐπήρεισεν ἐαντιόν.] πρὸς τι, Od. 18, 103; pass. aor. to lean oneself back, spoken of those rowing and of those sleeping. ἀνακλινθεὶς πέσεν ὑπτιος, leaning back he sank supine, Od. 9, 371. 2) to lean back, to open, as opposed to ἐπιθῆναι; θύρην, to open the door, Od. 22, 156; so also νέφος, Il. 5, 571; λόχον, Od. 11, 525.

* ἀνακλύζω (κλύζω), to wash, or dash up, Ep. 3.

ἀνακοντίζω (ἀκοντίζω), to spout out, to dart forth, to gush out, spoken of blood, Il. 5, 113. †

ἀνακόπτω (κόπτω), to strike back, to undo, to open, ὀχῆας, the door-bolts, Od. 21, 47. †

ἀνακράζω (κράζω), aor. 2 ἀνέκραγον, to cry out, to speak aloud, to prate, Od. 14, 467. †

ἀνακρεμάννυμι (κρεμάννυμι), aor. 1 ἀνεκρέμασα, part. ἀγκρεμάσας, to hang up; τι πασσάλω, to hang up any thing upon a hook or peg, Od. 1, 440. h. Ap. 8.

* ἀνακτορίη, ἡ (ἀνάκτωρ), rule, command, the direction of steeds, h. Ap. 234.

ἀνακτόριος, ἰη, ιον (ἀνάκτωρ), belonging to the master, Od. 15, 397. †

ἀνακυμβαλιάζω (κύμβαλον), to be overturned with a rattling noise. διαφοροὶ ἀνεκυμβαλιάζον, the chariots rattling upset, Il. 16, 379. †

ἀναλέγω and ἀλλέγω (λέγω), aor. 1 ἀνέλεξα, infin. ἀλλέξαι, ep. for ἀναλέξαι, to gather, to collect, ἔντεα, Il. 11, 755; ὀστέα, Il. 21, 321. * Il.

ἀναλκείη, ἡ (ἀλκή), powerlessness, weakness, cowardice, always in the plur. Il. 6, 74. * Il.

ἀναλκίς, ιδος, ὁ, ἡ (ἀλκή), powerless, weak, cowardly, comm. connected with ἀπτόλεμος, accus. ἀνάλκιστα and ἀναλκιν once, Od. 3, 375.

ἀναλτος, ον (ἄλθω), not to be satiated, insatiable, γαστήρ, Od. 17, 228. 18, 114. * Od.

ἀναλύω and ἀλλύω (λύω), ep. iterative impf. ἀλλύεσκεν, aor. 1 ἀνέλῤυσα, to loose, to unravel; ἱστόν, to unravel the web, Od. 2, 109. 19, 150; τινά ἐκ δεσμῶν, to deliver any one from bonds, Od. 12, 100; προμνήσια, Od. 9, 178. 2) Mid. to loose for oneself; τινά ἐς φάος, to bring any one to the light, h. Merc. 258. (v elsewhere short in the pres., but in Od. 2, 110, long through the accent.)

ἀναμαιμάω (μαιμάω), to rage through, to roar through; with accus. πῦρ ἀναμαιμάει ἄγχεα, the fire rages through the valleys, Il. 20, 490. †

ἀναμάσσω (μάσσω), fut. ξω, prop. to rub on, to anoint, hence ὄ (viz. μέγα ἔργον) σὶ κεφαλῇ ἀναμάξεις, according to Damm: facinus, quod capiti tuo allines ut maculam mortiferam, i. e. which thou shalt expatiate with thy head, Od. 19, 92. † Eustath. derives the metaph. from the wiping of the sword upon the head of the slain, to show that he deserved death. Several modern annotators, however, suppose that the word ἀναμάσσειν properly signifies, to wipe off, to cleanse, and thus stands simply for to expiate, as in English: to wash away a crime (according to Bothe), or in French: se laver d'un crime (Dugas Montbel).

ἀναμένω, poet. ἀναμένω (μένω), aor. 1 ἀνέμεινα, to expect, to await, τί, Ἠῶ δῖαν, Od. 19, 342. †

ἀναμετρέω (μετρέω), to measure again, to measure back; Χάρυβδιν, to float back through Charybdis, Od. 12, 428. †

* ἀναμηλόω (μηλόω), part. aor. ἀναμηλώσας, prop. to examine with the probe; according to Ruhnken's conjec. for ἀναπηλώσας, h. Merc. 41.

ἀναμίγνυμι, poet. ἀναμίσγω (μίγνυμι), aor. 1 ἀνέμιξα, part. ἀμμίξας, to mix up, to mingle together; καὶ λευκόν, to mix there-with white barley, Od. 4, 41; τί τινι, Il. 24, 529. Od. 10, 536.

ἀναμιμνήσκω (μιμνήσκω), aor. ἀνέμνεσα, to remind, τινά τι, any one of any thing, Od. 3, 211. †

ἀναμίσγω (μίσγω), poet. for ἀναμένω, to await, with the accus. 2) Absolut. to wait, to persist, * Il. 16, 363.

ἀναμίσγω = ἀναμίγνυμι, Od.

ἀναμορμύρω, (μορμύρω), ep. iterative imperf. ἀνεμορμύρεσκε, to roar, spoken of Charybdis, Od. 12, 238. †

ἀνανέομαι, ep. ἀννέομαι, depon. mid. (νέομαι), to rise, to ascend, spoken of the sun, Od. 10, 192. †

ἀνανεύω (νέω), aor. ἀνένεуса, prop. to throw the head up and move it back, the token amongst the Greeks of refusal, opposed to κατανεύω; hence, to refuse by a nod, to deny, to repel, absol. Il. 6, 311; with accus. Il. 16, 250; with infin. Il. 16, 252; ὀφρύσι, to refuse by drawing up the eye-brows, to forbid by a sign with the eye-brows, Od. 9, 468.

* ἀνανέω (νέω), aor. ἀνένεуса, to swim up, to recover, like emergere, Batr. 223.

ἀναντα, adv. upwards, up hill, Il. 23, 116. †

ἄναξ, αἰκτος, ὁ (from ἀνά, as περίξ from περί), dat. plur. ep. ἀνάκτεσιν, Il. 15, 557; voc. ἄνα, spoken only of gods. 1) Prop. every ruler, master, lord, the master of a family, οἶκοιο, Od. 1, 397; master of slaves, Il. 24, 734. Od. 4, 87. 10, 559. 2) Especially, sovereign, king. a) Spoken of all gods; especially of Apollo, Il. 1, 36. 75. b) Of earthly princes and kings, prop. the chief of a nation (cf. βασιλεῖς). Thus Hom. calls all heroes, but Agamemnon as commander-in-chief he calls ἄναξ ἀνδρῶν, Il. once spoken of Orsilocho, ἄναξ ἀνδρεσσιν, Il. 5, 516. [This formula is still more extensive, cf. Il. 15, 532. 23, 288.] c) Of other noble and principal men, as Tiresias, Od. 11, 143; of the sons of kings, Od. 17, 186.

ἀναξηραίνω (ξηραίνω), aor. 1 ἀνηξέρῳνα, whence ep. subj. ἀνξηράνη for ἀνξηρήνη, to dry up, ἀλωήν, a garden, or a corn-field, Il. 21, 317. †

ἀνοιγέσκειν, see ἀνοίγω.

ἀναπάλλω (πάλλω), part. aor. 2 ἀμπεπα-

λῶν, ep. for ἀναπεπαλῶν, ep. aor. sync. 3 sing. ἀπέπαλτο, 1) to swing upward or backward; often ἔγχος ἀμπεπαλῶν προΐει, prop. having swung back the spear (to give it more force), he hurled it; he hurled the uplifted spear, Il. 3, 355 and often. 2) Pass. mid. together with the ep. aor. sync. mid. to leap up, to spring up, ἀναπάλλεται ἰχθύς, Il. 23, 692; of Achilles, to leap up (for joy), Il. 20, 424; spoken of a wounded horse, ἀλγῆσας ἀνέπαλτο, he sprang up for pain, Il. 8, 85. That the form ἀνέπαλτο belongs to ἀναπάλλω, and not to ἀνεφάλλομαι, is proved by Spitzner in Excurs. XVI. z. Il.

ἀναπαύω (παύω), aor. 1 ἀνέπανσα, to cause to cease, to let rest, τινά τινος, any one from a thing; ἔργων, from labor, Il. 17, 550. †

* ἀναπείθω (πείθω), aor. ἀνέπεισα, to persuade, to prevail upon; with accus. Batr. 122.

ἀναπείρω, ep. ἀμπείρω (πείρω), aor. 1 part. ἀμπίρας, to pierce with a spit, to spit, σπλάγχνα, the entrails, Il. 2, 426. †

ἀναπεπταμένος, η, ον, see ἀναπετάννυμι.

ἀναπετάννυμι (πετάω), aor. 1 ἀνεπέτασα, ep. σσ, perf. pass. ἀναπέπταμαι, to spread out, to unfold, to expand, ἱστία, the sails, Il. 1, 480. Od. 4, 783; pass. said of folding doors: ἀναπεπταμένους σανίδας ἔχον, they held the folding door open, Il. 12, 122.

ἀναπηδάω (πιδάω), aor. 1 ἀνεπήδησα, ep. ἀμπήδησα, to leap up, to stand up, ἐκ λόχου, from ambush, Il. 11, 379. †

* ἀναπηλέω = ἀναπάλλω, aor. part. ἀναπήλησας, to swing upwards, Hom. h. in Merc. 41, where Wolf after Ruhnken has ἀναμηλώσας.

ἀναπίμπλημι (πίμπλημι), fut. ἀναπλήσω, aor. 1 ἀνέπλησα, to fill to the brim, to fill up; metaph. μοῖραν βίοτοιο, to fill the measure of life, Il. 4, 170; πότιμον, Il. 11, 263; κακὰ πολλά prop. to fill up the measure of evils, i. e. to suffer many evils, Il. 15, 132; οἶτον, Il. 8, 34; ἄλγεα, Od. 5, 302; κίδεα, Od. 5, 207.

ἀναπλέω (πλέω), infin. fut. ἀναπλεύσεισθαι, to sail up, to sail out; στενωπόν, we sailed up the strait, Od. 12, 234; out of port into the open sea, espec. spoken of the voyage to Troy, ἐς Τροίην, Il. 11, 22.

ἀνάπνευσις, ιος, ή, respiration, the recovering breath, repose, πολέμοιο, rest from war, * Il. 11, 801.

ἀναπνέω (πνέω), aor. 1 ἀνέπνευσα, infin. ἀμπνεῦσαι, ep. for ἀναπνεῦσαι, imper. aor.

syncop. 2 ἄμπνυε, aor. 1 pass. ἄμπνύνθη, and aor. syncop. mid. ἄμπνῦτο, ep. for ἀνέπνυτο, *to respire, to take breath, to rest*; κακότητος from suffering, Il. 11, 382; πόνοιο, Il. 15, 235. In like signif. the aor. 1 pass. and aor. sync. mid. ὁ δ' ἄμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν, he breathed again, and opened his eyes, Il. 14, 436. ὅτε δὴ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἄγεσθην, when he breathed again, and life returned to his breast, Od. 5, 458. cf. Il. 11, 359.

ἀνάποινος, ον (ποίη), *without ransom, unredeemed*, Il. 1, 99. †

ἀναπρήθω (πρήθω), aor. ἀνέπρησα, prop. *to blaze up, to burst out*; in Hom. only δάκρυα, *to shed a flood of tears, to shed hot tears* (cf. Buttm. Lex. I. p. 104), Il. 9, 433. Od. 2, 81. Others: *to shed hot tears*.

ἀνάπτω (ἄπτω), aor. ἀνήψα, perf. pass. and imperat. ἀνήψθω, *to hang up, to attach, to affix*; πείρατα, *to attach the ropes to the mast*, Od. 9, 137; ἐξ αὐτοῦ sc. ἱστοῦ, which according to the Schol. is *to be supplied from ἱστοπέδη*, Od. 12, 51. 162; ἀγάλματα, *to hang up votive offerings (in a temple)*, Od. 3, 274. Metaph. μῶμον, *to impute fault, blame*, Od. 2, 84. * Od.

ἀνάπυστος, ον (ἀναπυνθάνομαι), *sought out, knoven*, Od. 11, 274. †

ἀναρπάζω (ἀρπάζω), aor. 1 ἀνήρπασα, part. ἀναρπάσας, *to snatch up, to bear away upwards, to pull out*, ἔγχος, Il. 22, 276; hence, *to hurry away*; τινὰ ἀπὸ μάχης, *to lead one out of the battle*, Il. 16, 438; spoken especially of a tempest, Od. 4, 515. 5, 419.

ἀναρρήγνυμι (ῥήγνυμι), aor. 1 ἀνέρρηξα, *to tear up, to tear in pieces*, with accus. βοὸς βοεῖην, the skin of the ox; spoken of a lion which seizes an ox, Il. 18, 582; γαῖαν, Il. 20, 63. 2) *to break through, to destroy*, τεῖχος, Il. 7, 461. * Il.

ἀναρρίπτειν = ἀναρρίπτω, only pres. and impf. Od. 13, 78. †

ἀναρρίπτω, also ἀναρρίπτειν (ρίπτω), aor. ἀνέρριψα, *to throw up, to cast upward*; ἄλα πηδῶ, *to fling up the brine with the oar, (to indicate hard rowing)*, Od. 7, 328; and without πηδῶ, Od. 10, 130.

ἀναρροιβδέω (ροιβδέω), aor. ἀνέρροιβδησα, *to swallow up again, to absorb again*. Χάρυβδις ἀναρροιβδεῖ ὕδωρ, Charybdis swallows back the water, * Od. 12, 104. 236.

ἀνάριστος, ον (ἄρω), *not fitting, irreconcil-*

able; hence, *hostile, inimical*, Il. 24, 365. Od. 10, 459.

ἄναρχος, ον (ἄρχω), *without leader*, * Il. 2, 703. 726.

* ἀνασεῖω, poet. ἀνασσεῖω (σεῖω), *to brandish upwards, to swing upwards*, δοῦρα, h. in Ap. 403.

ἀνασεύω (σεύω), ep. syncop. aor. mid. ἀνέσσυτο, *to spring up*; αἷμα ἀνέσσυτο, the blood spouted up, Il. 11, 458. †

ἀνασπάω (σπάω), aor. mid. ἀνισπασάμην, *to draw up*. Mid. *to draw up for oneself, to draw out*; ἔγχος ἐκ χροός, *to draw out the spear from the body*, Il. 13, 274. †

ἄνασσα, ἡ (ἄναξ), *queen, mistress*, only three times; spoken of Ceres, Il. 14, 326; of Minerva, Od. 3, 380; and of a mortal, Od. 6, 149.

ἀνάσσω (ἄναξ), fut. ἀνάξω, infin. aor. 1 mid. ἀνάξασθαι, 1) *to rule, to reign, to be sovereign*; spoken both of men and gods, comm. with dat. Il. 1, 180; less often with gen. Τενέδοιο, Ἀργείων, Il. 1, 38; with prep. μετ' ἀθανάτοισιν, *to rule among the immortals*, Il. 4, 61;—ἐν Βουδεῖω, *to reign in Budium, to have the royal power*, Il. 16, 572; with gen. and dat. together: Τρώεσιν τιμῆς τῆς Πριάμου, *to rule the Trojans with the power of Priam*, Il. 20, 180. Od. 24, 30. Pass. *to be ruled*, τινί, by any one, Od. 4, 177; once in the mid. τρεῖς ἀνάξασθαι γένε' ἀνδρῶν, *to reign through three generations*, Od. 3, 245. The accus. does not depend upon ἀνάξασθαι, but is accus. denoting the length of time, cf. Nitzsch ad loc.

ἀνασταδόν, adv. (ἵστημι), *standing upright*, * Il. 9, 671. 23, 469.

ἀναστεναχίζω = ἀναστενάχω, poet. *to groan aloud*, νεῖοθεν ἐκ κραδῆς, deeply from the breast, Il. 10, 9. † ed. Wolf, where others read ἀνεστονάχιζε.

ἀναστενάχω (στενάχω), *to sigh out, to groan aloud, to lament*, τινά, for any one, Il. 23, 211. Mid. *to sigh aloud*; intrans. * Il. 18, 315.

ἀναστοναχίζω = ἀναστεναχίζω, the earlier reading, cf. Spitzner Excurs. III.

ἀναστρέφω (στρέφω), aor. 1 ἀνίστρεψα, prop. *to turn about, to turn around, to overturn*, Il. 23, 436. 2) Mid. *to turn oneself around, to ramble about, versari*. γαῖαν ἀναστρέφομαι, *I tarry in a land*, Od. 13, 326.

ἀναστρωφάω, poet. form of ἀναστρέφω,

e. g. τόξον πάντη, to turn the bow in every direction, Od. 21, 394. †

(ἀνασχέθω), assumed pres. for the ep. aor. 2 ἀνέσχεθον, see ἀνέχω.

ἀνεσχέμεν, see ἀνέχω.

ἀνάσχεο, for ἀνάσχου, see ἀνέχω.

ἀνάσχετος, ον, ep. ἄσχετος (ἀνέχω), that may be endured, tolerable, Od. 2, 63. †

ἀνασχών, see ἀνέχω.

ἀνατέλλω (τέλλω), aor. 1 ἀνέτειλα, to cause to come up; ἀμβροσίην ἵπποις, to cause ambrosia to spring up for the steeds, Il. 5, 777. †

ἀνατίθημι (τίθημι), fut. ἀναθήσω, to place up, to hang up; only metaph. ἐλεγχέην τινί, to make a charge upon or against any one, Il. 22, 100. †

ἀνάτλημι (ΤΛΑΩ), pres. obsolete, aor. 2 ἀνέτλην, to take upon oneself, to bear, to endure, κήδεα, Od. 14, 47; φάρμακον, to endure the magic draught, viz. to withstand its strength, * Od. 10, 327; πολλά, h. 14. 6.

ἀνατολή, ἡ (ἀνατέλλω), poet. ἀντολή, the rising of the sun; in the plur. Od. 12, 4. †

ἀνατρέπω (τρέπω), to overturn; only in the mid. aor. 2 ἀνείτραπόμην, to fall over, to fall backwards, * Il. 6, 64. 14, 447.

ἀνατρέχω (τρέχω), aor. 2 ἀνέδραμον, perf. ἀναδέδρομα, 1) to run up, to spring up, to rise up; ἐγκέφαλος παρ' αὐλὸν ἀνέδραμεν ἐξ ὤτειλῆς, the brain gushed from the wound upon the haft-hole (of the spear), Il. 17, 297 [see also αὐλός]; πυκναὶ σμώδιγγες ἀνέδραμον, frequent wales rose up from blows, Il. 23, 717; trop. λισσὴ δ' ἀναδέδρομε πέτρῃ, up-rises the smooth rock, Od. 5, 412. 10, 4; and spoken of Achilles: ἀνέδραμεν ἔρνεϊ ἴσος, he ran up (grew) like a shoot, Il. 18, 56. 2) to run back, with αὐθις, ὀπίσω, Il. 5, 599; ὣκ' ἀπέλεθρον, Il. 11, 354.

ἄναυδος, ον (αὐδή), without voice, speechless, * Od. 5, 466. 10, 378.

ἀναφαίνω (φαίνω), aor. 1 ἀνέφηνα, 1) to cause to shine, to make bright or clear. ἀμοιβηδὶς δ' ἀνέφαινον δμῳαί, the maids kindled the fire by turns (viz. to produce light), Od. 18, 310; comm. metaph. to cause to appear, to disclose, to discover, to show, θεοπροπίας, divine mysteries, Il. 1, 87; ποδῶν ἀρετήν, Il. 20, 411; τινά, to discover any one, to make him known, Od. 4, 254; ἐπεσβολίας, to show loquacity, Od. 4, 159. II) Mid. and pass. to shine forth, to show oneself. ἀναφαίνεται ἀστὴρ ἐκ νεφίων, a constellation, a star, shines

forth from the clouds, Il. 11, 62; also metaph. ὄλεθρος ἀναφ., destruction appears, Il. 11, 174; πατρὶς ἄρουρα, Od. 10, 29.

ἀναφιδνά, adv. = ἀναφανδόν, * Od. 3, 221.

ἀναφανδόν (ἀναφαίνω), visibly, openly, * Il. 16, 178.

ἀναφέρω (φέρω), aor. 1 ἀνένεικα, aor. mid. ἀνενεικάμην, 1) to bring up, to fetch up; Κέρβερον ἐξ' Αἴδαο, Od. 11, 625. 2) Mid. to fetch up from oneself, sc. breath. ἀδινῶς ἀνενείκατο, he drew a deep breath, Il. 19, 314; (according to the Schol. he groaned out deeply; who supplies the ellipsis with στεναγμόν), cf. Buttm. Lex. I. p. 263.

ἀναφλύω (φλύω), to gush up, to bubble up, to boil, as boiling water, Il. 21, 361. †

ἀναφράζομαι (φράζομαι), aor. 1 ἀνεφρασάμην, optat. ἀμφράσσαιτο, ep. for ἀνεφρ., to observe again, or to recognize, οὐλήν, the scar, Od. 19, 391. †

ἀναχάζομαι, mid. (χάζομαι), aor. 1 ἀνεχασάμην, part. ep. ἀναχασσάμενος, to retreat, to retire, Od. 7, 280. 11, 97; in the Il. mostly, out of the battle; comm. with ἄψ, ὀπίσω, Il. 11, 461.

ἀναχωρέω (χωρέω), fut. ἦσω, to give way, to retire, often absol. with ἄψ, Il. 3, 35. 4, 305; πόλινδε, Il. 10, 210; ἐκ μεγάροιο, Od. 17, 461. ἀνέχωρησαν μεγάροιο μυκόνδε, they withdrew to a recess of the palace, Od. 22, 270.

ἀναψύχω (ψύχω), aor. 1 pass. ἀνεψύχθην, to revive by a cool breeze, to refresh, ἀνθρώπους, the men (by the Zephyr), Od. 4, 568; φίλον ἦτορ, to refresh themselves, Il. 13, 84; ἔλκος, to cool the wound, Il. 5, 795. Pass. to be refreshed, to revive. ἀνέψυχθεν φίλον ἦτορ, Il. 10, 575.

ἀνδάνω, Ion. and poet. imperf. ἦνδανον and ἐήνδανον, aor. 2 ἄδον for εὔδον, and εὔαδον with the digamma, perf. 2 εὔαδε, to please, to gratify, to be agreeable; with dat. of the pers. ἄδε Ἑκτορι μῦθος, the word pleased Hector, Il. 12, 80. 18, 510. Od. 3, 150; with two datives, Il. 1, 24; with infin. οὐδ' Αἴαντι ἦνδανε θυμῷ ἐστάνην, it pleased not the mind of Ajax to stand, Il. 15, 674; εἰδὼς μῦθος, a pleasing, agreeable address, Il. 9, 173. Od. 18, 422.

ἀνδιχα, adv. (ἀνά and δίχα), in two parts, in twain, asunder; καίζειν, to split asunder, Il. 16, 412; δάσασθαι, Il. 18, 511.

ἀνδράγρια, τά (ἀνὴρ, ἄγρᾱ), spoils taken

from an enemy slain, *the spoils of arms*, Il. 14, 509. †

Ἀνδραϊμονίδης, ου, ὁ, son of Andraemon = Thoas, Il. 7, 168.

Ἀνδραῖμων, ονος, ὁ, husband of Gorgo daughter of Aeneus, and father of Thoas, who after Aeneus reigned in Calydon in Aetolia, Il. 2, 638.

ἀνδραχάς, adv. (ἀνὴρ), i. q. κατ' ἄνδρας, *man by man*, Od. 13, 14. †

ἀνδραπόδεσσι, metapl. dat. plur. for ἀνδράποδον.

ἀνδράπουδον, τό, *a slave*; only in dat. ἀνδραπόδεσσι, as if formed from ἀνδράπους, Il. 7, 475. † cf. Thiersch Gram. § 197, 60. (According to Dæderl. from ἀνὴρ and ἀποδόσθαι to sell.)

ἀνδραχθής, ἐς (ἀνὴρ, ἄχθος), poet. gen. εἶος, *man-burdening*, as heavy as a man can carry; χερμάδια, prodigious stones, Od. 10, 121. †

ἀνδρειφόντης, ου, ὁ (φονεύω), *man-slaying*, epith. of Mars, * Il. 2, 651.

ἄνδρεσσι, ep. for ἄνδρασι.

ἀνδρόκητος, ον (κάμνω), *made by men*; τύμβος, Il. 11, 371. †

ἀνδροκτασίη, ἡ, ep. (κτείνω), *homicide, slaughter*, especially in battle; comm. in the plur. the slaughter of a single man, Il. 23, 86.

Ἀνδρομάχη, daughter of Eëtion king of the Cilician Thebæ, wife of Hector, Il. 6, 422. Her father and seven brothers were slain by Achilles. She was tenderly attached to her husband. According to a later tradition, she became, after Hector's death, the wife of Neoptolemus.

ἀνδρόμεος, ἐή, εον (ἀνὴρ), belonging to a man, *manly, human*; κρέας, αἷμα, χρώς, human flesh, blood, skin; ὄμιλος, the crowd of men, Il. 11, 538.

ἀνδρότης, ἡ, a false reading for ἀδροτής.

ἀνδροφάγος, ον (φαγεῖν), *eating men, cannibal*, epith. of Polyphemus, Od. 10, 200. †

ἀνδροφόνος, ον, poet. (φονεύω), *man-slaying*, epith. of Mars and Hector, Il. 4, 441. 1, 242; φάρμακον, a destructive drug, Od. 1, 261.

ἀνδύεται, poet. for ἀναδύεται.

ἀνεγείρω (ἐγείρω), aor. 1 ἀνέγειρα, *to awaken*, τινὰ ἐξ ὕπνου, any one from sleep, Il. 10, 138. Trop. *to arouse, to excite*, τινὰ μιλίχious ἐπέσσι, any one with flattering words, Od. 10, 172.

ἀνέγνω, see ἀναγινώσκω.

ἀνεδέγμεθα, see ἀναδέχομαι.

ἀνέδραμον, see ἀνατρέχω.

ἀνεέργω, ep. for ἀνείργω (εἶργω), imperf. ἀνέεργον, *to press back, to restrain*, φάλαγγας, μάχην, * Il. 3, 77. 7, 55; with ἐξοπίσω, h. Merc. 211.

ἀνέζω, a pres. assumed by the Gramm. for the aor. forms ἀνέσαντες and ἀνέσαιμι; see ἀνεῖσα.

ἄνειμι (εἶμι), part. ἀνιόν, imperf. ἀνίϊον 1) *to ascend, to arise*, ἐς περιωπήν, Od. 10, 146. ἡέλιου ἀνιόντος, the sun arising, Il. 8, 536. Od. 1, 24. 2) *to return*, ἐκ πολέμου, Il. 6, 480; ἐξ Αἰθιοπῶν, Od. 5, 282; *to return' home by ship*, Od. 10, 332. 3) Gener. ἐς τινά, *to approach any one, to ask a favor*, Il. 22, 492.

ἀνείμων, ον (εἶμα), gen. ονος, *without clothing, destitute of clothing*, Od. 3, 348. †

ἀνείρομαι (εἶρομαι), poet. for ἀνέρομαι, only pres. and imperf. *to ask, to inquire, to interrogate*; with accus. of person, also with double accus. ὃ μ' ἀνείρει, ἡδὲ μεταλλῆς, about which thou questionest me and inquirest, Il. 3, 177.

ἀνεῖσα (εἶσα), a defective aor. 1, of which only the 1 sing. optat. ἀνέσαιμι and part. ἀνέσαντες occur; *to place upon*. ἐς δίφρον ἀνέσαντες ἄγον, they placed him upon the chariot and bore him, Il. 13, 657. εἰ κείνω γε—εἰς εὐνὴν ἀνέσαιμι, if I could but bring them to the marriage-bed, Il. 14, 209. (The Gramm. derive these forms from the obsol. pres. ἀνέζω. Eustath. ad Il. 14, 209, explains both by ἀναθεῖναι; hence, with Thiersch Gram. § 226. Anm., it must be derived from the defective aor. εἶσα. The derivation of the aor. ἀνέσαιμι from ἀνίημι, according to Buttm. Gram. § 108, 4, is inadmissible, as nowhere else does an aor. 1 optat. of this form occur; cf. Rost Gram. p. 456. Kühner Gram. I. § 187, 1.)

ἀνεκτός, ὄν (ἔχω), *to be borne, that may be endured*; in Hom. mostly with negat. ἔργα, οὐδ' ἔτι ἀνεκτά, Il. 1, 573. Od. 20, 223. οὐκέτ' ἀνεκτῶς, no longer tolerable, Il. 8, 355.

ἀνελθών, part. aor. 2 from ἀνέρχομαι.

ἀνέλκω (ἔλκω), *to draw upward, to draw up*; τόξου πῆχυν, to draw up the curve of the bow, in order to shoot [cf. τόξον], Il. 11, 375. 13, 583; but also νευρὴν, to draw the bow-string, Od. 21, 128. 150; σταθμόν, Il. 12,

434. 2) Mid. *to draw out for oneself*; *τρίχας*, to tear out one's hair, Il. 22, 77; *ἔγχος*, to draw forth the lance from the body of an enemy, Od. 22, 97.

ἀνελών, see *ἀναιρέω*.

ἄνεμος, ὁ (ἄημι), *a blowing, a breeze, wind*. Hom. mentions only four winds: Eurus, Notus, Zephyrus, and Boreas, Od. 5, 295.

ἀνεμοσκεπής, ἐς, poet. (*σκέπας*), gen. *έος*, *guarding against the wind, warding off the wind*, epith. of the mantle, Il. 16, 224. †

ἀνεμοτρεφής, ἐς, poet. (*τρέφω*), gen. *έος*, *nourished by wind, storm-nursed*. It occurs twice: *κύμα*, a wave excited by the wind, Il. 15, 625; *ἔγχος*, a spear whose handle is taken from a tree which has been exposed to the wind, and thus become firm in fibre, Il. 11, 256.

Ἀνεμώλεια, ἡ, see *Ἀνεμώρεια*.

ἀνεμώλιος, *ιον* (ἄνεμος), *windy*; only trop. *useless, idle, unprofitable, vain*. *ἀνεμώλια βάζειν*, to prate idle words, Il. 4, 355. Od. 4, 837.

Ἀνεμώρεια, ἡ, later *Ἀνεμώλεια*, a town in Phocis near Delphi, that derived its name from the strong winds which swept it from Parnassus, Il. 2, 521.

ἀνενείκατο, see *ἀναφέρω*.

ἀνέπαλτο, see *ἀναπάλλω*.

ἀνερείπομαι, depon. mid. (*ἐρείπω*), aor. 1 *ἀνερειψάμην*, *to snatch up, to bear away upwards, to carry off*; with accus. spoken especially of the Harpies and of a tempest, Od. 1, 241. 4, 727; once of the gods, Il. 20, 234; (to assume a pres. *ἀνερείπω* is not necessary, cf. Buttm. Gr. Gram. p. 131.)

ἀνερύω (*ἐρύω*), *to draw up, to hoist, ἱστία*, the sails, Od. 9, 77, in tmesis.

ἀνέρχομαι (*ἔρχομαι*), aor. 2 *ἀνήλυθον*, *to go up, to ascend, ἐς σκοπιήν*, a watch-tower, a place of observation, Od. 10, 97; trop. spoken of a young tree: *to grow up, to shoot up*, Od. 6, 163. 167. 2) *to come back, to return*, with which ἄψ and αὐθις stand, Il. 4, 392. 6, 187.

ἀνερωτάω (*ἐρωτάω*), imperf. *ἀνηρώτων*, *to question, to ask again*, Od. 4, 251. †

ἀνέσαιμι, see *ἀνείσα*.

ἀνίσαν, see *ἀνίημι*.

ἀνέσαντες, see *ἀνείσα*.

ἀνέσει, ep. for *ἀνήσει*, see *ἀνίημι*.

ἀνέσσοντο, see *ἀνασιύω*.

ἀνέστιος, *ον* (*ἑστία*), *without a hearth, without a home*, Il. 9, 63. †

ἄνευ, adv. with gen. *without, apart from*; spoken of persons and things. *ἄνευ θεοῦ*, without god, without the will or influence of a god, Od. 2, 372. *ἄνευ ἐμέθεν*, without my wish and knowledge, Il. 15, 232. 2) *far from, remote from*. *ἄνευ δῆϊον*, far from the enemy, Il. 16, 239.

ἄνευθε, and before a vowel *ἄνευθεν* (*ἄνευ*), *far, remote, far off*, absol. often with particip. *ὦν, οὔσα, ὄν*, far-distant; *κυών*, going away, Il. 1, 35; according to Plat. *ἀποχωρῶν*. 2) With gen. like *ἄνευ, without, apart, from*. *ἄνευθε θεοῦ*, without god, without divine coöperation, Il. 5, 185. *ἄνευθεν ἐμεῖο*, Il. 16, 80. b) *remote, far from*. *ἄνευθε πατρός τε φίλων τε*, Il. 21, 78. Od. 10, 554.

ἀνέφελος, *ον* (*νεφέλη*), *unclouded, cloudless*, Od. 6, 44. † (*ā*)

ἀνέχω (*ἔχω*), 3 sing. indicat. pres. *ἀνέχησι*, Od. 19, 111; fut. *ἀνέξω*, aor. 2 *ἀνεσχον*, poet. *ἀνέσχεθον*, fut. mid. *ἀνέξομαι* and *ἀνασχέσομαι*, ep. infin. *ἀνσχέσθαι*, aor. 2 mid. *ἀνεσχόμεν*, ep. imperat. *ἀνσχεο* and *ἀνάσχεο*. I) Act. *to hold up, to raise, to lift up*, with accus. *κεφαλὴν*, Od. 17, 291; *οὐρανὸν*, to raise the hands to the gods in prayer; once *to lift the hands for pugilistic combat*, Od. 18, 89; comm. the mid. *σκηπτρον θεοῖσι*, to raise the sceptre to the gods (in swearing), Il. 7, 412, hence trop. *maintain*; *εὐδικίας*, to maintain righteousness, justice, Od. 19, 111. 2) *to hold back, to check, to restrain, ἵππους*, Il. 23, 4. 3) Intrans. *to project, to arise, emerge*. *αἶχμη*, the spear's head projected, Il. 310; *to emerge from the water*, Od. 5, 311. II) Mid. 1) Prop. *to hold oneself up, keep erect*, not to fall, espec. spoken of wounded, Il. 5, 285; hence metaph., *a bear, to endure*, comm. with accus. *κίκακά*, once with gen. *δουλοσύνης ἀνέχεσθαι*, to endure slavery, Od. 22, 423; in the pendent clause stands for the most part particip. as with verbs of suffering: *οὐκ ἔσθαι σε ἄλγος ἔχοντα* for *ἔχειν*, I will suffer thee to endure, etc. Il. 5, 895. *σοὶ γὰρ ἀνεχοίμην ἡμενος*, I could bear to thee, Od. 4, 595. *ξείνους ἀνέχεσθαι*, to receive hospitably, Od. 17, 13. b) Act. *to hold out, to restrain oneself*; often τ

καὶ ἀνάσχειο, bear and command thyself, Il. 1, 586. 5, 352. 2) *to hold up, to elevate*, like ἀνίσχειν (when the discourse relates to things belonging to us), with accus. σκήπτρον, the sceptre, to swear, Il. 10, 321; δούρατα, to lift the spear for hurling, Il. 11, 593. 12, 138; χεῖρας, to raise the hands to smite oneself for grief, Il. 22, 34; and for joy, Od. 18, 100. The particip. pres. ἀνασχόμενος stands often absol. *to rise, to raise oneself* (for striking), where from the preceding something may be sometimes supplied, as ξίφος, Il. 3, 362. It is not necessary, however, with Eustath. to supply χεῖρα, Od. 14, 25. 18, 95. (In Od. 24, 8, ἀνὰ τ' ἀλλήλησιν ἔχονται, ἀνὰ is a prepos. with the dat.: they hold one by another [i. e. hang together, cf. Barnes ad loc.].

ἀνεψίος, ὁ, *a sister's son*; and generally a kinsman by blood, *a cousin* (with ι lengthened Il. 15, 554).

ἀνέω, obsol. theme of ἀνίημι.

ἄνεω, is comm. derived from an obsol. adj. ἄνανος, ἄνωος, ἄνεως (from ἄω, αὔω), and regarded as a nom. plur. Att. *noiseless, still, silent*; it always stands with the plur. ἔγενεσθε, ἐγένοντο, ἦσαν; only Od. 23, 93, it is written as a nom. sing. fem. ἄνω. According to Buttm. Lex. II. p. 2, it is, as even Aristarchus supposed, an adv. like οὕτω, and should therefore be written ἄνω without ι. [In the ed. of Spitzner, the ι is always justly omitted. In Od. 23, 93, it is contrary to analogy to make ἄνω a nom. sing. fem., since in that case it should be ἄνεως.]

[ἄνω, adv. *in silence*, Od. 23, 93. See ἄνω.]

ἀνήγαγον, see ἀνάγω.

ἀνήη, ep. for ἀτῆ, see ἀνίημι.

ἀνήκεστος, ον (ἀκίομαι), not to be healed, *incurable, intolerable*, χόλος, ἄλγος, * Il. 5, 394. 15, 217.

ἀνηκουστέω (ἀκούω), aor. ἀνηκούστησα, *not to hear, not to obey*, τινός, any one, * Il. 15, 230.

ἀνήμελκτος, ον, poet. (ἀμέλω), *unmilked*, Od. 9, 439. †

ἀνήνοθε, ep. (ANETH), 3 sing. perf. 2, which occurs partly in the signif. of the present to mark a concluded action, and partly in narration as a preterite, *to press upward, to spring up*. αἱμ' ἔτι θερμόν ἀνήνοθεν ἔξ ὠτειλῆς, the warm blood was still gushing from the wound, Il. 11, 266; and κλίσση ἀνή-

νοθεν, the smoke of the fat rolls upward, Od. 17, 270. (It is comm. referred to ἀνθίω, see Thiersch Gram. § 232. 20, but according to Buttm. Lex. I. p. 291, the theme is ἄνω, ἀνέω, lengthened by redupl.)

ἀνήνυστος, ον (ἀνύω), not to be accomplished, *unaccomplished*, ἔργον, Od. 16, 111.

ἀνήνωρ, ορος, ὁ (ἀνήρ), not a man, *unmanly, cowardly*, * Od. 10, 340. 341.

ἀνῆρ, gen. ἀνέρος and ἀνδρός, dat. pl. ἀνδράσι and ἀνδρεσσι, *a man*, as opposed to a woman, Il. 17, 435; also with the idea of bravery, ἀνῆρες ἔστε, φίλοι, be men, Il. 5, 529, cf. ἄναξ ἀνδρῶν. 2) *man*, in opposition to a god, πατήρ ἀνδρῶν τε θεῶν τε. 3) *man*, in opposition to a youth; and, 4) *a husband*, Il. 19, 291. Od. 11, 327. Very common is the junction of this word with another subst. or adj. as ἀνῆρ βασιλεύς, ἀνῆρ ἥρως, ἀνῆρ Ἀργεῖος, by which the expression becomes more honorable. (α is prop. short, but in the arsis and in the trisyllabic cases always long.)

ἀνήροτος, ον (ἀρόω), *unploughed, uncultivated*, * Od. 9, 109. 123.

ἀνήφθω, see ἀνάπτω.

Ἀνθεια, ἡ, a town in Messenia, according to Strab. the later *Thuria*, Il. 9, 151.

Ἀνθεμίδης, ον, ὁ, ep. for Ἀνθεμιονιάδης, son of Anthemion, Il. 4, 488.

Ἀνθεμίον, ωνος, ὁ, father of Simoisius in Troy, Il. 4, 473.

ἀνθεμόεις, εσσα, εν (ἄνθεμον), *flowery, blooming*, epith. of meadows, Il. 2, 467. 2) *adorned with flowers*; in connection with λίβης, κρητήρ, metal vessels probably adorned with figures of flowers. Others understand it as meaning *enamelled*, Il. 23, 885. Od. 3, 440.

* ἄνθεμον, τό, poet. = ἄνθος, flower, blossom; prop. *ornament, decoration*, h. 5, 9.

ἀνθερεών, ὤνος, ὁ (prob. from ἀνθίω), *the chin*. χειρὶ ὑπ' ἀνθερεῶνος ἐλεῖν, to take hold of the chin with the hand (the sign of supplication), * Il. 1, 501.

ἀνθέριξ, ικος, ὁ (ἀθήρ), the beard on the ear of corn; *an ear of corn*, Il. 20, 227. †

ἀνθέω, aor. 1 ἤνθησα, infin. ἀνθῆσαι, *to shoot up, to grow up*; in this prob. prim. signif. it is found in Od. 11, 320. † h. Ap. 139.

Ἀνθηδών, ὄνος, ἡ, a town in Boeotia, on the coast, with a port, Il. 2, 508.

ἀνθινός, ἡ, ὄν (ἄνθος), *of flowers, flow-*

ery. εἶδαρ ἄνθινον, food of flowers, Od. 9, 84. † Thus Hom. calls the fruit of the lotus, which the Lotophagi ate; prob. merely a poet. designation of a vegetable diet formed from blossoms; others explain it metaph. delicious.

ἀνθίστημι (ἴστημι), aor. 2 ἀντέστην, trans. to place opposite. 2) Intrans. aor. 2 and mid. to oppose oneself to, to resist, τινί, any one, Il. 20, 70; absol. Il. 16, 305. * Il.

ἄνθος, εὖος, τῶ (ἀνά), prop. the shooting bud, τέρεν ἄνθεα, Od. 9, 449; comm. a blossom, a flower, Il. 2, 89. 9, 542; trop. ἡβης ἄνθος, the bloom of youth, Il. 13, 484; κορυφῆον, h. Cer. 108.

ἀνθρακίη, ἡ (ἄνθραξ), a heap of coals, Il. 9, 213. †

ἄνθρωπος, ὁ, man, as a race, and as an individual, in distinction from gods and brutes; also the dead are called ἄνθρωποι, Od. 4, 565.

ΑΝΘΩ, assumed theme of ἀνήνοθε.

ἀνιάζω (ἀνία), trans. to excite disgust, to weary, with accus. Il. 23, 721; to distress, to afflict, Od. 19, 323. 2) Intrans. to be displeased, to be weary, to be tired, of a thing, Od. 4, 460. 598; then to be grieved, to grieve oneself, with dat. κτεάτεσσιν, about his possessions, Il. 18, 300. (ι already in Hom. double timed.)

ἀνιάω (ἀνία), Ion. and ep. ἀνιήσω, part. aor. pass. ἀνιηθεῖς = ἀνιάζω, to weary, to vex, with accus. Od. 2, 115. Pass. to be burdened. οὐ γὰρ τίς τοι ἀνιάται παρόντι, no one is burdened by thy presence, Od. 15, 335; especially and often, ἀνιηθεῖς, absol. dejected, disgusted, troubled. [Ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθ. κ. τ. λ., truly the labor is such that one might justly wish to return, being worn out by the long-continued fatigue of the war, Il. 2, 291. Thus Felton ad loc. cf. also Eustath. and Heyne.] (ι always long in Hom.)

ἀνιδρωτί, adv. (ἰδρώω), without sweat, without toil, Il. 15, 228.

ἀνίη, ἡ, Ion. for ἀνία, grief, trouble, pest, plague. δαιτὸς ἀνίη, the plague of the feast, Od. 17, 446. ἄπρηκτος ἀνίη, a desperate evil; thus Scylla is called, * Od. 12, 221. (ι always long.)

ἀνιηθεῖς, see ἀνιάω.

ἀνίημι (ἴημι), fut. ἀνιήσω, once ἀνέσαι, Od. 18, 265, aor. 1 ἀνῆκα and ἀνέηκα, aor. 2 only

3 plur. ἀνεσαν, subj. ἀνῆη for ἀνῆ, optat. ἀνείην, part. plur. ἀνέντες. 1) Act. to send up, to let ascend. ἄητας Ὠκεανὸς ἀνέησιν, Oceanus sends up the blasts of Zephyr, Od. 4, 568; ὕδωρ, to cast up water, opposed to ἀναποιβδεῖν, spoken of Charybdis, Od. 12, 105. (Here also have been cited ἀνέσαντες, ἀνέσαιμι, to place upon, see ἀνέισα.) 2) Comm. to let loose, hence a) to let go, to leave. ὕπνος ἀνῆκεν ἐμέ, sleep left me, Il. 2, 71. δεσμῶν τινὰ ἀν., to free any one from bonds, Od. 8, 359; to liberate, as opposed to ἀλῶναι, Od. 18, 265; according to others, to send home. b) to loosen, to open, πύλας, the gates, Il. 21, 537 (by undoing, to wit, the bars of the gates which secured them on the inside). c) Especially, to let loose upon any one, to send upon, to set upon. σοὶ δ' ἐπὶ τοῦτον ἀνῆκεν Ἀθήνη, tibi hunc immisit, Il. 5, 405; and ἄφρονα, τοῦτον, v. 761; hence gener. to excite, to urge, to incite, Ζεὺς—ἀνῆκεν, Il. 16, 691; τοῖσιν (for them, for their aid) Θρασυμήδεα δῖον ἀνῆκεν, Il. 17, 705; often with infin. Μοῦσα ἀοιδὸν ἀνῆκεν αἰεῖδεν, the muse excited the bard to sing, Od. 8, 73. σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν ἀνασχεῖν, Il. 6, 236. 7, 25. II) Mid. to loosen for oneself, to open; with accus. κόλπον, to bare the bosom, Il. 22, 80; αἶλας, to draw the skin from the goats, to flay them, Od. 2, 300. (ι short, and long if the metre requires it.)

ἀνιηρός, ἡ, ὄν (ἀνία), burdensome, troublesome, sad; πτωχός, a troublesome beggar; compar. ἀνιηρόστερος, Od. 2, 190.

ἀνιπτόπους, ποδος, ὁ, ἡ (νίπτω, ποῦς), with unwashed feet, Il. 16, 235. † epith. of the Σελλοί, the priests of Jupiter at Dodona, to indicate their rough mode of life; as they probably lived like a kind of monks, destitute of every convenience.

ἀνιπτος, ον (νίπτω), unwashed, Il. 6, 266. †

ἀνίστημι (ἴστημι), fut. ἀναστήσω, ep. ἀνστήσω, aor. 1 ἀνέστησα, imper. ἀνστησον, ep. for ἀνάστησον, aor. 2 ἀνέστην; dual ἀνστήτην, ep. for ἀνιστήτην, part. ἀνστήας, for ἀναστήας. I) Trans. in the pres. imperf. and aor. 1 act. to cause to rise, with accus. of the person sitting, to chase away, to scatter, Il. 1, 191; γέροντα χειρός, to raise the old man by the hand, Il. 24, 515; to wake out of sleep, κήρυκα, the herald, Il. 24, 689; to wake to life the dead, Il. 24, 551. 756; from an abode, i. e.

to cause to emigrate, Od. 6, 7; metaph. to excite, to instigate, especially to combat, *τινί*, against any one, Il. 7, 116. 10, 176. II) Intrans. in the aor. 2, perf. act. and mid. to get up, to arise, from a seat, in order to speak, *τινί*, to any one, Il. 1, 58. v. 205; ἐξ ἐδίων, Il. 1, 533; from an encampment, Il. 10, 55. 2) to rise from rest for combat, Il. 2, 694; *τινί*, against any one, Il. 23, 635. Od. 18, 334; to arise again, spoken of the wounded and dead, Il. 15, 287. 21, 56.

ἀνίσχω (ἴσχω), a form of ἀνέχω, to lift up, χεῖρας θεοῖσι, Il. 8, 347; mid. to command oneself, to endure, Il. 7, 110.

ἀνιχνεύω (ιχνεύω), to trace out, to track, Il. 20, 192. †

ἀννεῖται, poet. for ἀνανεῖται, see ἀνανέομαι. Od.

ἀνξηραίνω, poet. for ἀναξηραίνω.

ἀνοήμων, ον (νοήμων), without reason, senseless, imprudent, * Od. 2, 270. 17, 273.

ἀνόητος, ον (νοίω), unobserved, unperceived, [not to be comprehended, wonderful,] h. Merc. 80.

ἀνοίγνυμι, poet. ἀνοίγω and ἀναοίγω, (οἷ-γνυμι,) imperf. ἀνέωγεν and ἀνῶγεν, and ep. iterative ἀναοίγεσκον, Il. 24, 455; to open, to unlock, to undo, θύρας, the doors, Od.; κληῖ-δα, to open, thrust back, the bolt, Il. 24, 455, see κληῖς; ἀπὸ χηλοῦ πῶμα, to remove the cover from a chest, Il. 16, 221.

ἀνόλεθρος, ον (ὄλεθρος), not destroyed, snatched from destruction, unslain, Il. 13, 761. †

ἄνομαι, see ἄνω.

ἄνοος, ον (νόος), thoughtless, senseless, devoid of mind, Il. 21, 441. †

ἀνοπαῖα, or ἀνόπαια according to Aristarchus, Od. 1, 320; ὄρνις ὡς ἀνοπαῖα διέ-πτατο, an ancient word about whose meaning the Gramm. are at variance. Most probably ἀνοπαῖα is an adverb, according to Empedocles in Eustath. = ἀνωφερές, she flew away upwards (prop. towards the passage for smoke in the roof). Herodian likewise explains it as an adverb, for ἀοράτως, invisibly (from ἀ and ὅπω = ὀπτομαι). Others, as Aristarchus, write ἀνόπαια, and regard it as a kind of eagle, like the sea-eagle; others still write ἀν' ὀπαῖα from ὀπαῖ-ον, the aperture for smoke; hence Voss, 'quick through the aperture for smoke she flew.' So also Nitzsch.

ἀνορούω (όρούω), aor. 1 ἀνόρουσα, without augm. to arise suddenly, to spring up, to ascend, ἐκ θρόνων and ἐξ ὕπνου, from the seats, from sleep; ἐς δίφρον, to spring upon the chariot, Il. 11, 273; and spoken of the sun: Ἡέλιος ἀνόρουσεν ἐς οὐρανόν, the sun ascended into heaven, Od. 3, 1.

ἀνόστιμος, ον (νόστιμος), without return, who cannot return; ἀνόστιμον τιθέναι, to prevent return, Od. 4, 182. †

ἄνοστος, ον (νόστος), without return, not returning, Od. 24, 528. †

ἄνουσος, ον (νοῦσος), without sickness, in health, well, Od. 14, 255. †

ἀνούτατος, ον (οὐτάω), not wounded, distinguished from ἄβλητος; espec. not wounded with the sword, uncloven, Il. 4, 540. †

ἀνουτητί, adv. uncounded, Il. 22, 371. †

ἀνστάς, ἄνστησον, ἀνστήσων, ἀνστήτην, abbrev. ep. for ἀναστάς, etc. from ἀνίστημι.

ἀνστρέψειαν, poet. for ἀναστρέψειαν, Il.

ἀνσχεθέειν, ἄνσχω, poet. for ἀνασχεθεῖν, ἀνάσχου, from ἀνέχω.

ἄνσχετος, poet. for ἀνάσχετος. Od.

ἄντα (ἀντί), 1) against, opposite, face to face, espec. with μάχεσθαι. στί ἄντα σχομένη, she stood turned against (to) him, Od. 6, 141; metaph. θεοῖσι ἄντα ἑώκει, he was similar to the gods, face to face, i. e. plainly, Il. 24, 630. ἄντα τιτυσχόμενος, Od. 21, 48. II) Prep. with gen. opposite, before. Ἰλίδος ἄντα, opposite Elis, Il. 2, 626. ἄντ' Αἰάντος εἰσατο, against Ajax, Il. 15, 415. ἄντα παρειάων σχέσθαι κρήδεμνα, to hold a veil before the cheeks, Od. 1, 334. ἄντα σέθεν, before thee, in thy presence, Od. 4, 115. b) Espec. in a hostile sense, against; ἄντα Διὸς πολεμίζειν, to fight against Jupiter, Il. 8, 428. cf. v. 424.

ἀντάξιος, ον (ἄξιος), prop. standing in equipoise, equal in worth, equivalent; with the gen. ἡτρώς ἀνὴρ πολλῶν ἀντάξιος ἄλλον, worth as much as many others, Il. 11, 514; hence the neut. οὐ μοι ψυχῆς ἀντάξιον, not an equivalent to me for life, Il. 9, 401. * Il.

* ἀνταποδίδωμι (δίδωμι), aor. 2 ἀνταποδοῦναι, to give again, to give back, to restore, Batr. 187.

ἀντάω (ἄντα), imperf. ἦντεον, fut. ἀντήσω, aor. ἦντησα. The pres. ἀντάω does not occur in Hom. = ἀντιάω, 1) With gen. to meet any

one (designedly), Il. 16, 423; spoken of things: *to happen upon, to engage in, to partake of*; as μάχης, δαίτης, ὀπωπῆς, *to meet the sight, to see*, Od. 3, 97. 2) With dat. *to meet any one (by chance), to fall in with any one*, Il. 6, 339; absol. Il. 4, 375.

Ἀντεία, ἡ, Anteia, daughter of king Iobates in Lycia, wife of Prætus; in the tragic poets *Sihenobia*, Il. 6, 160.

ἀντέχω (ἔχω), imper. aor. 2 mid. ἀντίσχεσθε, *to hold against, to hold before*; mid. *to hold before oneself, τί τινος, something against any thing*; τραπέζας ἰῶν, *to oppose the table to the arrows*, Od. 22, 74. †

ἄντην, adv. (ἀντί), 1) *opposite, against*. ἄντην ἵσταςθαι, *to place oneself in opposition*, Il. 11, 590. 2) *directly forwards, ex adverso*; ἔρχεσθαι, *to go forward*, Il. 8, 399. ἄντην βαλλόμενος, *hit, wounded in the breast*, Il. 12, 152. 3) *in the face of, openly, visibly*. ἄντην εἰσιδεῖν, *to look in the face*. ἄντην ἀγαπάζειν, *to love visibly*, Il. 24, 464. ὁμοιωθῆμεναι ἄντην, *visibly to compare, to vie, with any one*, Il. 1, 187. Od. 3, 120. In the last phrase some give it the signif. *placed before*, i. e. in direct comparison with others [as Passow, with reason]; θεῶ ἐναλίγκιος ἄντην, *very similar*, Od. 2, 5.

Ἀντηνορίδης, αὐ, ὁ, son of Antenor, Il. 3, 123.

Ἀντήνωρ, ὁρος, ὁ (contending with a man, conf. ἀντιάνειρα), son of Æsyetes and Cleomestra, husband of Theano, father of Agenor, Acamas, etc.; one of the wisest of the Trojan princes, who advised in vain the surrender of Helen and the restoration of her effects. According to a later tradition, he emigrated after the destruction of Troy, to Italy, and built there Padua, Il. 3, 184. 7, 347.

ἀντί, prepos. with gen. 1) Of place: *opposite, against*. ἀντὶ ὀφθαλμοῦν, *before the eyes*, Od. 4, 115. Wolf however has ἄντα, as in Il. 15, 415, and in other places ἀντί for ἀντία, cf. Il. 8, 233. 21, 481. 2) Commonly spoken of an equivalent, a comparison: *in place of, instead, for*. ἀντὶ πολλῶν λαῶν ἴσθιν ἄνθρωπος, *one man is equal to many*, Il. 9, 116. ἀντὶ κασιγνήτου ξείνος τέτυκται, *a guest is instead of, i. e. equal to, like a brother*, Od. 8, 546. τῶνδ' ἀντί, Il. 23, 650; separated from the word governed, Il. 21, 75.

ἀντία, adv. prop. neut. plur. from ἀντίος.

ἀντιάνειρα, ἡ (ἄνθρωπος), fem. occurring only in the nom. and accus. plur.: *manlike, masculine*, epith. of the Amazons, * Il. (Masc. ἀντιάνθρωπος is not used.)

ἀντιάω, ep. ἀντιόω, for ἀντιῶ (ἀντί), aor. 1 ἤντιᾶσα; poet. form ἀντιάω and ἄντομαι, *to go against, to meet*. 1) With gen. of the person: *to meet any one, chiefly from design, both with a good intention, as Od. 24, 56, and with a bad: to go against in battle, to attack*, Il. 7, 231. b) Spoken of things: πολέμοιο, μάχης, *to go against the war, the battle, to engage in it*, Il. 13, 215. 20, 125; of the gods: *to accept, to receive, to enjoy, the gods being regarded as present and participating*; ἑκατομβῆς, ἰρῶν, *to accept of a hecatomb, of victims*, Il. 1, 67. Od. 1, 25. 3, 436. 2) With the dat. *to meet any one by accident, to fall in with*, Od. 18, 147; ἐμῷ μένει, Il. 6, 127. 3) [Once] with accus. *to go to, in order to prepare*; ἐμὸν λίκος ἀντιόωσα, *preparing my couch*, only Il. 1, 31. II) Mid. as depon. *to take part, with gen. γάμου, in the wedding*, Il. 24, 62.

ἀντιβίην, adv. (βίη), prop. accus. fem. from ἀντίβιος, *contending against, face to face, in a hostile manner*; ἐρίζειν τινί, *to contend perversely with any one*, Il. 1, 278; ἐπέρχεσθαι τινί, *to rush upon any one*, Il. 5, 220. * Il.

ἀντίβιος, η, ον (βίος), prop. using force against any one, *contentious, hostile*; only dat. ἀντιβίοισι ἐπέεσσιν, Il. and Od. The neut. ἀντίβιον as adv. *against*; μάχεσθαι τινί, *to fight against any one*, Il. 3, 435.

ἀντιβολέω (ἀντιβολή), aor. ἀντεβόλησα, Il. 11, 809, *to go against, to approach*. a) With gen. of the thing: *purposely to approach, to take part in*; μάχης, τάφου, *the battle, the funeral solemnity*, Il. 4, 342. Od. 4, 547. b) With the dat. *to meet by chance, to fall in with*; comm. spoken of the pers. Il. 7, 114; rarely of things; φόνου, *to be present at the slaughter*, Od. 11, 416. 24, 87. (Buttm. Lex. I. p. 279 rejects ἀντεβόλησα.)

ἀντίθεος, η, ον (θεός), *godlike, divine, gener. distinguished*, comm. epith. of heroes, in reference to descent, strength, and physical advantages; also of the companions of Ulysses, Od. 4, 571; sometimes of nations, Il. 12, 408. Od. 6, 241; rarely of women. ἀντίθει ἄλοχος, Od. 11, 117. 13, 378; of Polyphemus, Od. 1, 70; and of the suitors, Od. 14, 18.

ἀντίθυρος, ον (θύρα), *opposite the door*; hence, κατ' ἀντίθυρον κλισίης, Od. 16, 159. † Ἀντίκλεια, ἡ, daughter of Antolycus, wife of Laertes, mother of Ulysses and Ctymene; she died from grief for her absent son, Od. 11, 85. 15, 362.

Ἀντίκλος, ὁ, a Greek who was with Ulysses in the chambered horse before Troy, Od. 4, 286.

ἀντικρύν, adv. (prob. from ἀντικρούω), 1) *directly opposite, against*; like ἄντην, e. g. μάχεσθαι, Il. 5, 130. 819; ἀπόφημι, to say face to face, to one's face, openly, Il. 7, 362; with gen. Il. 8, 301. 2) *directly through, straight forward*; ἀντικρὺν δι' ὤμου, straight through the shoulder, Il. 4, 481; hence also *throughout, entirely*, διαμᾶν, Il. 3, 359. (ἀντικρὺς is not Homeric, υ is origin. *anceps*, but in Hom. always long, except Il. 5, 130.)

Ἀντίλοχος, ὁ (opposing the ambushade), oldest son of Nestor and Eurydice; according to Od. 3, 452; (of Anaxibia, Apd.) He accompanied his father to Troy, distinguished himself by brave deeds, and was beloved by Achilles, Il. 23, 556. At the funeral games of Patroclus he received, in chariot racing, the second prize; in running, the last, Il. 18, 623 sqq. He was killed before Troy by Memnon, king of the Æthiopians, Od. 4, 188.

Ἀντίμαχος, ὁ (fighting against), a Trojan, father of Hippolochus, Pisander, and Hippomachus, who insisted most strenuously that Helen should not be surrendered, Il. 11, 122 sqq.

Ἀντίνοος, ὁ, son of Eupithes, the most impudent among the suitors. He hurled the stool at Ulysses, excited Irus against him, and was slain by him, Od. 4, 660. 18, 46. 22, 15 sqq.

ἀντίον, adv. see ἀντίος.

Ἀντιόπη, ἡ, daughter of Asopus, mother of Amphion and Zethus, Od. 11, 260. According to Apd. daughter of Nycteus.

ἀντίος, η, or (ἀντί), *against, opposite, towards*, in both a good and bad signif. ἀντίος ἔσται, he stood opposite, i. e. before him; ἦλθεν, he came towards, Il. b) Comm. with gen. ὅστις τοῦγ' ἀντίος ἔλθοι, whoever should come towards it, Il. 5, 301; rarely with dat. Il. 7, 20. 20, 22. 2) The neut. sing. ἀντίον, and plur. ἀντία, often stand as adv., 1) *towards, against, before*, with gen. ἀντίον ἵσται

τινός, to go against any one, Il. 5, 256; ἀντί' Ἀλεξάνδροιο, Il. 3, 425; ἀντία (before) δεσποίνης φάσθαι, Od. 15, 377. 2) In a hostile signif. *against*. ἀντίον εἰπεῖν, to contradict, Il. 1, 230. στήμεναι ἀντία τινός, to withstand any one, Il. 22, 253. μάχεσθαι ἀντία τινός, Il. 20, 88. Od. 1, 79, with gen. (In ἀντίον αὐδᾶν τινά, to speak against, i. e. to answer any one, the accus. depends upon αὐδᾶν; in like manner with εἰπεῖν.)

ἀντιόω, ep. for ἀντιῶ, see ἀντιάω.

ἀντιπεραῖος, η, ον (ἀντιπέρας), *lying opposite, espec. beyond the sea*. τὰ ἀντιπεραῖα, the opposite coast, Il. 2, 635. †

ἀντίσχεσθε, see ἀντίχω.

* ἀντίτομος, ον (τέμνω), *cut against*; the neut. τὸ ἀντίτομον, an antidote, chiefly from roots, h. Cer. 229.

ἀντιτορέω (τορέω), aor. 1 ἀντιτόρησα, *to perforate, to pierce through*; spoken of a spear: with gen. χροός, Il. 5, 337. 2) *to break through*, with accus. δόμον, Il. 10, 267. h. Merc. 178. (ἀντιτορήσων is the reading of Herm. for αὐτοπρεπής ὥς, v. 86; ὁδόν, to accomplish the way.)

ἄντιτος, ον, poet. for ἀνάτιτος (τίω), *requited again*. ἄντιτα ἔργα, deeds of recompense or vengeance, Od. 17, 51. τότ' ἄντιτα ἔργα γένοιτο παιδὸς ἐμοῦ, then would there be deeds of vengeance for my son, Il. 24, 213.

Ἀντιφάτης, αο, ὁ, in the accus. Ἀντιφατῆα, Od. 10, 116. [1) a Trojan slain by Leonteus, Il. 12, 191.] 2) son of Melampus, father of Oicles, Od. 15, 242. 3) king of the savage, gigantic Læstrygones, who devoured one of the scouts of Ulysses. According to the Schol. a son of Neptune, Od. 10, 114 sqq. ἀντιφερίζω (φέρω), *to put oneself against, to compare oneself*, τινί, with any one, * Il. 21, 357; τί, in any thing, 488.

ἀντιφέρω (φέρω), only in the mid. *to put oneself against, to oppose oneself*; absol. μάχη, Il. 5, 701. Od. 16, 238; prop. τινί, Il. and Od. by a common Græcism. ἀργαλῆος Ὀλύμπιος ἀντιφέρεσθαι, it is hard to oppose Olympian [Jove], Il. 1, 589; with accus. of the thing and dat. of the pers. μένος τινί, one's strength to any one, i. e. to measure strength with any one, Il. 21, 482.

Ἀντίφονος (reciprocally slaying), a younger son of Priam, Il. 24, 250.

Ἀντιφός, ὁ, 1) son of Priam and Hecuba, whom, together with Isus, Achilles bore

off, and liberated for a ransom, Il. 4, 490. Agamemnon slew him, Il. 11, 101. 2) son of Pylæmenes and the nymph Gygea, a Mæonian and ally of the Trojans, Il. 2, 864. 3) son of Thessalus, leader of the Greeks from Nisyrus and the Calydnian islands, Il. 2, 678. 4) a friend of Ulysses of Ithaca, Od. 17, 68. [5) son of Ægyptius in Ithaca. He accompanied Ulysses to Troy, and was devoured by the Cyclops, Od. 2, 19 seq.]

ἄντλος, ὁ, *the bilge-water* in a ship's hold; also, *the ship's hold* itself, Od. 12, 411. 15, 479.

ἀντολή, ἡ, see ἀνατολή.

ἀντομαι, poet. form fr. ἀντάω, only in the mid. pres. and imperf.; prop. *to meet*; ἀλλήλοισιν ἐν πολέμῳ, *to meet one another in battle*, Il. 15, 698. Trop. διπλόος ἦντετο θώρηξ, *the double cuirass met, i. e. was fastened together [the edges of the cuirass met, so as to lie double one upon the other, Dæderl.]*; according to others, *stood in the way*, Il. 4, 133. 2) Generally, *to meet, to fall in with*, Il. 2, 595; and with dat. Il. 11, 237.

ἀντρον, τό, *a cave, grotto, cavern*, * Od. 9, 216, and often.

Ἀντρών, ὠνος, ὁ (Ἀντρών, h. Cer. 491), a town in Thessaly on Æta, prop. a place full of caves, Il. 2, 697.

ἀντυξ, ὄγος, ἡ, prop. any *curve* or *circle*; hence, 1) *the rim* or *margin of the shield*, a metallic hoop covered with leather, Il. 6, 118; also *the shield* itself, Il. 14, 412. 2) *the seat-rim*, a margin which extended around upon the two semicircles of the chariot-seat, and terminated in a knob to which the reins were fastened, Il. 5, 262. Homer mentions two ἀντυγες, Il. 20, 500. 5, 728; either because the chariot-seat consisted of two semicircles, or because a rim extended around above and below. 3) *a circle*, the path of the planets, h. 7, 8.

ἀνυσις, ιος, ἡ (ἀνύω), *accomplishment, fulfilment, end, completion*. ἀνυσις δ' οὐκ ἔσσεται αὐτῶν, *accomplishment will not be to them, i. e. they will not attain it*, Il. 2, 347. οὐκ ἀνυσὶν τινα δῆομεν, *we find no end, i. e. we effect nothing*, Od. 4, 544.

ἀνύω (ἄνω), fut. ἀνύσω, aor. 1 ἤνυσα, fut. mid. ἀνύσομαι, ep. σσ, 1) *to accomplish, to bring to an end*; with accus., a) ἔργον, *to finish a work*, Od. 5, 243. b) *to make way*. ὅσον τι νῆϊς ἤνυσεν, *as much as a ship*

traversed, sc. ὁδοῦ, Od. 4, 357. cf. 15, 294. c) *to destroy, to consume*, spoken of fire, Od. 24, 71. 2) With particip. [and negat.] *to achieve nothing*. οὐκ ἀνύω φθονέουσα, *by envious resistance I effect nothing*, Il. 4, 56. In Od. 16, 373, οὐ γὰρ οἶω, ἀνύσσεσθαι τάδε ἔργα, the Schol. explain the fut. mid. by ἀνισθῆναι, I do not think these things will be effected. Passow regards it as mid., in which case we must supply ἡμᾶς (α and υ always short).

ἄνω (ᾱ), imperf. ἦνον, akin to ἀνύω, *to finish, to accomplish*; ὁδόν, *to accomplish a journey*, Od. 3, 496. Pass. *to be accomplished*, spoken of time: νῦξ ἀνεται, *the night is coming to an end*, Il. 10, 251. (Related to the adv. ἄνω, and theme of ἀνύω; a long, except Il. 18, 473.)

ἄνω, adv. (ἀνά), *up, upwards, above, over*, Od. 11, 596; spoken of the cardinal points: *northward*, Il. 24, 544.

ἄνωγα, ep. old perf. without augm. with the signif. of a pres., *I command, bid, order, incite, prompt*; often in connection with ἐποτρύνω, κέλομαι, very often θυμός ἀνώγει or ἄνωγέ με, *my mind prompts me, i. e. I desire*, with accus. of the pers. and infin. pres. or aor. Il. 2, 280; with dat. only, Od. 10, 531. 16, 339. 20, 139. Of this perf. occur only: ἄνωγας, ἄνωγε, ἄνωγμεν, subj. ἀνώγη, optat. ἀνώγοις, imper. ἄνωγε (comm. ἀνωχθι, ἀνωγέτω and ἀνώχθω), ἀνώγετε and ἀνωχθε, infin. ἀνωγέμεν for ἀνωγέναι, plupf. ἠνώγεα, ἠνώγει, ἠνώγειν. This perf. passes over into the flexion of the pres.; hence, 3 pres. ἀνώγει, ἀνώγετον [a pres. ἀνώγω defended by Spitzn. ad Il. 18, 90.]; 3 perf. ἄνωγες or ἄνωγεν, imperf. ἦνωγον and ἄνωγον, hence fut. ἀνώξω, aor. 1 ἠνώξα, Od. 10, 531. (Buttm. Lex. I. p. 295, assigns it to an old theme ἄγγω, related to ἀγγεῖλω; according to others, an old. perf. from ἀνάσσω.)

ἀνώγεν, see ἀνοίγνυμι.

(ἀνωγέω), obsol. pres. from which is derived the imperf. ἠνώγεον, Il. 7, 394, for which Bentley reads ἦνωγον.

ἀνώγω, ep. fut. ἀνώξω, *to command, to bid*, a new pres. formed from ἄνωγα, q. v.

ἀνωθέω (ὠθέω), aor. part. ἀνώσας, *to push up or off*, sc. ναῦν, *impelling the ship from land into the high sea*, Od. 15, 552. †

ἀνωϊστί, adv. (οἶομαι), *unexpectedly*, Od. 4, 92. †

ἄνώϊστος, *ον* (οἶμαι), *unexpected, unapprehended, unsuspected*, Il. 21, 39. † Epigr. 14, 1.

ἄνώνυμος, *ον* (ὄνομα), *nameless, unnamed*, Od. 8, 552. †

ἄνώομαι = ἄνόομαι, a senseless reading in h. Ap. 209, for which *μνωόμενος* has been proposed, and for which Herm. proposes *ἄγαιόμενος*.

ἄνωχθι, ἄνωχθε, see ἄνωγα.

ἄξασθε, ἄξαντο, see ἄγω.

ἄξετε, see ἄγω.

ἄξίνη, ἥ (perhaps from ἄγνιμι), *an axe, the battle-axe*, of which the Hom. heroes made use only in exigences, Il. 13, 612. 15, 711.

ἄξιος, *ίη, ιον* (ἄγω), *prop. equiponderant; hence, 1) of equal value; with gen. λέβης βοός ἄξιος, a caldron equal in value to an ox*, Il. 23, 885. οὐδ' ἐνός ἄξιός εἰμεν Ἑκτορος, *we are not equal to the single Hector*, Il. 8, 234. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς, *viz. δῶρον, it will be to thee worth a recompense, i. e. will bring thee a like present*, Od. 1, 318. 2) *absol. worthy, suitable, agreeable. ἄξια ἄποινα, suitable ransom*, Il. 6, 46; ὦνος, Od. 15, 429.

Ἀξιός, ὁ, a river in Macedonia, which flows into the Thermaic gulf, now *Vistrizza*, Il. 2, 849.

ἄξυλος, *ον* (ξύλον), *without wood. 2) not deprived of wood; ὕλη, an uncut, dense forest*, Il. 11, 155. †

Ἀξυλος, ὁ, son of Teuthras from Arisbe in Thrace, slain by Diomedes, Il. 6, 12. (*v* is here long.)

ἄξων, *ονος, ἥ* (ἄγω), *the axle-tree in a chariot, of iron, brass, or ash-wood; also the entire wheel: ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον, the men fell under the wheels*, * Il. 16, 378.

ᾠδή, ἥ, later contr. ᾠδῆ h. Cer. (ἀείδω), 1) *song, primarily, the gift of song, the art of song*, Il. 2, 595. Od. 1, 328. b) *the act of singing, which was comm. accompanied by the harp*, Od. 1, 421. 17, 605. 2) *song, poem which was sung. στονόεσσα ᾠδή, an elegy*, Il. 24, 721. 3) *the subject of the song: story, report, tradition*, Od. 8, 580. 24, 200.

ᾠδιδάω (ᾠοιδῆ), *ep. form fr. ἀείδω, to sing*, * Od. 5, 61. 10, 227.

ᾠοιδίμος, *ον* (ᾠοιδῆ), *sung, celebrated in song; in a good sense, h. Ap. 299; in a bad sense, hence infamous*, Il. 6, 358. †

ᾠοιδός, ὁ, (ἀείδω), *a singer and poet, a bard; prop. an adj., hence ᾠοιδὸς ἄνθρωπος. The epic minstrel, in the heroic age, was highly honored, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife*, Od. 3, 267. He was, like the μάντις, inspired by a deity, and hence holy and inviolable; he was *αὐτοδίδακτος*: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

ᾠολλής, *ές* (related to εἰλω and ἔλλω), *gathered together, all together, crowded; always in the plur. οἱ δ' ἅμα ᾠιστώθησαν ᾠολλές, they all disappeared together*, Od. 10, 259; spoken especially of armies: ᾠολλές ὑπέμειναν, *in thick array they maintained their ground*, Il. 5, 498.

ᾠολλίζω (ᾠολλής), *aor. ᾠόλλισα, aor. 1 pass. ᾠόλλισθην, to bring together, to assemble; with. accus. Il. 6, 287. Pass. to be assembled, to assemble*, Il. 15, 588. * Il.

ἄορ, ἄορος, τό, (ἀείρω), *prop. any weapon which one bears: the sword, which was suspended from a belt; with ὄξυ, Il. 21, 173. Od. 11, 24; τανύηκες, Il. 14, 385. cf. ἔλφος. (α in the dissyllabic cases is always long; in the trisyllabic, long in the arsis and short in the thesis.)*

ἄορες, οἱ, only in *accus. plur. ἄορας*, Od. 17, 222. † of doubtful signification. This word is mentioned among several presents. Eustath. and Apd. explain it to mean *women* [γυναικᾶς]: it stands by metathesis for ὄορας; others explain it to mean *tripods, or caldrons, λέβητες* (with handles for hanging). Prob. it is with Hesych. to be regarded as only a heterogeneous form for ἄορα, *swords*; as some of the Gramm. also read; cf. Thiersch Gram. § 197, 60.

ᾠορτήρ, ἥρος, ὁ (ἀείρω), *prop. a belt of any kind from which something hangs, but espec. a sword-belt = τελαμών, the band from which the sword was suspended*, Il. 11, 31. Od. 11, 609. 2) *a thong from which the wallet hung*, Od. 17, 198.

ᾠοσητήρ, ἥρος, ὁ (ᾠοσσίω), *a helper, deliverer, defender, protector*, Il. 15, 254. Od. 4, 165.

ᾠοντος, *ον* (οὐτάω), *unwounded, uninjured*, Il. 18, 536. †

ἀπαγγέλλω (ἀγγέλλω), iterat. imperf. ἀπαγγέλλεσκον, aor. 1 ἀπήγγειλλα, to bear a message, to announce, to relate, *τινί τι*, any thing to any one; with *πάλιν*, to report, to bring back information, Od. 9, 95.

ἀπάγχω (ἄγχω), to throttle, to strangle, with accus. Od. 19, 230. †

ἀπάγω (ἄγω), fut. ἀπάξω, aor. 2 ἀπήγαγον, to bear away, to carry away, to lead away, to conduct, with accus. Od. 4, 289; often with *οἶκαδε*, Od. 16, 370; with *αὐτίς*, *πατρίδα γαῖαν*, to take back, to convey home, Il. 15, 706; *υἱὸν εἰς Ὀπότεντα*, Il. 18, 326. 2) to bring, *βοῦς*, Od. 18, 278.

ἀπαίρω (αἴρω), ep. for ἀπαίρω, to lift up, to bear away. 2) to take oneself away, to go away, to depart, with gen. *πόλιος*, from the city, Il. 21, 563. †

ἀπαί, poet. for ἀπό.

ἀπαίνυμαι, depon. (αἴνυμαι), ep. imperf. ἀποαίνυτο, to take away, to take; with accus. *τεύχεα*, *κῦδος*, Il.; *νόστιον*, Od. 12, 419. *τί τινος*, ἡμῖν τ' ἀρετῆς ἀποαίνυται Ζεὺς ἀνέρος, Jupiter takes half of the strength from a man, Od. 17, 322.

Ἀπαισός, ἡ (Παισός, ἡ, Il. 5, 612), a town in Asia Minor, Il. 2, 828.

ἀπαίσσω (αἴσσω), aor. part. ἀπαίξας, to spring or leap down, to hasten down; with gen. *κρημνοῦ*, from the rock, Il. 21, 234. †

ἀπαιτίζω (αἰτίζω), poet. form of ἀπαίτω, to demand back, to reclaim, *χρήματα*, Od. 2, 78. †

ἀπάλαλκε, ἀπαλάλκοι, see ἀπαλέξω.

ἀπάλαμνος, ον, poet. (παλάμη), for ἀπάλαμος, prop. without a hand, hence *helpless*, *awkward*; *ἀνὴρ*, an irresolute man, Il. 5, 597. †

ἀπαλέξω (ἀλέξω), fut. ξήσω, aor. 1 optat. ἀπαλεξήσαιο and ep. aor. 2 ἀπάλαλκον, to ward off, to repel, to hold back, *τινά*, Od. 4, 766; *τινά τινος*, any one from another, Il. 24, 371; with the gen. of the thing, *κακότητος*, to hold back any one from destruction, to spare him, Od. 17, 364; *κύνας κεφαλῆς*, Il. 22, 348.

ἀπάλθουμαι, ep. (ἀλθέω), fut. ἀπαλθήσομαι, to heal entirely, *ἔλκεα*, wounds, * Il. 8, 405. 419.

ἀπαλοιάω (ἀλοάω), ep. aor. 1 ἀπηλοίησα, prop. to thresh out, then to beat in pieces, to crush; with accus. *ὀστία*, Il. 4, 522. †

ἀπαλός, ἡ, ὄν (prob. from ἄπτω), soft to

the touch, *tender*; spoken chiefly of parts of the human body, *δειρή, αὐχὴν, ἦτορ*, Il. 11, 115. Neut. as adv. ἀπαλὸν γελᾶν, to laugh gently, Od. 14, 465.

ἀπαλοτρεφής, ἐς (τρέφω), gen. ἑός, well-nursed, well-fattened, *σίαλος*, Il. 21, 363. †

* ἀπαλόχρως, ὁ, ἡ (χρῶς), accus. plur. ἀπαλόχροας, having tender skin, h. Ven. 14.

ἀπαμάω (ἀμάω), aor. 1 ἀπήμησα, to mow down, to cut off; with acc. Od. 21, 301. † in tmesis.

* ἀπαμβλύνω (ἀμβλύνω), perf. pass. ἀπήμβλυμαι, to blunt. Pass. to become blunt, to perish, Ep. 12, 4.

ἀπαμβροτεῖν, see ἀφάμαρτάνω.

ἀπαμείβομαι (ἀμείβω), to reply, to answer; chiefly in particip. ἀπαμειβόμενος προσέφη, Il. and Od.; *τινά*, Od. 400. 11, 347.

ἀπαμύνω (ἀμύνω), aor. ἀπήμυνα, to ward off, to hold back, to avert, *τί τινι*, any thing from any one; *λοιγὸν ἡμῖν*, to avert destruction from us, Il. 1, 67; *κακὸν ἡμᾶρ Αἰτωλοῖσιν*, Il. 9, 597. 2) Mid. a) to defend oneself; *πόλις ἢ ἀπαμυναίμεσθα*, in which we may defend ourselves, Il. 15, 738. b) to repel from oneself, *τινά*, Il. 24, 369. Od. 16, 72.

ἀπαναίνομαι, depon. mid. (ἀναίνομαι), aor. 1 ἀπηρηνάμην, to deny utterly, to refuse, to reject, Il. 7, 183; with accus. Od. 10, 297.

ἀπάνευθε, only before a vowel ἀπάνευθεν (ἄνευθε), 1) Adv. *distant, remote, apart*, ἀπάνευθε κίων, i.e. going away, Il. 1, 35; *φεύγειν*, Il. 9, 478. 2) As prepos. with gen. *far from, away from*, ἀπάνευθε νεῶν, Il. 1, 45; *τοκῆων*, Od. 9, 36; metaph. ἀπάνευθε θεῶν, apart from, without the knowledge of the gods, Il. 1, 549.

ἀπάντη or ἀπάντη, adv. (ἅπας), in every direction, Il.; *κύκλῳ ἀπέντη*, round about in a circle, Od. 8, 278.

ἀπανύω (ἀνύω), aor. 1 ἀπήνυσα, to finish entirely; *οἶκαδε*, sc. *τὴν ὁδόν*, to accomplish the journey home, Od. 7, 326. †

ἅπαξ, adv. *once*, * Od. 12, 22 [*once for all, at once*, Od. 12, 350].

ἀπαράσσω (ἀράσσω), aor. 1 ἀπήραξα, to cut down, to strike down, with the spear or sword; with accus. *τριφάλειαν*, Il. 13, 577; *δόρυ ἀντικρύ*, Il. 16, 116; *χαμᾶς*, to the earth, Il. 14, 497. * Il.

ἀπαρέσχω (ἀρέσχω), only in the mid. to conciliate entirely, to gain over again. οὐ νειμεισητόν, βασιλῆα ἀνδρ' ἀπαρέσσωσθαι, it is

not to be blamed, that a royal man should entirely conciliate again (one whom he has insulted), Il. 19, 183. † Thus the ancients explained this clause, in harmony with the position of Achilles and Agamemnon (Schol. ἀπαρίσασθαι τουτέστι τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξιλάσασθαι). With them agree Damm and Voss. Heyne considers this explanation consonant neither with the connection nor with the meaning of the word ἀπαρίσασθαι; this word signifying not to conciliate, but to be angry, as it occurs in later writers. He refers βασιλῆα ἄνδρα to Achilles, and translates, "it is not to be blamed, that a royal man is angry when one insults him." With him agree Passow and Bothe. But, in the first place, the testimony of Eustath. and the Schol. is adverse to this view; secondly, ἀπό in composition often indicates only a strengthening, cf. ἀπειπεῖν, Il. 9, 309; and finally, the apodosis, "it is not to be blamed that an insulted king takes the insult amiss," does not accord with the protasis, which exhorts Agamemnon to greater moderation.

ἀπάρχομαι, depon. mid. (ἄρχω), aor. 1 ἀπηρξάμην, to begin, to commence; used only of the sacred act preceding a sacrifice, which consisted in cutting off some of the hairs from the forehead of the victim and casting them in the fire; hence τρίχας ἀπαρχεσθαι, to cut off the hair, Il. 19, 254. Od. 14, 422; and absol. ἀπαρχόμενος, beginning the sacrifice, Od. 3, 446.

ἅπᾱς, ἅπᾱσα, ἅπᾱν (πᾱς), entire, all, whole, plur. all together. οἶκος ἅπας, the whole house, Od. 4, 616.

ἄπαστος, ον (πάσμαι), that has not eaten, fasting, Il. 19, 346. b) With gen. ἐδῆτύος ἰδὲ ποτῆτος, without taking food and drink, Od. 4, 788.

ἀπατάω (ἀπάτη), fut. ἀπατήσω, aor. ep. ἀπίτησα, to deceive, to mislead, to cheat, to defraud, τινά, any one, Il. 9, 344. Od. 4, 348.

ἀπάτερθς, before a vowel ἀπάτερθεν, adv. (ἄτερ), separated, apart. 2) Prep. with gen. far from, far away from, Il. 5, 445. * Il.

ἀπάτη, ἡ (ἀφάω), deceit, deception, fraud, comm. in a bad sense, connect. with κακή, Il. 2, 114; also without a bad signif. an artifice, plur. Od. 13, 294.

ἀπατήλιος, ον (ἀπάτη), deceitful, deceptive, * Od. 14, 127. 157.

ἀπάτηλος, ον = ἀπατήλιος, Il. 1, 526. † and h. 7, 13.

ἀπατιμάω (ἀτιμάω), aor. ἀπητίμησα, to dishonor, to insult, to treat with insult, τινά, Il. 13, 113. †

(ἀπαυράω), ep. in the pres. obsol. impf. sing. ἀπηύρων, ας, α, as aor. (ἀπηύρατο, Od. 4, 646, is a false reading) and part. aor. 1 ἀπούρας, to take away, to seize and bear away, to despoil, to rob. a) With double accus. τινά θυμόν, to rob one of life; in like manner τεύχεα. b) With dat. of the pers. τινί τι, Il. 17, 236. Od. 3, 192. Note.—That it is construed with gen. of pers. seems without foundation: Il. 1, 430, τήν ῥα βίην ἀέκοντος ἀπηύρων, whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίην (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by ὄλβον. [Cf. however the passages cited by Spitzner ad Il. 15, 186; also Od. 19, 405, and Il. 19, 89; ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.] (The aor. originally prob. sounded ἀπέΓραν (as ἀπέδραν); part. ἀποΓράς, hence ἀπούρας; and the pres. ἀποΓράω, ἀπαυράω. Buttm. Lex. I. p. 83, compares with it εἶρεῖν and ἀρίειν.)

(ἀπαφάω), obsol. pres., whence comes ἀπαφίσκω, q. v.

ἀπαφίσκω, ep. (᾿ΑΦΩ), aor. ἤπαφον, infin. ἀπαφεῖν, mid. 3 sing. aor. optat. ἀπάφοιτο. 1) to deceive, to cheat, to delude, τινά, any one, Od. 11, 217. 2) Mid. same signif. with act. μήτις με βροτῶν ἀπάφοιτ' ἐπέσσειν, lest some one of mortals should deceive me with words, * Od. 23, 216.

ἀπέειπε, see ἀπεῖπον.

ἀπέεργε, see ἀποέργω.

ἀπειλέω (related to the Dor. ἀπελλαί), fut. ἀπειλήσω, prop. to speak loud, to boast, cf. Il. 8, 150; hence 1) Comm. in a bad sense, to threaten, to menace, τινί τι, any thing to any one; and instead of the accus. the infin. Il. 1, 161. Od. 11, 313; ἀπειλάς, to utter threats, Il. 16, 201. 2) In a good signif. to boast, to vaunt oneself, Od. 8, 383. b) to vow, to promise, Il. 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Conf. Thiersch § 221. 83. Buttm. § 105, note 16.)

ἀπειλή, ἡ, always plur. boasting (as the verb), threatening, Il. 9, 244. Od. 13, 126. b) vaunting, a boastful promise, in a good sense, Il. 20, 83.

ἀπειλητήρ, ἦρος, ὁ, a boaster, a threatener, Il. 7, 96. †

ἄπειμι (εἶμι), fut. ἀπέσομαι, poet. σσ, imprf. ἀπῆν, ep. ἀπέην, plur. ἄπειςαν, to be absent, to be distant; absol. with gen. τινός, from any one, Il. 17, 278. Od. 19, 169.

ἄπειμι (εἶμι), imper. ἄπιθι, part. ἀπιών, to go forth, to go away, to depart, chiefly in the part. The pres. in the signif. of the fut. Od. 17, 593.

ἀπεῖπον (εἶπεῖν), a defect. aor. 2, a supplement to ἀπόφημι; 3 sing. ep. ἀπέειπε and ἀπόειπε, subj. ἀποείπω, optat. ἀποείποιμι, imper. ἀπέειπε and ἀπόειπε, infin. ἀποειπεῖν, ἀπειπέμεν. 1) Homer alone, to speak out, to utter, to announce, κρατερῶς, Il. 9, 432; with accus. μῦθον, ἀγγελίην, Il. 7, 416. 9, 309; ἐφημοσύνην, Od. 16, 340. 2) to refuse, to deny, τί, any thing, Il. 1, 515; hence also 3) to denounce, Od. 1, 91; and to renounce, μῆριν, anger, Il. 19, 35 (ἀπόειπε with gen. Il. 3, 406, where now stands accord. to Aristarchus correctly ἀπόεικε, q. v.). [The emendation of Wolf does not appear in Felton's ed.]

Ἀπειραΐη, ἡ, the Apiræan, γρηῦς, Od. 7, 8. Eustath. derives it as Dor. from Ἰπειρος, from the continent, or from Epirus, but against the quantity of the first syllable; cf. Ἀπειρήθεν.

ἀπειρέσιος, ον, and ἀπερείσιος, poet. lengthened for ἄπειρος, boundless, unbounded, γαῖα. 2) Gener. infinite, immeasurably great or numerous, ἀποινα, Il. 1, 1; οἷζύς, ἄνθρωποι.

Ἀπειρήθεν, adv. either from the continent, or from Epirus, Od. 7, 9; conf. Nitzsch in loc. The poet intends perhaps by ἡ ἄπειρος or Ἀπειρή the unbounded region towards the north.

ἀπείρητος, η, ον, Ion. and ep. for ἀπειράτος (πειράω), 1) unattempted, untried, untried, spoken of things, πόνος, Il. 17, 41; cf. ἀδῆριτος. 2) unproved, untried, said of persons, where one has no knowledge, Od. 2, 170; hence inexperienced, unacquainted with, φιλότιτος, h. Ven. 133.

ἀπείριτος, ον, poet. for ἀπειρέσιος, boundless, πόντος, Od. 10, 195. * h. Ven. 120.

ἀπείρων, ονος, ὁ, ἡ (πεῖρας), illimitable, immeasurable, γαῖα, δῆμος, δεσμοί, Od. 8, 340; ὕπνος, an infinitely long sleep, Il. 24, 776. Od. 7, 286.

ἀπεκλανθάνω (λανθάνω), imper. aor. mid. ἀπεκλεάθεισθε; to cause to forget entirely. 2) Mid. to forget entirely; with gen. θάμβευς, forget astonishment, i. e. cease to wonder, Od. 24, 394. †

ἀπέλεθρος, ον (πέλεθρον), prop. not to be measured with a pelethrum; immeasurable, ἴς, Il. Od. 9, 538. Neut. as adv. ἀπέλεθρον, immeasurably far, to a great distance, Il. 11, 354.

ἀπεμέω (έμέω), aor. 1 ἀπέμεσα, ep. σσ, to expectorate, to vomit forth, with accus. αἷμα, Il. 14, 437. †

ἀπεμνήσαντο, see ἀπομιμνήσκω.

ἀπεναρίζω, poet. (ἐναρίζω), prop. to despoil a corpse of arms; but generally to despoil with double accus. ἔντα τινά, * Il. 12, 195. 15, 343; only in tmesis.

ἀπένεικα, see ἀποφέρω.

ἀπέπλω, see ἀποπλώω.

ἀπερείσιος, ον = ἀπειρέσιος, poet.

ἀπερύκω (έρύκω), fut. ἀπερύξω, to restrain, to keep back, to repel; with accus. Il. 4, 542. Od. 18, 105.

ἀπέρχομαι (έρχομαι), aor. 2 ἀπῆλθον, perf. ἀπελήλυθα, to go away, to depart; with prep. and with gen. alone, πάτρης, οἴκου, Il. 24, 766. Od. 2, 136.

ἀπερρεύς, έως, ὁ (έρωίω), one who restrains, a hinderer, a baffler, έμῶν μενέων, Il. 8, 361. †

ἀπερρώω (έρωίω), aor. ἀπερώησα, prop. to flow back, but gener. to hasten away, to retire; with gen. πολέμου, to retire from the conflict, Il. 17, 723. †

ἄπειςαν, see ἄπειμι.

ἀπενθής, ές (πείθομαι), 1) Pass. of which one has heard nothing, unknown, unascertainable, Od. 3, 88. 2) Act. that has heard nothing, ignorant, uninformed, Od. 3, 184.

ἀπεχθαίρω (έχθαίρω), aor. 1 ἀπέχθηρα, 1) to hate bitterly, with accus. Il. 3, 415. 2) Trans. to render odious, to make disgusting, ὕπνον καὶ έδωδήν τινα, Od. 4, 105.

ἀπεχθάνομαι, mid. (έχθάνομαι), aor. 2 ἀπηχθόμην, to become odious, to be hated, τινί, Il. 6, 140. 24, 27. (The pres. ἀπεχθάνει, Od. 2, 202, has likewise an intrans. signif.; ἀπηχθόμην is aor. A pres. ἀπέχθομαι is not known to Hom. cf. Buttm. Gram. § 114. Rost p. 288.)

ἀπέχω (έχω), fut. ἀφείξω and ἀποσχέσω,

Od. 19, 572; aor. 2 ἄπεςχον, fut. mid. ἀφέξομαι, aor. 2 mid. ἀπεςχόμεν. I) Act. 1) to *repel, remove, avert*, α) τί τινας, something from any thing, χεῖρας λοιμοῖο, Il. 1, 97; νῆα νήσων, Od. 15, 33. b) to *avert*, τί τινι; πᾶσαν ἀεικείην χροῖ, every indignity from the body, i. e. to protect it against, Il. 24, 19; χεῖρας μνηστήρων, Od. 20, 263. II) Mid. to *restrain oneself, to abstain* from a thing; with gen. πολέμου, from the war, Il. 8, 35; ἀλλήλων, Il. 14, 206; βοῶν, Od. 12, 321; to *spare any one*, Od. 19, 489. b) With accus. and gen. χεῖρας κακῶν, to restrain the hands from evil, Od. 22, 316.

ἀπηλεγέως, adv. (ἀλίγω), *recklessly, openly*, μῦθον ἀποειπεῖν, Il. 9, 309. Od. 1, 373.

ἀπήμαντος, ον (πημαίνω), *uninjured, unharmed*, Od. 19, 282. †

ἀπήμων, ον, gen. ονος (πήμα), *without injury*. 1) Pass. *uninjured, unharmed*, Il. 1, 415. 13, 761. 2) Act. *innocuous, harmless*, οὔρος, πομποί; hence ὕπνος, propitious sleep, Il. 14, 164; μῦθος, Il. 12, 80.

ἀπήνη, ἡ, *a carriage, a wagon*, a four-wheeled vehicle, different from ἄρμα, chiefly for transporting freight, = ἄμαξα, Il. 24, 324. Od. 6, 72.

ἀπηνήνατο, see ἀπαναίνομαι.

ἀπηνής, ἐς, gen. ἐος (antithet. to ἐνής), *harsh, cruel, unfriendly, unyielding*, θυμός, μῦθος, νόος, Il. 15, 94. Od. 18, 381.

ἀπήραξεν, see ἀπαράσσω.

ἀπηύρων, ας, α, see ἀπαιράω.

ἀπίωρος, ον (αἰώρω), *hanging down, far-
reaching*, ἀπήωροι δ' ἔσαν ὄζοι, Od. 12, 435. †

ἀπιθέω (πείθω), fut. ἀπιθήσω, aor. ἀπίθῃσα, *not to obey, to be disobedient*, τινί, always with a neg. οὐδ' ἀπίθῃσε μῦθῳ, he was not disobedient, i. e. he obeyed the word, Il. 1, 220; with gen. h. Cer. 448.

ἀπινύσσω (πινυτός), *to be without sense, without consciousness*, χῆρ, Il. 15, 10. b) *to be silly, foolish*, Od. 6, 258.

ἄπιος, ἡ, ον (from ἀπό, as ἀντίος from ἀντί), *remote, distant*. τηλόθεν ἐξ ἀπίης γαίης, from far, from the distant land, Il. 1, 270. Od. 7, 25. (The old Gramm. take it incorrectly as a proper name, and derive it from Apis, the name of an old king who reigned in Peloponnesus. They understood by it *Peloponnesus*. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity:

ἄπιος has ᾱ, and Ἄπιος has ᾱ; see Buttm. Lex. I. p. 67.)

Ἀπισᾶων, ονος, ὁ, 1) son of Phausius, a Trojan, Il. 11, 578. 2) son of Hippasus, a Pæonian, Il. 17, 348.

ἀπιστέω (ἄπιστος), *to disbelieve, to distrust*, with accus. Od. 13, 357. †

ἄπιστος, ον (πίστις), 1) *perfidious, faithless*, * Il. 3, 106. 24, 63. 2) *incredulous, mistrustful*, κῆρ, Od. 14, 150. 391.

ἀπίσχω, poet. = ἀπέχω, Od. 11, 95. †

* ἄπληστος, ον (πλήμηνι), *insatiable, immense*, χόλος, h. Cer. 83; thus correctly with Herm. for ἄπλητος.

ἀπλοῖς, ἴδος, ἡ, *simple, single*, χλαῖνα, Il. 24, 230. Od. 24, 276. (The opposite of διπλοῖς, it being wrapped but once round the body; cf. διπλοῖς.)

* ἀπλόω (ἀπλοῦς), aor. ἤπλωσα, *to spread, to unfold*, οὐρήν, Batr. 74 (86).

ἄπνευστος, ον (πνέω), *without breath, breathless, swooning*, Od. 5, 456. †

ἀπό, ep. ἀπαί, I) Prep. with gen. *from*.

1) Spoken of *space*, α) To indicate distance from a place or object, with verbs of motion, often with the subordinate idea of elevation: *down from*. ἀφ' ἵππων ἄλτο χαμᾶζε, down from the chariot, Il. ἀφ' ἵππων, ἀπὸ νεῶν μάχεσθαι, to attack from the chariots, from the ships, Il. 15, 386; ἄψασθαι βρόχον ἀπὸ μελάθρου, to suspend the cord from a beam, Od. 11, 278; pleonast. ἀπ' οὐρανόθεν. b) To denote departure or origin from a place without regard to distance, *from*. ἵπποι ποταμοῦ ἀπὸ Σέλληεντος, horses from the river Selleis, Il. 12, 97. ἀπὸ πύργου, Il. 22, 447.

c) To denote distance from a place or object with verbs of rest. μένειν ἀπὸ ἧς ἀλόχοιο, to remain far from his spouse, Il. 2, 292; ἀπ' Ἀργεος, Il. 12, 70; and pleonast. ἀπὸ Τροίηθεν, Il. 24, 492; metaph. ἀπὸ σκοποῦ καὶ ἀπὸ δόξης μυθεῖσθαι, to speak wide from the mark and expectation, i. e. against them, Od. 11, 344. ἀπὸ θυμοῦ εἶναι, to be far from the heart, i. e. hated, Il. 1, 562. 2) Of *time*, to indicate departure from a given point, *after, since*; ἀπὸ δείπνου, Il. 8, 54. 3) In other relations in which a departure from something is conceivable: α) Of *origin*. οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἐστί, he springs neither from the oak nor the rock, i. e. proverbial, he is not of uncertain origin, Od. 19, 163. b) Of the *whole*, in reference to its parts

or that which belongs to them. κάλλος ἀπὸ Χαρίτων, Od. αἶσα ἀπὸ ληΐδος, a share in the spoil, Od. 5, 40. ἄνδρες ἀπὸ νηός, h. 12, 6. c) Of the cause. ἀπὸ σπουδῆς, from seriousness, seriously, Il. 12, 233. d) Of the means and instrument. ἀπὸ βιοῖο πέφνεν, with the bow, Il. 24, 605. II) As adv. without case, poet. *from, away far, without*, when it is for the most part to be connected with the verb. πάλιν δ' ἀπὸ χαλκὸς ὄρουσε βλημένου, Il. 21, 594; in like manner, Il. 11, 845. Od. 16, 40. III) In composition with verbs it signifies *dis-, de-, re-, un-, in-, etc., away, off, etc.*, and indicates separation, departure, cessation, completion, requital, want.

ἄπο (with retracted accent), thus written when it stands after the subst. it governs. θεῶν ἄπο κάλλος ἔχουσα, h. Ven. 77. Further, many Gramm. accent thus the word in the signif. *far from*; this accentuation was, however, rejected by Aristarchus and Herodian as needless, cf. Schol. Ven. Il. 18, 64. In Wolf's Hom. it is found only Od. 15, 517.

ἀποαίνυμαι, poet. for ἀπαίνυμαι.

ἀποαιρέομαι, poet. for ἀφαιρέομαι.

ἀποβαίνω (βαίνω), fut. ἀποβίσομαι, aor. 2 ἀπέβην, ep. aor. 1 mid. ἀπεβήσατο, and ἀπεβήσετο = ἀπέβη. 1) *to go away, to depart, ἐκ πολέμοιο*, Il. 17, 189; also μετ' ἀθανάτους, Il. 21, 298; πρὸς Ὀλυμπον, Od. 1, 319. 2) *to descend, to alight, ἐξ ἵππων*, from the chariot, Il. 3, 263; and gen. alone, Il. 17, 480; ἐπὶ χθόνα, Il. 11, 619.

ἀποβάλλω (βάλλω), only in tmesis, aor. 2 ἀπέβαλον, *to cast away*; with accus. χλαῖναν, *to throw away the cloak*. 2) *to let fall, δάκρυ παρειῶν*, tears from the cheeks, Od. 4, 198; νῆας ἐς πόντον, *to cause the ships to run into the sea*, Od. 4, 358.

ἀπόβλητος, ον (βάλλω), *to be cast away, despicable*, ἔπειτα, δῶρα, Il. 2, 361. 3, 65.

ἀποβλύζω (βλύζω), *to belch, to eructate, to vomit forth, οἶνον*, Il. 9, 491. †

ἀποβρίζω, poet. (βρίζω), part. aor. ἀποβρίξας, *to sleep one's fill*, Od. 9, 151. 12, 7.

ἀπογυιόω (γυιόω), subj. aor. ἀπογυιόωσω, *to lame entirely*, and gener. *to weaken, to enfeeble*, Il. 6, 265. †

ἀπογυμνῶω (γυμνῶω), part. aor. pass. ἀπογυμνωθείς, *to lay bare, especially to despoil of arms*, Od. 10, 301. †

ἀποδάζομαι, obsol. pres. which furnishes the tenses to ἀποδαίομαι.

ἀποδαίομαι, poet. (δαίω), fut. ἀποδάσομαι, ep. σσ, aor. ἀπεδασάμην, *to share with others; τινί τι*, *to divide any thing with any one*, Il. 17, 231. 24, 595.

ἀποδειδίσσομαι, poet. (δειδίσσομαι), *to frighten away or back*; with accus. Il. 12, 52. †

ἀποδειροτομέω (δειροτομέω), fut. ἔσω, *to cut the throat, to cut off the head, to kill, τινά*, Il. 18, 336. Od. 14, 35.

ἀποδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀπεδεξάμην, *to take, to receive*, with accus. ἄποινα, Il. 1, 95. †

ἀποδιδράσκω (διδράσκω), aor. 2 ἀπιδραν, *to run away, to fly; ἐκ νηός*, Od. 16, 65; νηός, 17, 516.

ἀποδίδωμι (δίδωμι), fut. ἀποδώσω, aor. 1 ἀπέδωκα, aor. 2 optat. ἀποδοίην, infin. ἀποδοῦναι, 1) *to give out, to restore, to return, τί τινι*, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) *to repay, to requite; θρέπτρα τοκεῦσιν*, to repay to parents their dues for rearing, i. e. to make returns of gratitude and duty, Il. 4, 478. 17, 302; πῦσαν λώβην, *to expiate the whole insult*, Il. 9, 387.

ἀποδίεμαι, poet. (δίημι), *to drive back, to drive away; τινὰ ἐκ μάχης*, to drive any one from the fight, Il. 5, 763. † (ἀποδ. with α), conf. δίεμαι.

ἀποδοχμόω (δοχμόω), aor. 1 ἀπεδόχμωσα, *to bend sidewise, to bend to one side; αὐχένα*, the neck, Od. 9, 372. †

ἀποδράς, see ἀποδιδράσκω.

ἀποδρύπτω (δρύπτω), aor. 1 ἀπέδριψα, aor. 1 pass. ἀπεδρίφθην, *to tear off, to scratch, to excoriate, to lacerate*; with accus. Od. 17, 480; ἔνθα κ' ἀπὸ ῥινοῖς δρίφθη. here would his skin have been lacerated, Od. 5, 426.

ἀποδρύφω = ἀποδρύπτω, in ἵνα μὴ μιν ἀποδρίφοι ἐλκιστάζων, lest by dragging he should lacerate him, Il. 23, 187. † (Pres. optat. accord. to Buttm. Gram. § 92. Anm. 13; or according to Passow, optat. aor. 2 from ἀποδρύπτω).

ἀποδίνω, poet. for ἀποδίομαι; only in the imperf. ἀπέδυνε βοείην, he put off the ox-hide, Od. 22, 364. †

ἀποδέω (δίω), fut. ἀποδέσω, aor. 1 ἀπέδυσσα aor. 2 ἀπέδυν, aor. 1 mid. ἀπεδυσάμην, 1) Trans. pres. act., also fut. and aor. *to pull off, to strip off*, with accus. ἑμάτα, the clothes from any one; especially spoken of stripping

off the arms of dead warriors, *τεύχεα*, Il. 4, 532. 2) Intrans. mid. and aor. 2 *to put off from oneself, to lay off*; *εἵματα*, to put off one's clothes, Od. 5, 343. 349.

ἀποείκω, poet for *ἀπέικω* (*εἶκω*), *to retire from, to leave*; with gen. *θεῶν ἀπόεικε κελύθου*, leave the way of the immortals; adopted by Wolf, Il. 3, 406, for *ἀπόειπε*, after Aristarchus [cf. *ἀπεῖπον*]. The ancients understood by *κίλευθος θεῶν*, the path by which the gods go to Olympus (Schol. Ven. A. *τῆς εἰς τὰς θεὰς ὁδοῦ εἶκε καὶ παραχώρει μὴ βαδίζουσα εἰς αὐτούς*). The following verse does not accord with the metaph. signif. *commerce, intercourse of the gods*, as translated by Voss.

ἀποεῖπον = *ἀπεῖπον*.

ἀποεργάθω, poet. for *ἀπείργω*; only imperf. *ἀποεργαθῆναι*, *to separate, to divert, to remove*, *τινά τινος*, Il. 21, 599; *ράκεια οὐλῆς*, he removed the rags from the wound, Od. 21, 221.

ἀποέργω, ep. for *ἀπείργω*, imperf. *ἀπείργων*, *to keep off, to separate, to divide*, *τί τινος*. *ὄθι κληῖς ἀποέργει ἀνχένα τε στῆθος τε*, where the clavicle separates the neck and breast, Il. 8, 326; *τινά τινος*, to drive one from a thing, Il. 24, 238; with accus. alone, Od. 3, 296. *ἀποεργμένη*, h. Ven. 47, is a perf. pass. part. without redupl.; conf. Buttm. Gram. under *εἶργω*.

ἀποέρσε, a defect. ep. aor. 1 indic., subj. *ἀποίρση*, optat. *ἀποίρσειε*, Il. 6, 348. 21, 283. 329, *to tear away, to hurry off, to sweep off*; with accus. (It is comm. derived from *ἀπέρφω*, with a causative signif. Buttm. in Lex. II. p. 169, with more probability derives it from *ἀπέρδω*.)

ἀποθανυμάζω (*θανυμάζω*), aor. *ἀπεθανύμασα*, *to be greatly astonished at*; with accus. Od. 6, 49. †

ἀπόθεστος, on, poet. (*ἀποτίθημι*), *abjectus, contemptible, despicable*, *κύνων*, Od. 17, 296. † (According to some it is better derived from *θέσσεσθαι*, to wish; hence: not wished for, disregarded.)

ἀποθνήσκω (*θνήσκω*), part. perf. *ἀποθνήσκως*, *to die away, to die*; in the perf. *to be dead*, Il. 22, 432.

ἀποθορώων, see *ἀποθρώσκω*.

ἀποθρώσκω (*θρώσκω*), aor. 2 *ἀπέθορον*, *to leap down, to spring away*; with gen. *νηός*, to leap down from the ship, Il. 2, 702. 16, 748. 2) *to rise*, absol. said of smoke, *γαίης*, Od. 1, 58.

ἀποθύμος, on (*θυμός*), prop. remote from the heart, *disagreeable, odious*. *ἀποθύμια ἔρδειν τινί*, to displease any one, Il. 14, 261. †

ἀποικίζω (*οἰκίζω*), aor. 1 *ἀπόικισα*, *to cause to emigrate, to colonize, to transfer to another abode*, *τινὰ εἰς νῆσον*, Od. 12, 135. †

ἄποινα, *τά* (from *α* and *ποίη*), *the ransom*, by which freedom is purchased for a prisoner, Il. 1, 13. 111; or the price a prisoner gives for life and liberty, Il. 2, 230. 6, 46. 2) gener. *requital, compensation*, Il. 9, 120. (Used only in the plur.)

ἀποιίσω, see *ἀποφέρω*.

ἀποίχομαι, depon. mid. (*οἶχομαι*), *to be absent, to be at a distance*, Od. 4, 109; *πολέμοιο*, to keep aloof from the war, Il. 11, 408. 2) *to remove oneself, to go away*, *τινός*, Il. 19, 342.

ἀποκαίννυμαι, depon. mid. poet. (*καίννυμαι*), *to surpass, to vanquish*; *τινά τινι*, any one in something, * Od. 8, 127. 219.

ἀποκαίω (*καίω*), optat. aor. *ἀποκήαι*, *to burn up, to consume*; with accus. Il. 21, 336. † (In tmesis.)

ἀποκαπύω (*καπύω*), aor. *ἀπεκάπυσα*, *to breathe out, to exhale*, *ψυχήν*, Il. 22, 467. † (In tmesis.)

ἀποκείρω (*κείρω*), ep. aor. 1 *ἀπέκερσα*, aor. 1 mid. *ἀπεκευράμην*, prop. *to shear off*; then *to cut off, to cut through*, with accus. *τένοντα*, the sinews, Il. 10, 456. 14, 466. 2) Mid. *to cut off for oneself*; *χαίτην*, to cut one's hair, as a token of grief, Il. 23, 141. * Il.

ἀποκηδέω (*κηδέω*), part. aor. *ἀπεκηδήσας*, *to be negligent, to be careless, inattentive*. *αἶ κ' ἀποκηδήσαντε φερόμεθα χεῖρον ἄεθλον*, if we negligent should bring a smaller prize, Il. 23, 413. † The dual is here used with the plur. because the speaker (Antilochus) has in mind himself and his steeds.

ἀποκινέω (*κινέω*), aor. 1 *ἀπεκίνησα*, ep. iterative, *ἀποκινήσασκε*, *to remove, to drive away, to take away*; with accus. *δέπας τραπέζης*, to remove the goblet from the table, Il. 11, 636; *τινὰ θυράων*, to drive any one from the door, Od. 22, 107.

* *ἀποκλέπτω* (*κλέπτω*), fut. *κλέψω*, *to steal away, to purloin*, h. Merc. 522.

ἀποκλίνω (*κλίνω*), *to bend away, to turn aside, to drive back*; with accus. *βοῦς εἰς αὐλιν*, h. Ven. 169; trop. *ἄλλη ἀποκλίνειν*, to turn in another direction, i. e. to give to the dream another interpretation, Od. 19, 556. †

ἀποκόπτω (κόπτω), fut. ἀποκόψω, aor. 1 ἀπέκοψα, *to cut away, to cut off*; with accus. αὐχένα, τένοντας, Il. 11, 146. Od. 3, 449; παρῆγορον, *to separate a mate-horse by severing the thong with which it was attached*, Il. 16, 474.

ἀποκοσμέω (κοσμέω), *to put in order by taking away*; hence, *to clear away*, ἔντεα δαιτός, the furniture of a feast, Od. 7, 232. †

ἀποκρεμάννυμι (κρεμάω), aor. 1 ἀπεκρέμασε, *to let hang down, to let sink*; ἡ ὄρνις αὐχέν' ἀπεκρέμασεν, the bird let hang her neck, Il. 23, 879. †

ἀποκρίνω (κρίνω), in the particip. aor. 1 ἀποκρινθείς, *to separate, to sunder*. τῷ οἱ, ἀποκρινθέντε ἐναντίω ὀρμηθήτην, these, separated (from their friends), rushed against him, Il. 5, 12. †

ἀποκρύπτω (κρύπτω), aor. 1 ἀπέκρυψα, *to conceal, to hide*, τινί τι, any thing from any one; τινὰ νόσφι θανάτοιο, *to hide any one from death, i. e. to rescue him from death*, Il. 18, 465.

ἀποκτάμεν, ἀποκτάμεναι, see ἀποκτείνω.

ἀποκτείνω (κτείνω), aor. 1 ἀπέκτεινα, aor. 2 ἀπέκτανον, ep. ἀπέκταν, ας, α, infin. ἀποκτάμεν for ἀποκτάναι, aor. 2 mid. with pass. signif. ἀπεκτάμην, part. ἀποκτάμενος, *to kill, to slaughter, to slay*, τινὰ χάλκῳ, any one with the brass [weapon], Il. and Od. ἀπέκτατο πιστὸς ἑταῖρος, the faithful companion was slain, Il. 15, 435. (On ἀπεκτάμην, see Buttm. § 110. 7.)

ἀπολάμπω (λάμπω), *to shine forth, to flash back, to be reflected*, τινός, from a thing: ὧς αἰχμῆς ἀπέλαμπε, so flashed back [the splendor] from the spear, Il. 22, 319. 2) Mid. χάρις δ' ἀπελάμπετο πολλή, *grace was reflected afar*, Il. 14, 183. Od. 18, 298. h. Ven. 175.

ἀπολείβω (λείβω), *to let drop, mid. to drip, to distil*, τινός, from any thing. ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, the liquid oil trickled from the close woven linen, i. e. it was so thick that the oil did not penetrate it; or according to Voss: it was so glossy that oil seemed to be flowing down, Od. 7, 107. † πλοκάμων, h. 23, 3.

ἀπολείπω (λείπω), 1) *to leave behind, to leave remaining*, οὐδ' ἀπέλειπεν ἔγκατα, he left not the entrails remaining. Od. 9, 292. 2) *to abandon*; spoken of place, δόμον, Il. 12, 169. 3) Intrans. *to go from, to go out, to fail*, Od. 7, 117.

ἀπολέσκετο, see ἀπόλλυμι.

ἀπολήγω (λήγω), fut. ἀπολήξω, aor. 1 ἀπελήξα, *to leave off, to cease, to desist*; with gen. μάχης, *to quit the battle*; εἰρεσίης, *to desist from rowing*, Od. 12, 224. b) With part. οὐδ' ἀπολήγει χαλκῷ δηϊόων, he did not cease cutting down with the weapon, Il. 17, 565. cf. Od. 19, 166. c) Absol. *to cease, to pass away*, Il. 6, 149.

ἀπολιχμάω (λιχμάω), *to lick off, to suck*; in Hom. only in the mid. οἱ σ' ὠτειλήν αἷμ' ἀπολιχμήσονται, which will suck the blood from the wound, Il. 21, 123. †

ἀπολλήξῃς, ἀπολλήξειαν, ep. for ἀπολήξῃς, ἀπολήξειαν, see ἀπολήγω.

ἀπόλλυμι (ὀλλυμι), fut. ἀπολέσω, ep. σσ, aor. 1 ἀπώλεσα and ἀπόλεσσα, mid. aor. 2 ἀπωλόμην, 3 plur. ἀπόλοντο, perf. 2 ἀπόλωλα, 1) In the act. trans. *to destroy, to kill, to slay*; spoken chiefly of slaughter in battle; with accus. Il. 1, 268. 5, 758; also of things: *to raze*, Ἰλιον, Il. 5, 648. 2) *to lose, to suffer the loss of*; often θυμόν, *to lose life*. ἀπολ. νόστιμον ἡμᾶρ, *to lose the day of return*, Od. 1, 354; βλοτον, οἶκον, Od. 2, 49. 4, 95. II) Mid. and also 2 perf. has an intrans. signif.: *to perish, to die, to be lost, undone, to fall* (in battle); often with dat. ὀλέθρῳ, Od. 3, 87; more rarely with accus. αἰπὺν ὀλεθρον, *to die a cruel death*, Od. 9, 303; κακὸν μόρον, by an evil fate, Od. 1, 166; ὑπό τινι, *to perish by some one*, Od. 3, 235. 2) *to disappear, to vanish, to fail*. καρπὸς ἀπόλλυται, the fruit disappears, Od. 7, 117. ὕδωρ ἀπολέσκειτο, the water vanished away, Od. 11, 586. ἀπὸ τέ σφισιν ὕπνος ὄλωλεν, their sleep is lost, it has left them, Il. 10, 186. οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων, for the race of your fathers is not lost, i. e. you are not of unknown descent; or with Nitzsch, you are not degenerate, the nobility of your ancestry is not lost in you, Od. 4, 62., cf. 19, 163.

Ἀπόλλων, ωνος, ὁ (prob. from ἀπόλλυμι, the destroyer), Apollo, son of Jupiter and Latona, brother of Diana; accord. to Il. 4, 101, born in Lycia (see Λυκηγενής), or according to later mythology, in Delos, h. in Ap. 27; with long, flowing hair, and of eternal beauty and youth. In Hom. he is distinguished from Helios, and appears, 1) As a god inflicting punishment, and as such carries a bow and arrows (hence the epith. ἀργυρότοξος, κλυτότοξος, ἑκατος, etc.). He slays

with his arrows men who die not by a violent, but by a sudden natural death; just as the sudden death of women is ascribed to Diana, Od. 11, 318. 15, 410. He slays also in anger; he sends pestilence and contagion upon men, Il. 1, 42. 2) As the god of prophecy; his oracle is represented as being in the rocky Pytho, Il. 9, 405; he communicates the gift of foreseeing future events, Il. 1, 72. 3) As the god of song and the lyre; he communicates to bards the knowledge of the past, Od. 8, 488; and enlivens by the music of the lyre, the feasts of the gods, Il. 1, 602. 4) Finally, he is mentioned by Homer as the protector of herds; he fed the mares of Eumelus, Il. 2, 766; and pastured the herds of Laomedon, Il. 21, 448. In the Iliad he is always on the side of the Trojans, and is worshiped as the tutelary deity in Troy and on the coast of Asia (Chryse, Cilla), Il. 4, 509; see the appellations Σμινθεΐς, Φοῖβος. (Ἀπόλλων has prop. ἄ; in the quadrisyllabic cases also α.)

ἀπολούω (λούω), aor. 1 ἀπέλουσα, fut. mid. ἀπολούσομαι, aor. 1 mid. ἀπελουσάμην, to wash off, to wash; with double accus. Πάτροκλον βρότον αἱματόεντα, to wash away the clotted gore from Patroclus, Il. 18, 345. 2) Mid. to wash oneself; ἄλμην ὤμοϊν, to wash the brine from the shoulders, Od. 6, 219; with double accus. Il. 23, 41.

ἀπολύμαινόμεναι, mid. to purify oneself, chiefly in a religious sense, to cleanse oneself by bathing before a sacrifice, when any one by some act, as e. g. touching a dead body, had become unclean, * Il. 1, 313. 314. 2) to destroy, whence

ἀπολύμαντήρ, ἦρως, ὁ, a destroyer, a spoiler. δαιτῶν ἀπολ., the spoiler of feasts, a disturber; the beggar Irus is thus called, Od. 17, 220. 377. It is explained by the Schol.: ὁ τὰ καθάρματα ἀποφερόμενος τῶν εὐωχιῶν, one who consumes the fragments of a feast, plate-licker; (Voss, fragment-eater.) This explanation agrees with the signif. of ἀπολυμαίνεσθαι occurring in Hom. and deserves therefore the preference over the explanation of modern lexicons, viz. a disturber of feasts.

ἀπολύω (λίω), aor. 1 ἀπέλυσα, fut. mid. ἀπολίσομαι, 1) to loose, to unbind, τί τινος; ἵμαντα κορυῖνης, to loose the thong from the ring, Od. 21, 46; τοίχους τρόπιος, Od. 12, 420.

2) to free, to liberate; in the Il. to liberate any one for a ransom, Il. 1, 95. 6, 427. II) Mid. to ransom, to redeem, τινὰ χρυσοῦ, any one for gold, Il. 22, 50. (ῥ)

ἀπομηνύω (μηνύω) fut. ἀπομηνύσω, aor. 1 ἀπεμύνισα, to cherish, wrath, to persevere in anger, τινί, Il. 2, 772. 7, 230. Od. 16, 378. (ῥ in the pres., ῥ in the fut. and aor.)

ἀπομνησκόμαι, mid. (μνησέσθαι), aor. ἀπεμνησύμην, to remember, in Il. 24, 428. † τινί is dat. commod.: to bethink oneself in favor of any one.

ἀπόμνυμι and ἀπομνύω (ὀμνύμι), imperf. ἀπόμνυ, and 3 plur. ἀπόμνυνον, aor. 1 ἀπόμνοσα, to swear, to take an oath that something has not happened or shall not happen, ὄρκον, Od. 2, 377. 10, 381; to assure on oath that one will not do or has not done something, to abjure (antith. to ἐπόμνυμι), * Od. 10, 345, 18, 58.

ἀπομόργνυμι (ὀμόργνυμι), aor. 1 mid. ἀπομορξάμην, 1) to wipe off, to dry up; with accus. αἷμα, blood, Il. 5, 798. 18, 414. 2) Mid. to wipe oneself; παρείας χερσὶ, to wipe the cheeks with the hands, Od. 18, 200; δάκρυ, Il. 2, 269. Od. 17, 304.

ἀπομυνθέομαι, depon. mid. (μυνθέομαι), to dissuade, to warn against, τινί τι, Il. 9, 109. †

ἀπονάω, poet. (νάω=ναίω), obsol. pres., aor. 1 ἀπένασα, ep. σσ, aor. 1 mid. ἀπενασάμην, prop. to cause any one to dwell in another place, to transplant, to cause to emigrate, and generally, to send away, with the accus. κοῖρην ἄψ, to send back the damsel, Il. 16, 86. 2) Mid. to change one's residence, to emigrate; Δούλιχίονδε, to remove to Dulichium, Il. 2, 629; Τπερησίηνδε, Od. 15, 254.

ἀπονέομαι, depon. (νέομαι), only pres. and imperf. to go away, to return, to go back; ἐκ μάχης, Il. 16, 252; προτὶ ἄστυ, to the city, Il. 12, 74; ἐπὶ νῆας, to the ships, Il. 15, 305; ἐς πατρός sc. δόμον, Od. 2, 195. (ᾱ)

ἀπόννηθ', ἀπονήμενος, see ἀπονίνημι.

ἀπονίζω (νίζω), in the pres. and imperf. used for ἀπονίπτω, 1) to wash off or away; with accus. Od. 23, 75. 2) Mid. to wash oneself from; with accus. ἰδρῶ θαλλάσῃ, to wash oneself from sweat in the sea, Il. 10, 572. (In ἀπενίζοντο, ε is used as long.)

ἀποσίνημι (ὀσίνημι), to profit from; in Hom. only Mid. ἀποσίνεσθαι, fut. ἀποσινήσομαι, aor. 2 Att. ἀπονίμην, ep. ἀπονίμην, optat. 2 sing. ἀπόναιω, part. ἀπονήμενος, to use, en-

joy, to have advantage, τινός, of any thing. οἶος τῆς ἀρετῆς ἀπονήσεται, he will enjoy his bravery alone, Il. 11, 763. οὐδὲ—ῆς ἡβῆς ἀπότηθ' (for ἀπώνητο), he had no advantage from his youth, Il. 17, 25; also absol. οὐδ' ἀπότητο, he had no advantage, profit, (viz. from raising the dog,) Od. 17, 293; (Theseus from the seduction of Ariadne), Od. 11, 324; (Ulysses from his son), Od. 16, 120.

ἀπονίπτω (νίπτω), a later form for νίζω; the pres. mid. once Od. 18, 179; aor. 1 ἀπένιψα, aor. 1 mid. ἀπενιψάμην, to wash away, to cleanse by washing; with accus. βρότον ἐξ ὤτειλών, to wash away blood from wounds, Od. 24, 189. 2) Mid. to wash oneself (sibi); with accus. χρῶτα, the body, Od. 18, 172.

ἀπονοστέω (νοστέω), fut. ἀπονοστήσω, to come back, to return home; also with ἄψ, Il. 1, 60. Od. 13, 6, and often.

ἀπόνοσφι, before a vowel ἀπόνοςφιν (νόσφι), adv. separately, apart, afar, βῆναι, Il. 11, 555; εἶναι, Il. 15, 548. ἀπόνοσφι κατέσχεσθαι, Il. 2, 233. ἀπόνοσφι τραπέσθαι, to turn oneself aside, Od. 5, 350. 2) Prep. far from, remote from; with gen. (which comm. precedes), ἐμεῦ, far from me, Il. 1, 541; φίλων ἀπόνοςφιν, Od. 5, 113.

* ἀπονοσφίζω (νοσφίζω), aor. ἀπενοσφίσα, ep. σσ, to separate, to divide, τινὰ δόμων, h. in Cer. 158. Pass. to be deprived of, θεῶν ἐδωδήν, h. Merc. 562.

ἀποξέω (ξέω), aor. 1 ἀπέξεσα, to scrape off, to cut off; with accus. χεῖρα, = ἀποκόπτω, Il. 5, 81. †

ἀποξύνω (ὀξύνω), aor. 1 ἀνόζυνα, to sharpen, to point; with accus. ἐρετμά, oars, Od. 6, 269. 9, 326. In both passages the connection plainly requires the signif. to smooth, for which reason Buttm. Lexil. II. p. 70, would read ἀποξύνουσιν for ἀποξίνουσιν, and ἀποξύναι for ἀποξύναι.

ἀποξύω (ξύω) = ἀποξέω, aor. ἀπέξυσα, to shave off, to polish; γῆρας, to strip off old age, i. e. to become young, a fig. borrowed from serpents that cast their skins, Il. 9, 446. †

ἀποπαπταίνω (παπταίνω), fut. ἀποπαπτανίω, ep. for ἀποπαπτανῶ, to look around (as if to fly), to look around fearfully, Il. 14, 101. †

ἀποπαύω (παύω), aor. 1 ἀπέπαυσα, fut. mid. ἀποπαύσομαι, 1) to cause to cease, to stop, to restrain, τινά, any one, Il. 18, 267;

τινός, from a thing; πολέμου, Il. 11, 323; also with accus. and infin. τινὰ ἀλητεύειν, to stop one from begging, Od. 18, 114. 2) Mid. to cease, to abstain from, πολέμου, Il. 1, 422. Od. 1, 340; where now ἀποπαύε stands instead of ἀποπαύειο.

ἀποπέμπω (πέμπω), fut. ἀποπέμψω, ep. ἀππέμψει, Od. 15, 83; aor. ἀπέπεμψα, to send away, to send off, to let go; with accus. 2) to send back, δῶρα, Od. 17, 76.

ἀποπέσῃσι, see ἀποπίπτω.

ἀποπέτομαι (πέτομαι), aor. 2 ἀπεπτάμην, part. ἀποπτάμενος, to fly away, to fly back; spoken of an arrow, Il. 13, 587; of the god of dreams, ἀποπτάμενος ὤχετο, he vanished in flight, Il. 2, 71; of the soul, Od. 11, 222.

ἀποπίπτω (πίπτω), aor. 2 ἀπέπεσον, to fall down, to sink down, Il. 14, 351; spoken of the bats, ἐκ πέτρης, to fall down from the rock, Od. 24, 7.

ἀποπλάζω (πλάζω), only aor. pass. ἀποπλάγχθην, part. ἀποπλαγχθείς, in the act. to cause to wander or err. Pass. to wander, to stray, Od. 8, 573; νήσου, to be driven from the island, Od. 12, 285; ἀπὸ θώρακος πολλὸν ἀποπλαγχθείς, ἐκὰς ἔπτατο οἷστός, widely straying from the cuirass, the arrow flew away, Il. 13, 592. ἡ μὲν ἀποπλαγχθεῖσα (τρυφάλεια) χαμαὶ πέσε, forth-springing fell the helmet to the ground, Il. 13, 578.

ἀποπλείω, poet. for ἀποπλέω (πλέω), to sail away, to set sail, οἶκαδε, Il. 9, 418. Od. 8, 501.

ἀποπλύνω (πλύνω), to wash away or off; with accus. only the iterat. imperf. λαίγγας ποτὶ χέρσον ἀποπλύνεσκε, the sea washed the stones to the beach, Od. 6, 95. †

ἀποπλώω, Ion. for ἀποπλέω; to which the ep. aor. 2 ἀπέπλω belongs Od. 14, 339. †

ἀποπνέω, ep. ἀποπνείω (πνέω), to breathe out, to exhale; with accus. πυρὸς μένος, to breathe out the strength of fire, said of the Chimæra, Il. 6, 182; πικρὸν ἄλός ὀδμήν, to exhale the disagreeable odor of the sea, Od. 4, 406. 2) to expire; θυμόν, to breathe forth the life, i. e. to die, Il. 4, 524. 13, 654; and without θυμόν, Batr. 100.

* ἀποπνίγω (πνίγω), aor. 1 ἀπέπνιξα, to choke outright, to strangle, τινά, Batr. 119.

ἀπόπρό (πρό), 1) Adv. far away, φέρειν, Il. 16, 669. 2) Prep. with gen. apart, far from, νεῶν, Il. 7, 343. (In composition it strengthens ἀπό.)

ἀποπροαιρέω (αἰρέω), part. aor. 2 ἀποπροελών, to take away, to take off, τινός, any thing; σίτου, Od. 17, 457. †

ἀποπροέηκε, see ἀποπροΐημι.

ἀποπροελών, see ἀποπροαιρέω.

ἀπόπροθεν, adv. from far, from a distance [remote, far away], Il. 10, 209. Od. 6, 218.

ἀπόπροθι, adv. (ἀποπρό), in the distance, far away, Il. 10, 410. Od. 4, 757.

ἀποπροΐημι (ἵημι), aor. 1 Ion. ἀποπρόσηκα, to send far away, to send forth, to despatch, τινὰ πόλινδε, any one to the city, Od. 14, 26; ἰόν, to shoot an arrow, Od. 22, 82. 2) to let fall, ξίφος χαμάζε, Od. 22, 327. (~~~~~).

ἀποπροτέμνω (τέμνω), part. aor. 2 ἀποπροταμών, to cut off from; with gen. νώτου, some of a hog's back, Od. 8, 475. †

ἀποπτάμενος, see ἀποπίστομαι.

ἀποπτύω (υ in the pres. is double-timed) (πτύω), to spit out, to vomit forth, to throw up, τί, any thing, Il. 23, 781; said of the sea-wave, ἄλος ἄχνην, Il. 4, 426.

ἀπόρθητος, ον (πορθέω), not pillaged, not razed, πόλις, Il. 12, 11. †

ἀπόρνημι (ῥνημι), to excite from a place, only mid. to rush forth from a place; Ἀνκλήθεν, to come from Lycia, Il. 5, 105. †

ἀπορούω (ορούω), aor. 1 ἀπόρουσα, to leap down, to hasten down, from a chariot, Il. 5, 20. 836. 2) to recoil, to spring back, Il. 21, 251. Od. 22, 95.

ἀπορραΐω (ράω), aor. 1 ἀπόρραϊσα, prop. to break off, 2) to tear away, τινά τι, any thing from any one, Od. 1, 404; τινὰ ἦτορ, to deprive of life, Od. 16, 428.

ἀπορρήγνυμι (ρήγνυμι), aor. 1 ἀπέρρηξα, to break off, to tear away; with accus. δεσμόν, the halter, spoken of a horse, Il. 6, 507; κορυφὴν ὄρειος, Od. 9, 481; θαιρούς, to tear out the hinges (of a gate), Il. 12, 459.

ἀπορρήγγω (ρήγγω), perf. 2 ἀπέρρηγα; prop. I am very cold, trop. I fear greatly; with infin. Od. 2, 52. † (The perf. with pres. signif.)

ἀπορρίπτω (ρίπτω), aor. 1 ἀπέρριψα, to throw away, to cast off; with accus. καλύπτειν, a veil, Il. 22, 406; metaph. μηνῖν, to lay aside anger, Il. 9, 517; μηνιθμόν, * Il. 16, 282.

ἀπορρώξ, ὄγος, ὅ, ἡ (ρήγνυμι), prop. adj. torn off, steep, abrupt. ἀκταὶ ἀπορρώγες, the ragged shores, Od. 13, 98. 2) ἡ as subst. a

portion torn off, a fragment, a branch; spoken of a river, Στυγὸς ὕδατος ἀπόρρῳξ, an arm of the Stygian water, Il. 2, 755; of Cocytus, Od. 10, 514; also spoken of excellent wine, ἀμβροσίης καὶ νέκταρος, an efflux of ambrosia and nectar, Od. 9, 359.

ἀποσεύομαι (σεύω), only in ep. sync. aor. 2 mid. ἀπεσσύμην, to haste away, to rush forth; with gen. δώματος, from the house, Il. 9, 390; ἐς μυχόν, Od. 9, 236. (υ short; σ doubled with augm.)

ἀποσκεδάννυμι (σκεδάννυμι), aor. 1 ἀπεσκέδασα, to scatter, to disperse, to drive asunder; with accus. ψυχάς, Od. 11, 385; βασιλῆας, Il. 19, 309; metaph. κήδεα θυμοῦ, to dismiss cares from the mind, Od. 8, 149.

ἀποσκίδνημι, poet. form from ἀποσκεδάννυμι; in Hom. only mid. ἀποσκίδναμαι, to disperse, Il. 23, 4. †

ἀποσκνδμαίνω (σκνδμαίνω), to be very angry, to be vehemently enraged, τινί, against any one, Il. 24, 65. †

ἀποσπένδω (σπένδω), to pour out; chiefly to pour out wine at sacrifices, and upon taking oaths, in honor of the gods, to pour out a drink-offering, to offer a libation, * Od. 3, 394. 14, 331.

ἀποσταδά, adv. = ἀποσταδόν, Od. 6, 143. †

ἀποσταδόν, adv. (ἀφίστημι), absent, at a distance, μάρνασθαι, Il. 15, 556. †

ἀποστείχω (στείχω), aor. 2 ἀπέστιχον, to go away, to depart, Il.; οἶκαδε, to return home, Od. 11, 132; ἀνὰ νῆσον, Od. 12, 143.

ἀποστιλβω (στιλβω), to gleam, to sparkle, to emit brightness. λίθοι — ἀποστιλβοντες ἀλείφατος, stones, white, as shining with oil; ὥς must be here supplied (for Hom. uses this expression to indicate great brightness), Od. 3, 408. †

ἀποστρέφω (στρέφω), fut. ἀποστρέψω, aor. 1 ἀπέστρεψα, ep. iterat. ἀποστρέψασκε, 1) Trans. to turn away, to turn back; πόδας καὶ χεῖρας (in order to tie them behind), Od. 22, 173; to reverse, ἰχνία, h. Merc. 76. b) to cause to turn, to make to return; with accus. Il. 15, 62. 22, 197; to draw off any one from any thing, τινὰ πολέμοιο, Il. 12, 249 (where Spitzner reads ἀποστρέψεις for ἀποτρέψεις). ἀποστρέποντας εἰταίρους, sc. αὐτόν, friends who should call him back, Il. 10, 355. 2) Intrans. to turn oneself about, to turn around, Od. 3, 162; to turn or leap back, said of a stone, Od. 11, 597 [unless in

Od. 11, 597, κραταῖς q. v. is a subst. in which case the verb is trans.].

ἀποστρέψασκε, see ἀποστρέφω.

ἀποστυφελίζω (στυφελίζω), aor. 1 ἀπεστυφέλιξα, to drive back by force, to repel, τινά τινος, Il. 16, 703. τρίς νεκροῦ ἀπεστυφέλιξαν, thrice they repelled him from the dead body, * Il. 18, 158.

* ἀποσυρίζω (συρίζω), to pipe out, to whistle, h. Merc. 280.

ἀποσφάλλω (σφάλλω), aor. 1 ἀπέσφηλα, to lead from the right road, to cause to stray, τινά, any one, Od. 3, 320; metaph. τινά πόνοιο, to cause any one to fail of the object of his labor, Il. 5, 567.

ἀποσχίζω (σχίζω), aor. 1 ἀπέσχισα, to split off, to separate, to split asunder; with accus. πέτρην, Od. 4, 507. † in tmesis.

ἀποτάμνω (Ion. for ἀποτέμνω), aor. 2 ἀπέταμον, to cut off, to cut asunder, στομάχους, Il. 3, 392; ἵπποιο παρηγορίας, Il. 8, 87. 2) Mid. to cut off any thing for oneself, κρέα, Il. 22, 347; hence to drive away, βούς, h. Merc. 74.

ἀποτηλοῦ, adv. (τηλοῦ), far in the distance, remote, Od. 9, 117. †

ἀποτίθημι (τίθημι), aor. 1 ἀπέθηκα, aor. 2 mid. ἀπεθέμην, subj. ἀποθείομαι ep. for ἀποθῶμαι, infin. ἀποθέσθαι, 1) to lay aside, to lay up, to put up; with accus. δέπας ἐπὶ χηλῶ, Il. 16, 254. 2) Mid. to lay off or down from oneself, to put off, τί, any thing; φύσας ὅπλα τε πάντα, Il. 18, 409; τεύχεα, to lay down arms, Il. 3, 89; metaph. ἐνιπὴν, to lay aside reproof, Il. 5, 492.

* ἀποτιμάω (τιμάω), fut. ἀποτιμήσω, poet. to honor, to esteem lightly; with accus. h. Merc. 35.

ἀποτίννυμαι, poet. for ἀποτίνομαι; πολέων ποινὴν, to take vengeance for many [a Grecian slain, C.], Il. 16, 398; τινά τινος, to cause one to atone for any thing, Od. 2, 73.

ἀποτίνω (τίω), fut. ἀποτίσω, aor. 1 ἀπέτισα, fut. mid. ἀποτίσομαι, aor. 1 ἀπειτίσασθαι. 1) Act. prop. to pay back, to requite, τὴν τριπλῇ, Il. 1, 128; πολλά τινι, Od. 2, 132; a) Espec. in a bad sense, to pay the penalty, to atone for any thing, τινί τι; τιμὴν τινι, to make recompense and satisfaction to any one, Il. 3, 286; πᾶσαν ὑπερβασίην τινί, to requite [take vengeance upon] one for transgression, Od. 13, 193; Πατρόκλοιο ἔλωρα, to pay the penalty for Patroclus slain, Il.

18, 93. ἔκ τε ὅψι τελεῖ σὺν τε μεγάλῃ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι, and then shall they make heavy satisfaction with their heads, etc. (aor. for fut.) Il. 4, 161. b) In a good sense, to repay, to make good, κομιδὴν τινι, Il. 8, 186; εὐεργεσίας, Od. 22, 235. cf. Od. 2, 132. II) Mid. 1) to exact payment, penalty, satisfaction, etc.; with accus. of the thing, ποινὴν ἐτάρων, to require satisfaction, i. e. to take vengeance for his companions, Od. 23, 312; and gener. to punish, βίας, Od. 16, 255. 3, 216; with accus. of the pres. τινά, to cause any one to make atonement, or to punish him, Od. 24, 480; absol. Od. 1, 268.

ἀποτίω = ἀποτίνω, not occurring in the pres.

ἀποτμήγω, ep. form of ἀποτέμνω, aor. 1 ἀπότμηξα, to cut off, to cleave away; with accus. χεῖρας ξίφει, Il. 11, 146; κεφαλὴν, Od. 10, 440; spoken of rivers, κλιτῆς, to tear away the declivities, Il. 16, 390; metaph. τινά τινος, to cut off or intercept any one from a thing, λαοῦ, Il. 10, 364. 22, 456.

ἀποτμος, ον (πότμος), unfortunate, wretched, Il. 24, 388. Superl. ἀποτμίτατος, Od. 1, 219.

ἀποτρέπω (τρέπω), fut. ἀποτρέψω, aor. 2 ἀπέτραπον, aor. 2 mid. ἀπειτραπόμην, 1) to turn away, to turn aside, to divert, to drive away, τινά, Il. 15, 276; λαόν, Il. 11, 758; πολέμοιο, to dissuade any one from war, Il. 12, 249. 2) Mid. to turn from, to turn about; with αὐτίς, Il. 10, 200. 12, 329.

ἀποτρίβω (τρίβω), fut. ἀποτρίψω, to rub off, to wipe off. πολλά οἱ ἀμφὶ κάρη σφέλα— πλευραὶ ἀποτρίβουσι βαλλομένοιο, many stools thrown at his head shall the ribs (nom.) of him hit wipe off, i. e. many stools thrown at his head shall at least hit his ribs, Od. 17, 232. † Some read πλευράς, and take σφέλα in the nom., less in accordance with the poetic language.

ἀπότροπος, ον (τρέπω), turned away, separated, far from men, Od. 14, 372. †

ἀποτρωπάω, poet. form of ἀποτρέπω, to turn away; τινά, Il. 20, 119; τί, Od. 16, 405. 2) Mid. to turn oneself away, τινός, from a thing; τόξου τανυστίος, to withdraw from straining the bow, Od. 21, 112; with infin. to delay, to hesitate, δακτεῖν ἀπειτρωπῶντο λέοντων, Il. 18, 585.

ἀπούρας, a solitary part. aor. 1 from an obsol. root, which in signification belongs to ἀπανράω, to take away, q. v.

ἀπουρίζω, fut. ἀπουρίσω; only Il. 22, 489. † ἄλλοι γὰρ οἱ ἀπουρίσσουσιν ἀρούρας; according to the common explanation, Ion. for ἀφορίζω, they will intrude upon his limits; or according to Buttm. Lexil. I. p. 77, related to ἀπαυράω (they will take his fields from him), who also prefers the other reading ἀπουρήσουσιν.

* ἀποφαίνω (φαίνω) aor. 1 ἀπέφηνα, to disclose, to bring to light, to make known, to manifest, Batr. 143.

ἀποφέρω (φέρω), fut. ἀποίσω, aor. 1 ἀπένεκα, to bear away, to bring away; with accus. spoken of horses, ἀπό τινος, Il. 5, 256. 2) to carry from one place to another, to convey; τεύχεά τινι, Od. 16, 360; τινὰ Κόωνδε, of ships, Il. 14, 255; μῦθον τινί, to report tidings to any one, Il. 10, 337.

* ἀποφεύγω (φεύγω), to flee away, to escape, with accus. Batr.

ἀπόφημι (φημί), to announce; with ἀντικρύ, to declare directly, Il. 7, 362, ep. 2) Mid. in like manner: ἀπόφασθε ἀγγελίην, Il. 9, 422. To this is assigned the aor. ἀπεῖπον, q. v.

ἀποφθίθω (φθίθω), imperf. ἀπέφθιθον, poet. = ἀποφθίνω, to perish, Od. 5, 110. 133. 7, 251. (Buttm. Gram. § 114, rejects the reading ἀπέφθιθον, and prefers ἀπεφθίδεν for ἀπεφθίδησαν, as aor. pass. from φθίω, cf. Rost Gram. p. 334.)

ἀποφθινύθω, poet. (φθινύθω), intrans. to perish, to die, Il. 5, 643. 2) Trans. θυμόν, to lose life, Il. 16, 540. * Il.

ἀποφθίνω, poet. (φθίνω), only aor. sync. mid. ἀπεφθίμην, imperf. ἀποφθίσθω, Il. 8, 429, optat. ἀποφθίμην for ἀποφθίμην, Od. 10, 51, part. ἀποφθίμενος, aor. 1 pass. ἀπεφθίθην; hence 3 plur. ἀπέφθιθεν, Od. 23, 331, [conf. also ἀποφθίθω,] to perish, to die, Il. 3, 322; λυγρῷ ὀλέθρῳ, Od. 15, 268; λυγαλέῳ θανάτῳ, Od. 15, 358; ἥε πεσών—ἀποφθίμην—ἥε ἀκέων τλαίην, whether I falling from the ship should perish in the sea, Od. 10, 51.

ἀποφώλιος, ον, poet. according to the Schol. = μάταιος, prop. idle, vain, empty, worthless, Od. 14, 212; spoken of the mind, ρόον ἀποφώλιος, Od. 8, 177; οὐκ ἀποφώλια εἰδώς, not knowing worthless things, not weak of understanding, Od. 5, 182. 2) ineffectual, unproductive; εἶναι ἀθανάτων, Od. 11, 249. (The deriv. is uncertain; according to some from φωλεύς, according to others from ἀπό and ὄφελος).

ἀποχάζομαι, depon. mid. (χάζομαι), to yield, to retire, βόθρου, Od. 11, 95. †

ἀποχέω (χέω), ep. aor. ἀπέχενα, to pour out, to spill, εἶδατα ἔραζε, * Od. 22, 20. 85, in tmesis.

ἀποψύχω (ψύχω), part. aor. pass. ἀποψυχθεῖς, 1) to breathe out, to be breathless, to swoon, Od. 24, 348. b) to become cool. 2) Mid. to recover breath, to dry oneself; with accus. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων, they dried themselves from the sweat of the garments, Il. 11, 621. 22, 1; ἰδρῶ ἀποψυχθεῖς, Il. 21, 561.

* ἀπρεπέως, poet. for ἀπρεπῶς, adv. (πρέπω), in an unbecoming manner, indecorously, h. Merc. 272.

ἄπρηκτος, ον (πράσσω), 1) undone, unaccomplished, vain, unproductive, fruitless; ἄπρηκτον πόλεμον πολεμίζειν, Il. 2, 121; ἄπρηκτοι ἔριδες, idle contentions, Il. 2, 376. 2) Pass. not to be managed, severe, incurable, unavoidable, ὀδύναί, Od. 2, 79; ἀνίη, Od. 12, 223. The neut. as adv. ἄπρηκτον νέσθαι, to return without effecting one's purpose, Il. 14, 221.

ἀπριᾶτην, adv. (πρίαμαι), unbought, unransomed, gratuitously, Il. 1, 99. Od. 14, 317.

ἀπροτίμαστος, ον, ep. for ἀπρόσματος (μάσσω), untouched, unharmed, pure, Il. 19, 263. †

ἄπτερος, ον (πτερόν), unwinged, without wings; only in the phrase: τῇ δ' ἄπτερος ἔπλετο μῦθος, the discourse was not winged, i. e. the discourse did not escape her, she noted it, although words easily fly away (πτερόεντα), Od. 17, 57. 19, 29.

ἄπτῆν, ἄπτῆνος, ὁ, ἡ (πτινός), unfeathered, unfledged, callow, νεοσσός, Il. 9, 323. †

ἄπτοεπής, ἐς (πτοέω, ἔπος), fearless in speaking, bold, Il. 8, 209. † According to others, ἀπτοεπής from ἀπτεσθαι, assailing in speaking, cf. Il. 1, 582.

ἄπτόλεμος, ον, poet. (πόλεμος), unwarlike, cowardly, * Il. 2, 201.

ἄπτω, aor. 1 ἤψα, aor. 1 mid. ἤψάμην and ἀψάμην, aor. pass. ep. ἐάφθη, q. v. 1) Act. to attach, to fasten, to join; with accus. only εὐστρεφές ἔντερον οἶός, Od. 21, 408. II) Mid. to join for oneself; βρόχον ἀφ' ὑψηλοῦ μελάθρου, to suspend the noose from the lofty roof-tree, Od. 11, 277; to attach oneself to, to stick to, to hit. τόφρα μάλ' ὀμφοτέρων βέλε' ἤπτετο, so long the weapons hit both sides,

Il. 8, 67. 11, 85, and generally, *to touch, to grasp, to lay hold of, to clasp, to seize*; with gen. ἄψασθαι γούνων, νηῶν, χειρῶν, κεφαλῆς; κύων σὺνὸς ἄπτεται κατόπισθε, ἰσχία τε γλουτούς τε, a dog seizes the boar from behind, by the hips and loins, Il. 8, 339. Thus Eustath. explains the passage in accordance with connection, assuming that to the genit. an accus. of nearer definition is annexed, and supplying κατά with ἰσχία, etc. Others construct ἰσχία τε γλουτούς τε, with ἐλισσόμενόν τε δοκεύει; metaph. βρώμης ἰδὲ ποτῆτος, to touch food and drink, Od. 10, 379.

ἄπτω, fut. mid. ἄπομαι, *to inflame, to kindle, to light*; only mid. *to take fire, to blaze up*; ὅτε δὴ τάχ' ὁ μοχλὸς—ἐν πυρὶ μέλλεν ἄψεσθαι, when now the stake was about to inflame in the fire, Od. 9, 379. †

ἀπύργωτος, ον (πυργώ), *without towers, unfortified*, Θίβη, Od. 11, 263. †

ἄπυρος, ον (πῖρ), *without fire, not having come in contact with fire, unsoiled by fire*; spoken of caldrons and tripods as yet new, Il. 9, 122. 23, 267; or, with others, *not to be used on the fire*, but e. g. for mixing wine.

ἀπύρωτος, ον = ἄπυρος, φιάλη, a vessel not yet touched by fire, Il. 23, 270. †

ἄπυστος, ον (πυνθάνομαι), 1) Pass. of which nothing is heard, *unknown, unheard of*, Od. 1, 242. 2) Act. who has heard of nothing, *ignorant, uninformed*, Od. 5, 127; with gen. μύθων, Od. 4, 675.

ἀπωθέω (ώθειω), fut. 1 ἀπόωσω, aor. 1 ἀπῶσα, ep. ἀπέωσα, fut. mid. ἀπώσομαι, aor. 1 mid. ἀπωσάμην, *to thrust away, to drive or push away*; with accus. ῥινόν, to abrade the skin, to break it, Il. 5, 308; ὀμίχλην, to scatter the cloud, Il. 17, 649; τινά τιος and ἔκ τιος, to drive one from, ἄνδρα γέροντος, Il. 8, 96; ἐκ Τροίης, Il. 13, 367; spoken of the winds and waves: to drive from the right way, *to turn aside*, Od. 9, 81. 2) Mid. *to drive away from oneself, to repulse, to avert*; with accus. Τρῶας, Il. 8, 206; κακὰ νηῶν, misfortune from the ships, Il. 15, 503; πόλεμον νηῶν, Il. 16, 251; θυράων λίθον, Od. 9, 394.

ἄρα, particle ep., also ἄρ and enclit. ῥά (APΩ). [Before vowels stand ἄρ' and ῥ'; before a vowel with the digamma, sometimes ῥα.] This particle, which never stands as the first word of a sentence, but which occupies an early place in it, expresses, in accordance with its derivation from APΩ, to

suit, to be adapted, a close connection, *exactly, just, hence only, thereupon*. 1) A most intimate connection between two ideas or thoughts: a) After relatives, in correlative clauses, of place, time, and manner. Ἀτρεΐδης δ' ἄρα χεῖρα—τήν βάλεν, ἣ ῥ' ἔχε τόξον, precisely the hand with which, Il. 13, 594. τῇ ῥα, just there, just where, Il. 14, 404. 11, 149; εὐτ' ἄρα, ὅτ' ἄρα, just as; τότ' ἄρα, exactly then. b) After a demonstrative pronoun, when by it an object previously named is referred to, or something already stated in general is repeated and more exactly explained, *just, exactly, then*, e. g. Il. 4, 499–501, υἱὸν Πριάμοιο νόθον βάλε Δημοδόοντα — τὸν ῥ' Ὀδυσσεὺς — βάλε, him then, and v. 488. τοῖον ἄρα—ἐξενάριξεν Αἴας (as a recapitulation of the whole narration), conf. Il. 13, 170–177; τὸν ῥα—νύξε; so ταῦτ' ἄρα, just these; with demonstrat. adv. τῷ ἄρα, just therefore, ἐνθ' ἄρα, just then or there, ὡς ἄρα, just so, and the frequent ἣ ῥα and ὡς ἄρ' ἔφη. Hence c) In sequences, οἵτοι ἄρ'—ἦσαν, these then were, Il. 2, 760; τοῖνεκ' ἄρα, on this account then: here belongs the construction with interrogatives, τίς τ' ἄρ, τῶν—ἦν, now then, who of these, etc. Il. 2, 761. Hence 2) It is also employed in clauses where a mistake is indicated, or information upon some unthought-of point communicated, *then, therefore*. νηλεὺς οὐκ ἄρα σοίγε πατήρ ἦν ἱππότης Πηλεΐς, not therefore was, Il. 16, 33. cf. Il. 9, 316. Od. 13, 209. 17, 454; also in explanatory and illustrative clauses. ὅτι ῥα, ἐπεὶ ῥα, because namely, Il. 1, 56. 13, 416. 3) It indicates the direct progress of actions and events; hence it serves a) To connect actions and states which in point of time succeed one another, and of which the one seems to proceed from the other, *then, thereupon*, Il. 1, 68. 306. 464; hence frequently in connection with αἶψα, αὐτίκα, καρπαλίμως; further, ἐπεὶ ῥα, ὅτε ῥα, as soon as, Il. 14, 641; and in both protasis and apodosis, ὅτε δὴ ῥα—δὴ ῥα τότε, then forthwith, Il. 11, 780. b) Gener. in enumerating several consecutive events, Il. 5, 592. (With negat. οὐδ' ἄρα, it signifies, according to Nägelsbach, a) *and not once*, Od. 9, 92. b) *and immediately not* (no longer), Od. 4, 716;) cf. Nägelsbach Excurs. III. p. 191. Kühner Gram. § 630.

ἄραβέω (ἄραβος), aor. 1 ἀράβησα, *to rattle*,

to resound; spoken of the arms of a falling warrior. ἀράβησε τεύχε' ἐπ' αὐτῷ, Il. 4, 504. 5, 42, and often.

ἄραβος, ὁ (ἀράσσω), noise, rattling; ὀδόντων, chattering of the teeth, Il. 10, 375. †

Ἄραιθυρέη, ἡ, a town and territory in Argolis, accord. to Strabo the later Phlius, between Sicyon and Argos, which took its name from the daughter of Aras; or rather the signif. is from ἀραιός and θυρέα, a narrow pass, Il. 2, 571.

ἀραιός, ἡ, ὄν, thin, small, narrow, κρήμαι, Il. 18, 411; γλώσσαι, Il. 16, 161; εἴσοδος, the narrow entrance of a port, Od. 10, 90. 2) weak, unwarlike; spoken of the hand of Venus, Il. 5, 525.

ἀραόμαι, depon. mid. (ἀρά), fut. ἀρήσομαι, aor. 1 ἤρησάμην, to pray, to address supplications to the gods; with dat. Ἀπόλλωνι, Il. 1, 35. 2) to wish, yet only when one's wish is expressed aloud; with infin. Il. 4, 143. Od. 1, 163; with ἕως and optat. Od. 19, 367. b) to wish present, to invoke; with accus. ἐπεὶ—ἀρήσει' Ἑριννῦς, when the mother shall invoke the Erinnyes, Od. 2, 135. Once ἀρήμεναι for ἀρᾶν, infin. act., but according to Buttm. Gram. § 114, aor. 2 pass. of the root ἄρομαι, in accordance with the connection: πολλάκι πού μέλλεις ἀρήμεναι, thou wilt oft have prayed, Od. 22, 322.

ἀραρίσκω, poet. (ih. ΑΡΩ), aor. 1 act. ἤρσα, infin. ἄρσαι, aor. 2 act. ἤραρον, ep. ἄραρον, part. ἀραρών, perf. ἄρηρα, part. ἀρηρώς, fem. ἀραρυῖα, pluperf. ἀρήρειν, aor. 1 pass. only 3 plur. ἄρθεν, Il. 16, 211, ep. aor. 2 mid. only part. ἄρμενος. (The pres. ἀραρίσκω, Od. 14, 23, has been formed from the aor. 2 act.) I) Trans. in the aor. 1 and 2 act. (The last twice intrans. Il. 16, 214. Od. 4, 777.) To join, hence 1) to annex, to bind, to fit to, to secure, to prepare, τί, any thing; τινί, with or of something; κέρα, to bind the horns, Il. 4, 110. οἱ δ' ἔπει ἀλλήλους ἄραρον βόεσσι, when with their shields they had locked themselves together, Il. 12, 105; and pass. μάλλον δὲ στίχες ἄρθεν (ep. for ἄρθησαν), the ranks pressed more closely together, Il. 16, 211. b) τί τινι, to fasten or attach one thing to another; ἰκρία σταμίνεσσιν, Od. 5, 252; ἄγγεσιν ἅπαντα, to preserve, to put up every thing in vessels, Od. 2, 289; πίδαλα πόδεσσιν, Od. 14, 23; hence gener. to construct, to prepare, to build, τί τινι, any thing of or from

a thing; τοῖχον λίθοισι, to build a wall of stones, Il. 16, 212 (in which sense also the perf. ἄρηρεν stands, Od. 5, 248; which is, however, according to the Schol. only a false reading for ἄρασεν, conf. Nitzsch ad loc.). Metaph. μνηστῆρσιν θάνατον, to prepare death for the suitors, Od. 16, 169. 2) to provide, to furnish, τί τινι; πώμασιν ἀμφορείας, Od. 2, 353; νῆα ἐρέτησιν, Od. 3, 280; metaph. ἤραρε θυμόν ἐδωδῇ, he furnished, i. e. refreshed his heart with food, Od. 5, 95. 3) to suit any thing to any one, to make agreeable, only Il. 1, 136. γέρας ἄρσαντες κατὰ θυμόν, suiting a present to my mind, i. e. selecting one, etc. II) Intrans. in the perf. and plupf. 1) to be joined together, to stand in close array, and gener. to fit, to be suited to, to sit close. Τρῶες ἀρηρότες, the Trojans in close array, Il. 13, 800; and so aor. 2, Il. 16, 214. ζωστήρ ἀρηρώς, a close-fitting girdle, Il. 4, 134; comm. with dat. θώρηξ γυάλοισι ἀρηρώς, a cuirass joined together, constructed of plates, Il. 15, 530. cf. Od. 6, 267; to suit, τινί, any thing. δοῖρα παλάμηφιν ἀρήρει, Il. 3, 338. κυνέη ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαι, Il. 5, 744. πύλαι πύκα στιβαρῶς ἀραρυῖαι, Il. 12, 454; σανίδης, Od. 2, 344; rarely with prepos. ἐν ἀρμονήσιν ἀρήρη, the timbers hold fast in the joints, Od. 5, 361. conf. ἀρμονίη. πίδακι ποτὶ τοῖχον ἀρηρότες, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεσὶν ἔσιν ἀρηρώς, not firm in understanding, Od. 10, 553. 2) fitted out, well furnished; σκολόπεσσι, with fishes, Il. 12, 56. ζώνη ἑκατὸν θυσάνοις ἀραρυῖα, Il. 14, 181. cf. Od. 2, 267. 3) Metaph. to be befitting, agreeable, pleasant. μῦθος, ὃ—πᾶσιν ἤραρεν, which was pleasing to all, Od. 4, 777, aor. 2 here intrans. III) Mid. only the part. aor. 2 sync. as adj. ἄρμενος, η, ον, fitted to, attached to; with dat. ἐπικρίον ἄρμενον τῷ ἱστῷ, the sail-yard attached to the mast, Od. 5, 254; with ἐν: τροχὸς ἄρμενος ἐν παλάμησιν, a wheel suited to the hands, Il. 18, 600; πέλεκυς, Od. 5, 234.

ἄραρον, see ἀραρίσκω.

ἄρασσω, fut. ξω, to strike, to knock, to beat; in our editions of Hom. found only in tmesis, ἀπαράσσω and συναράσσω [and once ἐξαράσσω, Od. 12, 422], q. v. In Od. 5, 248, Bothe, instead of the reading ἄρηρεν of Eustath., has adopted the reading of the Codd. ἄρασεν. He

reads, therefore, καὶ ἤρμωσεν ἀλλήλοισιν γόμφοισιν δ' ἄρα τήγγε καὶ ἁρμονίησιν ἄρασσεν. Also Nitzsch, Bd. II. p. 36, approves this as the only true reading, because ἄρῃσεν is always elsewhere used intransitively, and ἤρασεν with ἤρμωσεν is tautological; conf. Apoll. Rhod. II. 614. ἄρασσεν stands for συνάρασσεν, belongs prop. to γόμφοισιν, and is by zeugma to be referred to ἁρμονίησιν also. Bothe translates the verse: he hammered together the raft with nails and joints.

Ἀράχνιον, τό (Ἀράχνη), a spider's web, Od. 8, 280. 16, 35. * Od.

Ἀργαλέος, ἔη, ἔον, heavy, difficult, troublesome, oppressive, that which can hardly be borne; more rarely, which is difficult to accomplish, ἔργον, ἄνεμος, μνηστὺς, Od. 2, 199; comm. with dat. of pers. and infin. Ἀργαλέον μοι πᾶσι μάχεσθαι, hard it is for me to contend with all, Il. 20, 356; more rarely, Ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, hard is it to oppose the Olympian Jupiter, Il. 1, 589, and Od. 4, 397; (prob. from α intens. and ἔργον; or, according to some, from ἄλγος, with an exchange of λ for ρ.)

Ἀργεάδης, ου, ὁ, son of Argeus = Poly-melus, Il. 16, 417.

Ἀργεῖος, εἴη, εἶον (Ἀργος), of Argos, Argive. Ἥρη Ἀργεῖη, the Argive Juno, Il. 4, 8; Ἑλένη, the Peloponnesian, Il. 2, 161; conf. Ἀργος, h. 3. 2) Subst. a man of Argos, primarily an inhabitant of the city of Argos. b) an inhabitant of the Argive territory; and, because this was the principal people before Troy, a denomination of all the Greeks, Il. 2, 352.

Ἀργειφόντης, ου, ὁ (Ἀργος, φονέω), the Argicide, an appellation of Mercury, because he slew the guardian of Io the many-eyed Argus, Il. 2, 103. Od. 1, 38.

Ἀργεννός, ἦ, ὄν, poet. for Ἀργός, white, shining, ὄϊες, but also ὀθόναί, silver-colored veil, Il. 3, 141.

Ἀργεστής, ᾤο, ὁ (Ἀργός) epith. of Notus, prob. rapid, or raising white foam, (like albus Notus, Horat.), Il. 11, 306. 21, 334. As an adj. it is according to the Gramm. oxytone, Ἀργεστής; as prop. name, paroxytone, conf. Spitzner ad Il. 11, 306.

Ἀργέτι, Ἀργέτα, poet. for Ἀργῆτι, Ἀργῆτα, see Ἀργής.

Ἀργής, ἦτος, ὁ, ἦ, white, clear, shining, beaming, comm. spoken of lightning; but

also of ἐανός. Ἀργῆς δημός, white fat, Il. 11, 817. 21, 127; (poet. shortened dat. and accus. Ἀργέτι, Ἀργέτα, Il. 11, 817. 21, 127.

Ἀργικέραυνος, ου, ὁ (κεραυνός), having a blaze of white lightning, darting glowing lightning, epith. of Jupiter; subst. the hurler of lightning (Voss), * Il. 20, 16. *

Ἀργινόεις, εσσα, εν (Ἀργός), white, shining, epith. of the towns Camirus and Lycastus, from the white limestone mountains, Il. 2, 647. 656; οὔρεα, h. Ap. 18, 12.

Ἀργιόδους, οντος, ὁ, ἦ (ὀδοός), having white teeth, epith. of boars and dogs, Il. 10, 264. Od. 8, 60.

Ἀργίπους, ποδος, ὁ, ἦ (πούς), swift-footed, epith. of dogs, Il. 24, 211. † of horses, h. in Ven. 212.

Ἀργισσα, ἦ, a place in Thessalia Pelasgiotis, on the Peneus, the later Argura, Il. 2, 737.

ἄργμα, τος, τό (ἄρχω), the first-fruits, the firstlings, the portions of the victim cut off and burnt in honor of the gods, Od. 14, 446. †

Ἀργος, ὁ, pr. name of a dog, Od. 17, 292; see adj. Ἀργός.

Ἀργος, εος, τό, 1) Argos (Argi), chief city in Argolis, on the Inachus, now Argo, in the time of the Trojan war the residence of Diomedes, Il. 2, 559. It had the epithets Ἀχαιϊκόν, Ἰασον, Ἰκπόβοτον. 2) the Argolic plain, the realm in which Agamemnon ruled, having his residence in Mycenæ, Il. 1, 30. 2, 108. 3) It signif. also the entire Peloponnesus, Argos being the chief city of the Achaeans and the most powerful kingdom in the Peloponnesus; hence, in connection with Hellas, it stands for all Greece, Od. 1, 344. 4, 726. 4) τὸ Πελασγικόν, a town in Thessaly, under the dominion of Achilles, according to some the later Larissa, not extant in the time of Strabo, Il. 2, 681. (ἄργος, τό, signifies accord. to Strab. plain, and is peculiarly a name of Pelasgian towns, as Ἀάρισσα, see Müller I. § 125.)

Ἀργός, ἦ, ου (related to ἄργιφος), shining, gleaming, white, epith. of a goose, Od. 15, 161; and of victims shining with fat (nitidus), Il. 23, 30. 2) rapid, fleet, often epith. of dogs, πόδας Ἀργοί, Il. 18, 578. Od. 2, 11; and without πόδας, Il. 1, 50. (According to the Schol. and some modern commentators, it signifies white dogs, see Köppen; the con-

nection however refutes this signif., since the reference is to the entire race. The signif. *swift-footed*, some derive from ἔργον and the intens. α, ἀργός, contr. ἀργός, *without toil, swift-running*. The true derivation is, that being primarily used of light, it signifies *glimmering, shining* (Herm. micus); then of the running of dogs, *fleet*, since swiftness in running produces a glimmering appearance, see Nitzsch in Anm. zu Od. 2, 11.)

Ἄργοςδε, to Argos.

ἀργύρεος, ἔη, εὖν (ἄργυρος), *silver, adorned with silver*, often used of articles belonging to the gods and to the rich, Il. 1, 49. 5, 727. Od. 4, 53.

ἀργυροδίτης, ον (δίτη), *silver-whirling, having silver eddies*, epith. of rivers, * Il. 2, 752. 21, 8.

ἀργυρόηλος, ον (ἥλος), *adorned with silver nails or studs*, ξίφος, θρόνος, Il. 3, 334. Od. 7, 162.

ἀργυρόπεζα, ἡ (πέζα), *silver-footed*, metaph. for shining, epith. of Thetis, * Il. 1, 538.

ἄργυρος, ὁ (related to ἀργός), *silver*. Homer mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Ἀλύβη). We find mention of vessels of massive silver, e. g. a *mixing-vase* (Od. 9, 203), *caldrons, goblets, cups*, etc. Od. 1, 137. 4, 53. In other places the articles seem only plated or washed with silver, e. g. the handles of the swords, Il. 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, e. g. a seat, Od. 19, 56; the bed of Ulysses, Od. 23, 200.

ἀργυρότοξος, ον (τόξον), *having a silver-bow, god of the silver bow*, epith. of Apollo, Il. 2, 766. Od. 7, 64; also as subst. Il. 1, 37.

Ἀργυρέη, ἡ, an unknown town in Elis, h. Ap. 422; where Ilgen would read Ἀμφιγένεια.

ἀργύφρεος, ἔη, εὖν, poet. (ἄργυρος), *silver-shining, silver-white*; σπῖος, Il. 18, 50; φᾶρος, robe, Od. 5, 230.

ἄργυρος, ον = ἀργύφρεος, epith. of sheep, Il. 29, 621. Od. 10, 85.

Ἀργώ, οὔς, ἡ, Argo, the ship of the Argonauts, named either from the builder Argos, or from ἀργός, swift, Od. 12, 70.

ἀρδμός, ὁ (ἄρδω), a place where cattle are watered, a *watering-place, a drinking-place*, Il. 18, 521. Od. 13, 247.

* ἄρδω, fut. ἄρσω, to give drink, to water,

h. 8, 3. Mid. *to water oneself, to drink*, h. in Ap. 263.

ἀρετή, ἡ (ἀρά), *cursing, threatening, menacing*, Il. 17, 431; 20, 109. (ἄ).

Ἀρέθουσα, ἡ (ἄρε, θέω, that runs briskly), a fountain on the west side of the island Ithaca, Od. 13, 408.

Ἀρείος, ον (Ἀρης), comm. Ἀρήϊος in Homer, *devoted to Mars*. τεῖχος Ἀρείον, the wall of Mars, i. e. Thebes.

ἀρείων, ἄρειον, *better, stronger, superior, braver*; a compar. which from the meaning is assigned to ἀγαθός, related to ἀρι or Ἀρης; accus. sing. ἀρείω for ἀρείονα, Od. 3, 250; nom. plur. ἀρείονες for ἀρείονες, Od. 2, 477.

Ἀρείων, ονος, ὁ, the steed of Adrastus, to which he owed his deliverance before Thebes, Il. 23, 346. Ἀρίων, Apd.

ἄρεκτος, ον, ep. for ἄρρεκτος (ῥέζω), *not done, unaccomplished*, Il. 19, 150. †

ἀρέσαι, ἀρέσασθαι, see ἀρέσκω.

ἀρέσκω (th. ἀρέω), fut. ἀρέσω, aor. 1 act. ἤρεσα, mid. fut. ἀρέσομαι, ep. σσ, aor. 1 ἤρεσάμην, ep. σσ, 1) Act. in Hom. trans. *to make good, to compensate, to requite, to make satisfaction*, Il. 9, 120. 2) Mid. ofiener, *to make good for oneself, to compensate or requite for oneself*. ταῦτα ἀρεσσόμεθα, these things will we settle, Il. 4, 362. 6, 526. Od. 22, 55; said of persons: *to propitiate, to conciliate, to appease*, τινά, Od. 8, 402; τινί, by a thing; τινά δώροισιν, to propitiate any one by presents, Il. 9, 112. Od. 8, 396. 415.

ἀρετάω (ἀρετή), *to prosper, to flourish, to succeed*, Od. 8, 329. λαοὶ ἀρετῶσι, the people flourish, Od. 19, 144.

Ἀρετῶν, ονος, ὁ, a Trojan who was slain by Teucer, Il. 6, 31.

ἀρετή, ἡ, *worth, ability, excellence*, anything by which one distinguishes himself. In Homer, it means especially, 1) In gods, *glory*, Il. 9, 498. 2) In men, *strength, courage, bravery, activity of body*; also external advantages, *fortune, beauty, honor*, etc. ἀμεινων παντοίας ἀρετᾶς, ἡμὲν πόδας ἡδὲ μάχεσθαι, superior in every virtue, both in running and fighting, Il. 15, 642; *fortune*, spoken of Ulysses, Od. 13, 44; *strength*, Od. 18, 133. 3) In women, *excellence, beauty, fortune*, Od. 2, 206. 18, 350. (The moral idea of virtue is not known to Homer. It is derived from ἄρω or from Ἀρης, or accord. to Nitzsch on Od. 3, 57, from ἀρεῖω, anything which is pleasing.)

ἄρη, ἦ, Ion. for ἄρά, *prayer, supplication, petition*, Il. 15, 378. 23, 199. Od. 4, 767; generally in a bad sense, *imprecation, malediction*. ἐξαίσιος ἄρη, *cruel imprecation*, Il. 15, 593; hence, 2) the *destruction, evil, or misfortune* imprecated, Il. 12, 334. Od. 2, 39. (According to Heyne, Il. 12, 334, the word in the first signif. has α, in the second, ἄ; but according to Passow, the quantity depends upon the position in the verse.)

ἀρήγω (related to ἀρκέω), fut. ἀρήξω, *to help, to assist, to come to aid*, τινί, any one, often in the Il. also with dat. instrum.: ἔπεισιν καὶ χερσίν, *to help with word and deed*, Il. 1, 77. 2) *to repel*, with accus. ὄλεθρον, Batr. 280.

ἀρηγών, ὄνος, ὁ, ἦ, *a helper*; as fem. * Il. 4, 7.

Ἀρηΐθοος, ον (θοός), *fleet as Mars, rapid in the battle*, * Il. 4, 280.

Ἀρηΐθοος, ὁ, pr. n. 1) husband of Philomele, grandfather of Menesthius king of Arne in Bœotia, with the appellation of club-bearer, Il. 7, 9. cf. v. 137 seq. Lycurgus surprised him on his return from Arcadia in an ambuscade and slew him, Il. 9, 141 seq. His grave was shown in Arcadia, Paus. 2) father of Menesthius, Il. 7, 8; for the ὄν, v. 9, relates to Ἀρηΐθόοιο ἄνακτος, see Heyne. 3) a Thracian, charioteer of Rhigmus, slain by Achilles, Il. 20, 486.

Ἀρηΐος, ον, Ion. for ἄρειος, *devoted to Mars, warlike, brave, martial*; spoken often of persons; more rarely of things: τεύχεα, ἔντεα, *weapons of Mars*, Il. 6, 340. Od. 16, 284.

Ἀρηϊκτάμενος, η, ον (κτείνω), *slain by Mars, fallen in battle*, Il. 22, 72. †

Ἀρηΐλνκος, ὁ (λύκος, a wolf like Mars), 1) father of Prothoenor, q. v. 2) a Trojan, slain by Panthous, Il. 26, 308.

Ἀρηΐφατος, ον (ΦΕΝΩ, πέφαμαι), *slain by Mars, killed in battle*, Il. 19, 31. Od. 11, 41.

Ἀρηΐφίλος, *beloved by Mars, warlike, brave*, epith. of the Achæians, Il. 6, 73.

ἀρημέναι, see ἀράομαι.

ἀρημένος, η, ον (ᾱ), an ep. part. perf. pass. of doubtful derivation; explained by the Schol. by βεβλαμμένος, *burdened, oppressed, tormented*. γῆραι λυγρῶ ἀρημένος, Il. 18, 435; oftener in the Od. ὕπνῳ καὶ καμάτῳ ἀρημένος, *oppressed with sleep and fatigue*, Od. 6, 2.

(According to Thiersch Gram. § 232, p. 385, from ἀρείω, related to βαρύς; according to others, kindred to ἀραιός.)

(ἄρην, ὁ,) in nom. obsol.; from this the syncop. cases ἀρνός, ἀρνί, ἄρνα, plur. ἄρνες, dat. ἀρνάσι ep. ἀρνέσσι, prop. *a male sheep, a ram*, Od. 4, 85; but particularly, *a young sheep, a lamb*, (from ῥήν with euphon. prefix α, hence ἀρην, ἀρόρην, ἀρσῆν.)

ἀρηφομένος, η, ον, see ἀρόω.

Ἀρήνη, ἦ, a town in Elis, on the river Minyeius, according to Strabo, VIII. 346, prob. the later *Samicon*, which perhaps was the fortress of Arene; but accord. to another passage of Strabo, VIII. 348, the later *Era-na*, in Messenia, cf. Paus. 4, 2. 3. Il. 2, 591. 11, 723.

Ἄρης, gen. Ἄρειος ep. Ἄρηος, dat. Ἄρεϊ, Ἄρει, ep. Ἀρηϊ, accus. ep. Ἄρη, Ἄρην, Ἀρηα, Il. 5, 909, vocat. Ἄρης, *Mars*, son of Jupiter and Juno, god of war and of the fierce tumult of battle; the symbol of stormy, impetuous bravery, in contradistinction from Minerva. He is represented as the brother of Eris (Discord). Deimos (Terror) and Phobos (Flight) are his sons, Il. 4, 440. 13, 280. 15, 119. He delights only in war and bloodshed (ἄτος πολέμοιο, μαιφόνος, βροτόλοιγος, etc.); he knows in his bravery neither plan nor moderation (θοός, θούρος, ὄβριμος). He has his abode chiefly among the rude, warlike nations, the Thracians, the Phlegyes, and the Ephyri, Il. 13, 301; and in the Il. is sometimes on the side of the Trojans, sometimes on that of the Greeks (ἄλλοπρόσαλλος). Mars is large and handsome in appearance; his body covers 7 plethra; he cries as loudly as 10,000 men, upon being wounded by Diomedes, Il. 5, 860. Of his earlier fortunes, the confinement in which he was held by Otus and Ephialtes, and from which he was delivered by Mercury, and his intrigues with Venus are mentioned by Homer, Il. 5, 385. Od. 8, 267 seq. 2) As an appellat. it stands for *war, battle, slaughter, destruction, arms*, when, however, the personification is not entirely lost sight of: συνάγειν Ἄρηα, *to begin the battle*, Il. 2, 381; and ἐριδα Ἄρηος, Il. 14, 149; ἐγείρειν ὅξυν Ἄρηα, Il. 2, 440; *weapons*, for ἔγχος, Il. 13, 444. (The first syllable short; in the arsis however it is long, cf. Il. 5, 31.)

ἄρητήρ, ἦρος, ὁ (ἀράομαι), prop. one who

prays; then *a priest*, since he prays for the people, * Il. 1, 11. 5, 78.

Ἀρήτη, ἡ (ᾱ), daughter of Rhexenor, wife of Alcinous in Phæacia, Od. 7, 64–77.

Ἀρητιάδης, ου, ὁ (ᾱ), son of Aretus, Od. 16, 395. (The first *a* short.)

ἄρητός, ἡ, ὄν, Ion. for ἀρατός (ἀράομαι), *wished for, prayed for*. 2) In Hom. in a bad sense, *imprecated, cursed, dreadful, γόος*, Il. 17, 37.

Ἄρητος, ὁ, 1) son of Nestor, Od. 3, 414. 2) son of Priam, slain by Automedon, Il. 17, 494.

ἄρθεν, ep. for ἤρθησαν, see ἀραρίσκω.

ἄρθμῆω (ἄρθμός), aor. 1 part. ἄρθμήσας, *to join*. 2) Intrans. *to be united together*. διέτμαγεν ἐν φιλότῃ ἄρθμήσαντε, they separated, having been united in love, Il. 7, 302. †

ἄρθμιος, η, ου (ἄρθμός), *united in friendship, joined in love with any one*, τινί, Od. 16, 427. †

* ἄρθμός, ὁ (ᾱρω), *union, intimacy, friendship*, h. Merc. 524.

ἄρι- an inseparable particle, like ἐρι, which heightens the meaning, prob. related to ἀρίων.

Ἀριάδνη, ἡ (Herm. *Roborina*), daughter of Minos and Pasiphæ, who helped Theseus out of the labyrinth. She followed him, but was slain on the island Dia (Naxos) by Diana. By 'the witness of Bacchus,' commentators understand that Ariadne received the embraces of Theseus in a grove of the island which was sacred to that god, and was therefore slain, Od. 11, 321 seq. Il. 18, 592.

ἀρίγνωτος, η, ου (γνωτός), *much distinguished, easily known, ἀρίγνωτοί τε θεοί*, Il. 13, 72. Od. 6, 108. 2) In the iron. sense, *well-known, noted*, Od. 17, 375. (~~~~ and ~~~~), Od. 17.)

ἀριδείκτος, ου (δείκνυμι), *much pointed out, hence much distinguished, very famous*; chiefly as superl. with gen. ἀνδρῶν, λαῶν, Il. 11, 248. Od. 8, 382.

ἀρίζηλος, ου, also ἀριζήλη, Il. 18, 219; (from ἀρι and ζήλος = δηλος, with the digamma, which prob. before δ passed over into σ;) *very clear, very manifest, very brilliant, αὐγή*, Il. 22, 25; φώνη, a clear voice; spoken of a miraculous phenomenon: τὸν (sc. θεάκοντα) ἀρίζηλον θεῖον θεός, the god

made him visible, or, according to others, *significant*, i. e. a prodigy, Il. 2, 319. conf. Buttm. Lex. I. p. 253, and ἀΐζηλος.

ἀριζήλως, *clearly, entirely*, Od. 12, 453. †

ἀριθμέω (ἀριθμός), fut. ἥσω, infin. aor. 1 pass. ἀριθμηθήμεναι for ἀριθμηθῆναι, *to count, to reckon up, to count together, to enumerate*; with accus. Od. 4, 411. 10, 204. εἴπερ γὰρ κ' ἐθέλομεν—ἀριθμηθήμεναι ἄμφω, if we both, Achæians and Trojans, should be counted, Il. 2, 124.

ἀριθμός, ὁ (ᾱρω), *number, amount, multitude*, * Od. 4, 451. 11, 449.

Ἄριμα, τὰ, sc. ὄρη, *the mountains of the Arimi*; or, as a people, Ἄριμοι οἱ, *the Arimi*, Il. 2, 783. εἰν Ἀρίμοις most commentators take as mountains, see Τυφωεύς. This chain of mountains has been located in Mysia, Lydia, Cilicia, and Syria; since, in the imagination of the poets, a giant inspired by Jupiter lies buried where there are earthquakes and volcanic fire. Strab. XIII. p. 606 prefers Mysia; here, at any rate, was a region exhibiting traces of volcanic fire, and which was therefore called ἡ Κατακεκαυμένη.

ἀριπρεπής, ἐς, gen. εἰς (πρέπω), *exceedingly prominent, very distinguished, magnificent, glorious, splendid*, spoken of men, beasts, and things; with dat. ἀριπρεπέος Τρώεσσιν, distinguished among the Trojans, Il. 6, 477.

Ἀρίσβας, αἷτος, ὁ, father of Liocritus, perhaps a Theban, Il. 17, 345.

Ἀρίσβη, ἡ, a town in Troas not far from Abydos, Il. 2, 836. Adv. Ἀρίσβηθεν, from Arisbe, Il. 11, 96.

* ἀρίσημος, ου (σῆμα), *very distinguished, noted*, h. in Merc. 12.

ἀριστερός, ἡ, ὄν, *left*, ἄμος, the left shoulder. ἐπ' ἀριστερά, upon the left; μάχης, Il. 5, 355; στρατοῦ, Il. 13, 326; χειρός, on the left hand. 2) Metaph. spoken of omens, *sinister, inauspicious*, because to the diviner among the Greeks, who looked towards the north, the left hand indicated misfortune, Il. 12, 240. Od. 20, 242.

ἀριστερόφω, adv. or ep. accus. with suffix φιν (cf. Rost Dial. § 23. b), ἀριστερός, *upon the left side, left*; only with prepos. ἐπ' ἀριστερόφω, Il. 13, 309. 17, 116.

ἀριστεύς, ἦος, ὁ (ᾱριστος), *the best, the most excellent*, sing. Il. 17, 203; in Hom.

chiefly plur. of ἀριστῆς, the chiefs, the leaders, Il. 2, 404.

ἀριστεύω (ἀριστεύς), to be first, to be most excellent, to distinguish oneself, to excel, τινός, any one, Il. 6, 461; τινί, in a thing, βούλῃ, in counsel, Il. 11, 627; also ἐν μάχῃ, Il. 11, 409; and with the infin. Il. 6, 460.

ἄριστον, τό, breakfast, prandium, taken in Hom. soon after sunrise, Il. 24, 124. Od. 16, 2. (ᾶ).

ἄριστος, η, ον (superl. of ἀγαθός from ἀρίων), the best, most excellent, most distinguished, in Hom. spoken only of external advantages, and espec. of warlike power. Ἀργείων οἱ ἄριστοι, the noblest of the Argives; often connected with the accus. εἶδος ἀρίστη, most excellent in form, Il. 2, 715. ἵπποι ἄριστοι, Il. 2, 763; (contr. with article ἄριστος for ὁ ἄριστος, Il. 11, 268; see Thiersch Gram. § 165, 1.)

ἀρισταλῆς, ἑς, gen. ἰός (σφάλλω), very slippery, οὐδός, Od. 17, 196. †

ἀριφραδέως, adv. very clearly, Od. 23, 225. †

ἀριφραδῆς, ἑς, gen. ἰός (φράζομαι), very clear, very manifest, observable, Il. 23, 240; σῆμα, Od. 11, 126. 23, 73.

Ἀρχαῖδιη, ἡ (prop. fem. from ἀρχαῖδιος), Arcadia, a district in the middle of the Peloponnesus, Il. 2, 603.

Ἀρχαῖς, ἄδος, ὁ (ᾶ), an Arcadian, an inhabitant of Arcadia, Il. 2, 611.

Ἀρκεισιάδης, ον, ὁ (ᾶ), son of Arcesius = Laertes, Od. 4, 755.

Ἀρκεῖσιος, ὁ, Arcesius, son of Jupiter and Euryodia, husband of Chalcomedusa, father of Laertes, Od. 16, 118. 120. (According to Eustath. ad loc. he received the name because he was suckled by a bear.)

Ἀρκεσίλαος, ὁ (from ἀρκίω and λαός, defender of the people), son of Lycus, leader of the Boeotians in the Trojan war, sailed to Troy with ten ships, and was slain by Hector, Il. 2, 495. 15, 329.

ἀρκίω, fut. ἀρκίσω, aor. 1 ἤρκεσα, 1) to avert, to hold back, to remove, τινί τι, something from any one; ὁλεσθρον τινί, Il. 6, 16, and ἀπό τινος, Il. 13, 440. 2) With dat. only, to defend, protect, help any one, Il. 15, 529. Od. 16, 261; and without case, to profit, to be of advantage; οὐδ' ἤρκεσε θώρηξ, the cuirass did no good, Il. 13, 371.

ἄρκιος, η, ον (ἀρκίω), helping, advantageous, sufficient, μισθός, Il. 10, 304. 2) on which one may depend, sure, certain, safe (Ap. ἔτοιμον), οὗ οἱ ἄρκιον ἐσσιῖται, with infin. Il. 2, 393. 15, 502. (Accord. to Buttm. Lex. Il. p. 35, the last is the primary meaning, and the only one in Homer; hence μισθός ἄρκιος, a safe, definite reward.)

ἄρκτος, ὁ, ἡ, 1) a bear, Od. 11, 611. h. Ven. 71. 2) Ἀρκτος, pr. n. the Great Bear or the Wain, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, Il. 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.

ἄρμα, ατος, τό (ᾶρω), a chariot, espec. the war-chariot; the plur. often stands for the sing. 2) the chariot and team, Il. 4, 306. 10, 322. Often ἵπποι καὶ ἄρματα, Il. 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (ἄξων) and two wheels (τροχοί), Il. 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeds the pole (ὁ ῥυμός), which is single. The felloes (ἡ ἵνυς) of the wheels, Il. 4, 486, were surrounded by iron or brazen tire (ἐπίσσωτρα). The hole of the nave, and the nave itself (αἱ πλῆμναι), were guarded with metal, and to this the spokes (κρήμναι) were attached. Upon the axle-tree was placed a body or seat (ὁ δίφρος), which was circular before and behind, and had an opening for convenience in ascending and alighting. Forward at the end of the pole was a hole, in which a pin (ὁ ἔστωρ) was inserted, to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called παρῆρος. In single passages mention is made of a chariot with four horses, Il. 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραιβάτης, and another acting as charioteer (ὁ ἡνίοχος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, Il. 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leaped from the chariot and fought

on foot, cf. the several words, and especially ἵππος, παραιβάτης, ἡνίοχος.

Ἄρμα, ατος, τό, a village in Boeotia, not far from Tanagra, where Amphiaras and his chariot were swallowed up by the earth, Il. 2, 499.

ἄρματοπῆγός, όν (πήγνυμι), *that makes chariots*; ἄνῆρ, chariot-maker, Il. 4, 485. †

ἄρματροχίη, ἡ (τροχός), *a wheel-rut*, Il. 23, 505. †

ἄρματος, ον, see ἀραρίσκω.

ἄρμόζω (ἄρω), aor. 1 ἤρμωσα, 1) *to join together, to fit together, to unite*, τί τινι; spoken of naval architecture. ἤρμωσεν ἀλλήλοισιν sc. πάντα, he joined together, Od. 5, 247. 2) Intrans. *to fit, to suit*; of the cuirass. ἤρμωσεν αὐτῷ, it fitted him, Il. 3, 333. 17, 210. II) Mid. *to join together for oneself, to construct*, σχεδὼν χαλκῷ, Od. 5, 162.

Ἄρμονίδης, ον, ό (ἶ), a Trojan artist, father of Phereclus, Il. 5, 60.

ἄρμονίη, ἡ (ἄρμόζω), prop. *a joining together, a joint, or cramp*, Od. 5, 248. 361. 2) Trop. *an alliance between men, compact, agreement*, Il. 22, 255.

*Ἄρμονίη, ἡ, daughter of Mars and Venus, wife of Cadmus, h. Ap. 195.

Ἄρσaios, ό, name of the beggar Irua, which he had received from his mother, Od. 18, 5.

ἄρνεϊός, ό (prop. adj. from ἄρνός), ἄρνεϊός οἷς, *the male sheep*; subst. *a ram*, Il. 2, 550. Od. 1, 25.

ἄρνέομαι, depon. mid. aor. 1 ἤρνησάμην, *to deny, to refuse, to reject*; with accus. ἔπος, *to refuse a request*, Il. 14, 212; γάμον, Od. 1, 249. 2) Absol. *to say no, to refuse, to deny*, Il. 14, 191; ἀμφί τινι, h. Merc. 390.

ἄρνευτήρ, ἡρος, ό, *a tumbler*, Il. 16, 742. 2) *a diver, who plunges head first into the water*, Il. 12, 385. Od. 12, 413 (prob. from ἀρήν). [The distinction in signif. is without ground, and whether the comparison is with a diver (δύτης), or with a tumbler (κυβιστήρ), it is always the same.]

Ἄρνη, ἡ, a town in Boeotia, Il. 2, 507; abode of the mace-bearer Areithous, Il. 7, 8. According to Strabo, it is the later Acræphion; according to Pausanias, Charonia; others think it was swallowed by the lake Copais, Strabo IX. p. 413. Thucydides 1, 60 makes it to have been built 60 years after the taking of Troy, by the Boeotians, who,

having before been expelled by the Pelaagians, fled to Arne in Thessaly, and then again expelled the Pelaagians. Perhaps they only rebuilt the Boeotian town.

ἄρνός, ἄρνί, etc., from the obsol. ἀρήν, q. v.

ἄρνημαι, depon. mid. (from αἶρω), ep. only pres. and imperf. *to seek to obtain what one does not yet possess, to obtain for oneself, to procure, to acquire, to gain*; with the accus. of the thing and dat. of the pers. τιμῇ τινι, *to obtain satisfaction for any one*, Il. 1, 159; βούλῃν, *to gain an ox-hide as a prize*, Il. 22, 160. 2) *to strive to retain what one has, conserve, to defend, to maintain*, πατρός κλῖος, Il. 6, 446; ψυχῇν, *to deliver his life*, Od. 1, 5.

ἄροίμην, ἄροιο, ἄροιτο, see αἰίρω.

ἄροσις, ιος, ἡ (ἄρώ), *arable ground, plough-land*, Il. 9, 580. Od. 9, 134.

ἄροτήρ, ἡρος, ό (ἄρώ), *a ploughman, an agriculturist*, Il. 18, 542.

ἄροτος, ό (ἄρώ), *ploughing, tilling*, in the plur. *tillage*, Od. 9, 122. †

ἄροτρον, τό (ἄρώ), *a plough, aratrum*, Il. 10, 553. Od. 13, 32.

ἄρουρα, ἡ (ἄρώ), *arable land, seeded land, ploughed land*, Il. 6, 195. 2) *land in general*, Il. 3, 115. πατρίς ἄρουρα, *country*, Od. 1, 407. 3) *the whole earth*, ἐπὶ ζεῖδαρον ἄρουραν, Il. 8, 486. Od. 3, 3.

Ἄρουρα, ἡ, as pr. n. = Γαῖα, Il. 2, 548 [and in Wolf in Od. 11, 309].

ἄρώω, 3 plur. pres. ἄρώωσι, ep. for ἄροῦσι, fut. ἄρώσω, part. perf. pass. ἀρηρομένος, *to plough, to till, to cultivate*, Od. 9, 108. νῖος ἀρηρομένη, *ploughed fallow land*, Il. 18, 548.

ἄρπάζω, fut. ἀρπάξω, aor. 1 ἤρπαξα and ἤρπασα, *to tear away, to carry away, to plunder, to rob*, said often of animals of prey, Il. 9, 556; τινά, *to ravish or bear off any one*, Il. 3, 444; πῆλμα ἀπό τινος, *to wrest or seize away one's helmet*, Il. 13, 528. 2) *to grasp suddenly, to seize*, λαῶν, Il. 12, 445 (prob. from the th. ἄρπω).

ἄρπακτήρ, ἡρος, ό (ἄρπάζω), *a robber, a ravisher*, Il. 24, 262. †

ἄρπαλέος, η, ον, *seizing, rapacious*; trop. *enticing, attractive*; accord. to others, pass. *eagerly sought*, κέρδεα ἄρπαλία (hoarded gains, V.), Od. 8, 164.

ἄρπαλέως, adv. *eagerly, greedily*, ἦσθαι, Od. 6, 250. 14, 110.

Ἄρπαλίων, ατος, ό, son of Pylæmenes,

king of the Paphlagonians, slain by Meriones, Il. 13, 641 seq.

ἄρπη (ἄρπω), a swift bird of prey, with a clear voice, prob. the *sea-eagle*, *falco ossifragus*, Linn.; according to V. an eagle, Il. 19, 350. †

Ἄρπυια, ἡ (ἄρπω), plur. αἱ Ἄρπυιαι, prop. *which robs, which seizes away*; Homer mentions first the harpy Podarge, Il. 16, 150, which bore the steeds of Achilles to Zephyr. In the Od. they appear in the plur. as spirits of the tempest (personified storms), as indistinct mythic rapacious beings. When any one disappeared, so that it was not known what was become of him, it was said the harpies had borne him off, Od. 1, 241. 20, 77. Accord. to Hes. h. 267, they are the daughters of Thaumas and Electra. Later writers gave them the body of a bird with the face of a maiden, Apd. 1, 2, 6.

ἄρρηκτος, ον (ῥήγνυμι), *not to be broken, indissoluble*, τεῖχος, δεσμοί, πείραρ, Il. 13, 360. Od. 8, 275. 2) Metaph. *indestructible*, Il. 2, 490.

ἄρρητος, ον (ῥέω), *unspoken, not uttered*, ἔπος, Od. 14, 466. †

ἄρσην, εν, gen. ερος, Ion. for ἄρρήν, *masculine, vigorous, strong*, θεός, Il. 8, 7; βούς, Il. 7, 315; δῖες, Od. 9, 425.

Ἄρσινόος, ό (kindly disposed), father of Hecamede, a distinguished citizen of Tenedos, Il. 11, 626.

ἄρσίπους, οδος, ό, ἡ, see ἀερσίπους.

Ἄρτακίη, ἡ, a fountain in the country of the Lastrygones, Od. 10, 108. A fountain of the same name is mentioned in the Argonautic story, near Cyzicus.

ἄρτεμής, ές (ἄρτιος), *uninjured, unharm- ed, sound*, Il. 5, 515. Od. 13, 43.

Ἄρτεμις, ιδος, ἡ (accord. to Herm. Sos-pita, or = ἀρτεμής, the inviolate), *Diana*, daughter of Jupiter and Latona, sister of Apollo, goddess of the chase; spoken of in connection with the island Ortygia, Od. 5, 123. She is the symbol of immaculate virginity, of youthful beauty, and excels in height and elegance of stature all the nymphs, Od. 6, 102. Her love for the chase led her continually to the mountains and forests. She slew women with her arrows, as Apollo did men; hence the sudden and easy death of women was ascribed to her, Il. 6, 205. She is always on the side of the

Trojans. Her appellations are, ἰοχέαιρα, κελαδαινή, ἀγροτέρη, q. v.

* Ἄρτεπίβουλος, ό (ἄρτος and ἐπιβου- λεύω), one that lies in wait for bread, *Artepi- bulus*, name of a mouse, Batr. 264.

ἄρτι, 1) In Hom. in compos. it signifies *perfectly, exactly*, as if from ἄρτιος. 2) *now, at once, at this moment*, Il. 19, 56. 21, 288, where Wolf more correctly reads ἄρ τι.

ἄρτιεπής, ές, gen. έος (ἄρτιος, ἔπος), *speaking excellently, skilled in speaking*, Il. 22, 281. †

ἄρτιος, η, ον (ἄρω), *suiting, fitting, exactly agreeing*; only neut. plur. ἄρτια βάζειν, to speak to the point, Il. 14, 92. οἱ φρεσὶν ἄρτια ᾔδῃ, he thought things agreeing with him, i. e. he was of like sentiments, Il. 5, 326. This appears to be a more correct explanation than 'he found him wise of mind,' cf. Od. 19, 248.

ἄρτίπος, ep. for ἄρτίπους, ποδος, ό, ἡ (πούς), *having straight, well-formed feet, swift of foot*, epith. of Mars and of Ate, Il. 9, 505.

ἄρτίφρων, ονος, ό, ἡ (φρήν), *perfect in understanding, very intelligent*, Od. 24, 260. †

ἄρτος, ό, *bread, espec. wheaten bread*, * Od. 17, 343. Batr. 35.

* Ἄρτοφάγος, ό (φαγεῖν), *Breadeater*, name of a mouse, Batr. 214.

* ἄρτυμα, ατος, τό (ἄρτυω), which serves to prepare food, *seasoning, a condiment*, Batr. 41.

ἄρτύνω and ἄρτύω (ἄρω), fut. ἄρτύνω, aor. 1 ἤρτυνα, aor. 1 pass. ἄρτύνθην, aor. 1 mid. ἤρτύνάμην, 1) *to join together, to amex, to arrange*; σφείας αὐτοὺς, to form themselves in close array, Il. 12, 86; σφείας αὐτοὺς πυργιδόν, to arrange themselves in the form of a tower, i. e. in a parallelogram, Il. 12, 43. 2) *Gener. to prepare, to make ready, to put in order*, ὑσμίνην, Il. 15, 303; λόχον, Od. 14, 469. ἄρτύνθη μύχη, the fight began, Il. 11, 216; espec. spoken of every thing for which craft and cunning are requisite, δόλον, ψεύ- δια, θάνατόν τινι, Od. 24, 153. II) *to join, to prepare, to arrange for oneself*. ἐρεμύ- τροποῖς ἐν δερματίνοισιν, to fasten the oars in leathern thongs, Od. 4, 782; metaph. βουλήν, to arrange, to deliver counsel or advice, Il. 2, 55; according to others, to cause to as- semble in council.

ἄρτύω = ἄρτύνω, only pres. and imperf. Il. 18, 379. Od. 11, 439.

Ἀρύβας, αὐτός, ὁ, a Phœnician from Sidon, Od. 15, 326.

ἀρχέκακος, ον (κακός), *beginning evil*; νῆες, the wo-commencing ships of Paris, Il. 5, 63. †

Ἀρχέλοχος, ὁ, son of Antenor, a Trojan, slain by Ajax, Il. 2, 823. 14, 465.

Ἀρχεπτόλεμος, ὁ, son of Iphitus, charioteer of Hector, Il. 8, 128.

ἀρχεύω, poet. (ἄρχω), *to lead, to command*, with dat. Il. 5, 200.

ἀρχή, ἡ, *commencement, beginning, cause, occasion*. εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς, i. e. ἔνεκα ἐμῆς καὶ ἔνεκα Ἀλ. ἀρχῆς ἔριδος, on account of my quarrel and on account of Paris the cause of it; or accord. to the Venet. Schol.: on account of the beginning of Paris, Il. 3, 100; hence it is said of him: ἦτ' ἐπλετο νείκεος ἀρχή, Il. 22, 116; of Patroclus, Il. 11, 604. φόνου ἀρχή, Od. 21, 4. 2) the point of commencement, ἐξ ἀρχῆς, from the beginning, i. e. *always, of old*, Od. 2, 254.

ἀρχός, ὁ, *leader, commander, chief*, also ἀρχὸς ἀνὴρ. ἀρχοὶ μνηστήρων, Od. 4, 653; a commander of the ship, h. 6, 25.

ἄρχω, fut. ἄρξω, aor. 1 ἤρξα, I) Active, *to be first, to do any thing first when another is to follow*; especially, *to precede, to lead the way*, rarely with part. ἤρχε κίων, Il. 3, 447; hence, a) Generally, *to commence, to begin, to prepare*; with gen. μάχης, μύθοιο, δαιτὸς θεοῖς, *to regulate a banquet for the gods*, Il. 15, 95; with infin. ἤρχε νείσθαι, *he went forth first*, Il. 2, 84; and with the part. ἤρχον χαλεπαίνων, *I was first angry*, Il. 2, 378. 2) *to be first as leader, to lead, to command, to rule*; comm. with gen. rarely with dat. Il. 2, 805. Od. 14, 230; or with ἐν, Il. 13, 690; once intrans. according to Schol. like κρατεῖν; *to have the advantage, to conquer*. σέο ἔξεται ὅτι κεν ἄρχῃ, *it will depend upon thee what prevails (in counsel)*, Voss however: *what he proposes*, (Bothe: *quodcunque prior dixerit*, Il. 9, 102. II) Mid. *to commence, to begin* without reference to others; with gen. μύθων, Od. 7, 233. Il. 9, 97; μολπῆς, Od. 6, 101; also, ἐκ τινος, Od. 23, 199; also with infin. Il. 7, 324. 2) In religious acts, see ἀπαρχεσθαι, *to offer any thing as a sacrifice*, πάντοθεν μελίων, i. e. *to begin by cutting off the limbs on all sides*, Od. 14, 428.

ἈΡΩ, poet. an obsol. pres.; see ἀραρίσκω.

ἀρωγή, ἡ (ἀρήγω), *help, aid, protection* [favor], Il. 4, 408. ἐπ' ἀρωγῇ τινι, *to one's favor* [not with partiality], Il. 23, 574.

ἀρωγός, ὄν, *helping*, in Hom. only subst. *a helper, a defender, a favorer*, τινι, Il. 8, 205. Od. and ἐπὶ ψευδέσσω, *a helper to liars* [cf. ψευδής], Il. 4, 235; in an assembly, Il. 18, 502.

ἄσαι, contr. for ἁῖσαι, from ἁάω. 2) Infin. aor. 1, from ἄω, *to satiate*, Il. 11, 574.

ἄσαιμι, see ἄω.

Ἀσαῖος, ὁ, a Greek slain by Hector, Il. 11, 301.

ἄσαιμεν, see ἄσαι.

ἄσάμινθος, ἡ, ep. *a bathing-tub*, Il. 10, 576, and Od.

ἄσατο, see ἁάω.

ἄσασθαι, see ἄω.

ἄσβεστος, ον, also ἄσβέστη Il. 16, 123 (σβέννυμι); *unquenchable, φλόξ*; comm. metaph. *unceasing, immense, infinite*; γίλων, βοή, κλέος, Od. 4, 584.

[Ἀσβεστος, ὁ, a demon, καμίνω δηλητήρ, Epig. 14, 9; in Barnes Ἀσβολος.]

ἄσε, contr. for ἁασε, see ἁάω.

ἄσήμαντος, ον (σημαίνω), prop. *unmarked*; then, *without a keeper, unwatched*, μῆλα, Il. 10, 485. †

ἄσθμα, ατος, τό (ἄω), *difficult respiration, a gasping, painful breathing*, Il. 15, 10. ἀφ' γαλῆω ἔχει ἄσθματι, *he was oppressed with a dreadful difficulty in breathing*, * Il. 16, 109.

ἄσθμαίνω (ἄσθμα), *to breathe with difficulty, to respire heavily*, spoken of one dreaming, Il. 10, 496; *to gasp for breath*, spoken of one running, Il. 10, 377; *to rattle in the throat*, spoken of the dying, Il. 5, 585. 21, 182.

Ἀσιάδης, ον, ὁ, son of Asius, Il. 12, 140. (The first α long.)

Ἀσίης, Ion. for Ἀσίας, gen. ας, εω, ω, son of Cotys, grandson of Manes, king of Lydia, Il. 2, 461. Ἀσίω ἐν λείμωνι, ed. Wolf, upon the meadow of Asias. Ἀσίω, according to the Schol. and Etymol. Mag. Steph. gen. for Ἀσίου, from Ἀσίας, who, according to Herod. 4, 45, gave name to a district in Lydia. It was a fruitful region on the Caystrus, which by eminence was called λειμών and Ἀσία. (In Strabo XIV. p. 650, Ἀσίω stands as adj. and Herm. on h. Ap. 250 and Spitzner think this alone correct; so that this region takes its name from ἄσις (slime), cf. Mannert's

Geograph. VI. 2, p. 15. From the necessity of the metre, Ἀσίω has ᾱ.)

Ἀσίνη, ἡ, a town in Argolis, west from Hermione, under the dominion of Diomedes, Il. 2, 560.

Ἀσινής, ἐς (σίνομαι), *uninjured, unharmed*, Od. 11, 110. 12, 137.

Ἀσιος, ὁ, 1) son of Dymas, brother of Hecuba, a Phrygian, slain by Ajax, Il. 16, 717. 2) son of Hyrtacus from Arisbe, an ally of the Trojans, slain by Idomeneus, Il. 2, 835. 13, 334. 17, 582.

Ἀσιος, ἡ, *on, of Asia*, hence Ἀσίῳ ἐν λειμῶνι, ed. Spitzner; see Ἀσίης.

ἄσις, ιος, ἡ, *slime, filth*, Il. 21, 321. †

ἄσitos, *on* (σῖτος), *without eating, fasting*, spoken of Penelope, Od. 4, 788. †

Ἀσκάλαφος, ὁ, son of Mars and Astyoche, brother of Ialmenus, king of the Minyæ in Orchomenus, an Argonaut and a hero in the Trojan war; he was slain by Deiphobus, Il. 2, 511; and 15, 110. (Ἀσκάλαφος, the night-owl.)

Ἀσκανίη, ἡ, a town and territory on the Ascanian lake, on the borders of Phrygia and Mysia, upon the authority of Strabo. He understands therefore Il. 2, 862, of the borders of Phrygia, and Il. 13, 792, of the borders of Mysia. Steph. calls it incorrectly a town of Troas.

Ἀσκάσιος, ὁ, 1) a Phrygian, an ally of the Trojans from Ascania, Il. 2, 862. 2) son of Hippotion, a Mysian and ally of the Trojans, Il. 13, 793.

ἄσκεθής, poet. for ἄσκηθής, a false reading, Od. 14 255 [defended by Bothe].

ἄσκελέως, adv. from ἄσκελής, *continually, unceasingly*. ἄσκ. αἶψά μενεαίνεω, Il. 19, 68. †

ἄσκελής, ἐς (from α intens. and σκέλλω to dry up), (Schol. σκληρός), *very dry, withered, lean, powerless*, Od. 10, 463. 2) Metaph. *hard, obstinate, perpetual, pertinacious*. So the neut. ἄσκαλός as adv. κηρόλεται, Od. 1, 68. κλαίειν, Od. 4, 543. (According to others, better no. 1. from ἄ and σκέλος, without legs, powerless.)

ἄσκειω, imperf. ἤσκουν, 3 sing. before a vowel ἤσκουν for ἤσκουν, aor. 1 ἤσκησα, perf. pass. ἤσκημαι, 1) In Homer, in the orig. signif.: *to work skilfully, to elaborate*; with accus. εἶρα, Il. 3, 388; especially, *to work or do any thing professionally*; κέρτα, Il. 4, 110. ἄρμα χρυσῷ εὖ ἤσκηται, the chariot is well

adorned with gold, Il. 10, 438; very often in the part. with another verb: θρόνον τεύξει ἄσκησας, working as an artist he will make a seat, Il. 14, 240. Batr. 125. 2) *to put in order, to arrange skilfully, to clean*; χιτῶνα, Od. 1, 439. χορόν Δαίδαλος ἤσκησεν Ἀριάδνῃ, Dædalus composed or invented a dance for Ariadne, Il. 18, 592. Thus Voss, Damm, and Köppen. It is explained by διδάσκειν χορόν. But ἄσκειν always indicates professional work; hence better: *to construct a dance*. The allusion is to an artificial work of Dædalus; and at a later day, a relief of white marble, called the choral dance of Ariadne, was shown in Gnosus. Thus Heinrichs in loc., Siebel on Paus. 9, 40. 2.

ἄσκηθής, ἐς (ἄσκειω), prop. *taken care of*; hence, *unharmed, uninjured*, Il. 16, 247; often spoken of a happy return, Od. 5, 26. 144. (For ἄσκηθής, Od. 14, 255, Wolf has correctly adopted ἄσκηθής, to be pronounced ἄσκηθής.)

ἄσκητός, *on* (ἄσκειω), *carefully wrought, skilfully prepared*; ῥῆμα, fine-spun yarn, Od. 4, 134; artificially wrought, λήκος, * Od. 23, 189.

Ἀσκληπιάδης, *on*, ὁ, son of Æsculapius = Machaon, Il. 4, 204.

Ἀσκληπιός, ὁ, Æsculapius, in the Il. not yet a divinity, but an excellent physician, father of Podalirius and Machaon, prince of Trikke and Ithome in Thessaly, Il. 2, 732. It is not determined whether he is meant in the Od. 4, 232, under the name Παιήων; in the Il. he is distinguished from the physician of the gods. In later writers, son of Apollo and Coronis or Arsinoë, god of the healing art, Hom. h. 15. (τ by poet. license, Il. 2, 731.)

ἄσκοπος, *on* (σκοπός), prop. not hitting the mark; hence, *inconsiderate, thoughtless, careless*, Il. 24, 157. 186.

ἄσχος, ὁ, a skin-bottle, for holding wine, Il. 3, 247. Od. 9, 196; a skin-sack of Æolus, Od. 10, 19.

ἄσμενος, *on* (prop. for ἡσμέτος, fr. ἡδομαι) *pleased, joyful, glad*. φύγην ἄσμενος ἐκ θανάτοιο, glad to have escaped death, Il. 20, 350. Od. 9, 63. ἐμοὶ δὲ νεν ἄσμένῳ εἶη, it would be pleasing to me, Il. 14, 108.

Ἀσπάζομαι, depon. mid. (σπάω), prop. to welcome any one, by extending him the hand and drawing him towards oneself, *to receive kindly, to embrace, to salute*, τινὰ χαράν, with

the hands, Od. 3, 35; δεξιῇ ἐπέσσι τε, Il. 10. 542.

ἄσπαίρω (σπαίρω), *to palpitate, to struggle*, chiefly spoken of dying men and beasts, Il. 3, 293. 12, 203; ποδεσσί, with the feet, Od. 22, 473; once spoken of the heart, Il. 13, 443.

ἄσπαρτος, *ον* (σπαίρω), *unsowed, not sowed*, * Od. 9, 109. 123.

ἄσπασιος, *η, ον* (ἀσπάζομαι), also *ος, ον*, Od. 23. 233, 1) *welcome, desired, dear, agreeable*. τῷ δ' ἀσπασίος γένει ἐλθών, Il. 10, 36. Od. 5, 394, ἀσπασίον τόνγε θεοὶ κακότητος ἔλυσαν, *to his joy the gods delivered him*, Od. 5, 397. 2) *joyful, glad, content*, Od. 23, 238 [here more properly belongs Od. 5, 397; cf. Passow, and Crusius ed. 1, s. v.].

ἄσπασίως, *adv. gladly, willingly, joyfully*; γόνυ κάμψεν, *gladly to bow the knee*, i. e. to supplicate, Il. 7, 118. 11, 327; ἰδεῖν, Od. 4, 523.

ἄσπαστός, *όν* = ἀσπασίος, *welcome, desired*, Od. 23, 239. The neut. ἀσπαστόν, as *adv. ὡς Ὀδυσῆ'* (i. e. Ὀδυσῆϊ) ἀσπαστόν ἐέστατο γαῖα καὶ ὕλη, *so desirable to Ulysses appeared the land and the forest*, Od. 5, 398. 8, 295.

ἄσπερμος, *ον* (σπέρμα), *without seed, without offspring, childless*, Il. 20, 303. †

ἄσπερχής (σπέρχω and α intens.), *hastily, very warmly, vehemently, impetuously*; espec. μνηστῆρ, Il. 4. 32. Od. 1, 20; κεχολώσθαι, Il. 16, 61.

ἄσπετος, *ον* (ἐσπεῖν i. q. εἰπεῖν), *prop. unspeakable, ineffable*. ἄσπετα πολλά, *unspeakably many*, Il. 11, 704. ὅσσα τὰδ' ἄσπετα πολλά, *how manifold are these immense numbers*, Od. 4, 75; hence, 2) *Generally, unspeakably great, infinite, immense*; ὕλη, also οὐδας, ῥόος, κλῖος, ἄλκη. The neut. ἄσπετον, *adv. τρεῖτε ἄσπετον*, *ye trembled greatly*, Il. 17, 322. 3) *φωνή ἄσπετος*, *h. Ven. 238*, Passow explains as 'a noiseless voice,' contrary to the Gr. *usus loquendi*; the emendation of Hermann is excellent: *φωνή τρεῖ ἄσπετον*, cf. Herm. ad loc.

ἄσπιδιώτης, *ον, ὁ* (ἀσπίς), *a shield-bearer, armed with a shield*, always with ἄνθρωπος, * Il. 2, 554.

ἄσπίς, ἴδος, ἡ (prob. from σπίζω), *the round shield*, cf. σάκος and λαιωήιον. The shield was commonly prepared of bull's hide, having several thicknesses one over another (βοείη and ταυρεή). The shield of the Te-lamonian Ajax had seven layers of leather, and

over them an eighth of brass, Il. 7, 222. 12, 294. Other shields again had merely metal plates, as that of Achilles, Il. 20, 270. It was perfectly round (εὐκνυλός), and so large that it covered almost the entire body (ἀμφιβρότη). In the middle it had an arching elevation, Il. 20, 275; in the middle of this is a boss (ὀμφαλός), hence ὀμφαλόεσσα, Il. 6, 118. Inwardly there were handles (κανόνες) and a leathern strap (τελαμών), by which, out of battle, it was carried on the back.

ἄσπιστής, *οὔ, ὁ* (ἀσπίς), *bearing a shield, armed with a shield*, only in gen. plur. ἀσπιστάων, * Il. 4, 90. 5, 577.

Ἀσπληδών, ὄνος, ἡ, a town in Boeotia, on the river Melas, in the realm of the Minyæ, Il. 2, 511; also Σπληδών, Strabo.

ἄσπουδί, *adv. (σπουδή), without zeal, without pains, without toil*, Il. 6, 112; without resistance, cowardly, Il. 22, 304.

ἄσσα, Ion. for ἄτινα, see ὅστις.

ἄσσα, Ion. for τινά, ὅπποῦ ἄσσα, Od. 19, 218. † (ἄσσα for ἄσσα, Il. 10, 409, is doubtful, cf. Spitzner.)

Ἀσσάρακος, ὁ, son of Tros and Calirrhoe, grandson of Ericthonius, father of Capys, grandfather of Anchises, Il. 20, 232 seq.

ἄσσον, *adv. compar. to ἄγχι, nearer*; often with ἵνα, ἰκέσθαι, *to approach*; sometimes with gen. Il. 14, 247; αἵματος, Od. 11, 89.

ἄσσοτέρω, *adv., a later compar. from ἄσσον, nearer*; with gen. and also with prep. καθίζεν παρὰ πυρὶ, *to seat oneself nearer the fire*, * Od. 17, 572.

ἄστανχος, *νος, ὁ* = στάχνος with α euphon., *an ear of corn*, Il. 2, 148. †

ἄστεμφώς, *adv. (ἀστεμφής), immovably, firmly*; ἔχειν, *to hold fast*, Od. 4, 419. 459.

ἄστεμφής, ἔς (στέμβω), *immovable, firm, unshaken, bouλή*, * Il. 2. 344. † Neut. ἀστεμφής, as *adv. ἔχειν τι*, *to hold any thing immovable*, Il. 3, 219.

Ἀστέριον, τό, a place near Magnesia, not far from the mountain Títanus in Thessaly, Il. 2, 735.

Ἀστερίς, ἴδος, ὁ (star-island), a little island in the Ionian sea, on the south-east entrance of the sound between Cephallenia and Ithaea, Od. 4, 846. Ἀστερία, ἡ, Strabo X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island *Dascalia*, according to W. Gell the promontory *Chelia*, cf. Nitzsch ad loc.

ἀστερόεις, εσσα, εν, ep. (ἀστήρ), 1) *starry, abounding in stars*, οὐρανός. 2) *star-like, sparkling, shining*; θώρηξ, Il. 16, 134; δόμος, Il. 18, 370.

Ἀστεροπαῖος, ὁ (ἀστεροπή), son of Pe-lagon, grandson of the river-god Axius, leader of the Pæonians, slain by Achilles, Il. 12, 102. 21, 137 seq.

ἀστεροπή, poet. for ἀστραπή, *lightning, a flash of lightning*, * Il. 10, 154.

ἀστεροπητής, οὔ, ὁ, the hurler of lightning, the thunderer, appellat. of Jupiter, * Il. 1, 154.

ἀστήρ, ἑρος, ὁ, dat. plur. ἀστράσι or ἀστράσι (Buttm. approves the first, Gram. § 47, N. 3.), a star, a constellation, Il. 22, 307. Od. 13, 93. ἀστήρ ὀπωρινός, the autumnal star [the dog-star], Il. 5, 5; gener. a meteor, Il. 4, 75; (a fire-ball, Körp.)

ἀστός, ὁ (ἄστυ), a citizen, Il. 11, 242. Od. 13, 192.

ἀστράγαλος, ὁ, 1) the neck-joint, a vertebra, Il. 14, 466; also plur. a joint: ἐκ δὲ οἱ αὐχὴν ἀστραγῶν ἐάγη, his neck was luxated from the joint, Od. 10, 560. 2) the ankle-bone, the bone at the ankle, talus, from which dice were made; hence, 3) a kind of die, in the plur. the game of dice, Il. 23, 88.

ἀστράπτω (στράπτω), part. aor. ἀστράψας, to lighten, to hurl lightning, ἐπιδέξα, * Il. 2, 353.

ἄστρον, τό, a constellation; a star only in plur., Il. 8, 555. Od. 12, 312.

ἄστυ, εος, τό, a town, a city, in Homer spoken both of large and small towns, with the name in the gen. Ζελεῖης, Ἰλίου πόλις καὶ ἄστυ, Il. 17, 144; (where accord. to the Schol. by πόλις is to be understood the social union of citizens, πολιτεία; and by ἄστυ, the walls and houses, τεῖχος καὶ δόμοι;) plur. abodes, habitations in general, Od. 1, 3. Adv. ἄστυδε, to the city, Il. 18, 255.

Ἀστυάλος, ὁ (ἄλς), a Trojan, slain by Polyætæa, Il. 6, 29.

Ἀστυάναξ, ακτος, ὁ (ἄναξ, defender of the city), appellat. of Scamandrius, son of Hector, which the Trojans gave him, Il. 6, 403.

ἀστυβοάτης, ον, ὁ (βοάω), crying through the city, epith. of the herald, Il. 24, 701. †

Ἀστυνόμη, ἡ (νέμω, city-swaying), daughter of Chryses (Χρυσῆς), born at Chrysa. Achilles took her captive in the Hypoplacian Thebes, whither her father had sent her for

protection from the enemy. Agamemnon received her as his share of the booty, but was obliged to restore her to her father to avert the wrath of Apollo, Il. 1, 370. [The name however is not found in the text of Homer.]

Ἀσύννοος, ἡ (νόος), a leader of the Trojans, slain by Diomedes, Il. 5, 144. 2) son of Protiaon, a Trojan, slain by Neoptolemus, Il. 15, 455.

Ἀστυνόχεια, ep. for Ἀστυνόχη (ἔχω, protecting the city), 1) daughter of Actor, mother of Ascalaphus and Ialmenus by Mars, Il. 2, 513. 2) daughter of Phylas of Ephyra, mother of Tleptolemus by Hercules, Il. 2, 658. According to Pindar, Od. 7, 41, *Astydamia*.

[Ἀστυνόχη, Il. 2, 513; see Ἀστυνόχεια no. 1.]

Ἀστυνύλος, ὁ (πύλη), a Pæonian, slain by Achilles, Il. 21, 209.

ἀσύφηλος, ον, unworthy, vile, insulting. ὥς μ' ἀσύφηλον ἔρεξεν, that he treated me shamefully, Il. 9, 647. (Eustath. however: ἀσύφηλον αὐτὸν ἐν Ἀργ. ῥέξαι, ὃ ἐστι, θεῖναι, ποιῆσαι, to make any one vile; but in Homer ῥέξαι always means, 'to do, to do to, to perform.') οὐπω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον, I have not yet heard from thee an evil or unworthy word, Il. 24, 767. * Il. (The derivation is uncertain, according to Eustath. prob. from ἄσοφος, lengthened ἀσόφηλος, Æol. ἀσύφηλος, accord. to others from αἰσυλος.)

ἀσφαλέως, adv. (ἀσφαλής), continually, unceasingly, Il. 13, 145; metaph. securely, safely, prudently, ἀγορεύειν. Od. 8, 171. (V. speaking to the point.)

ἀσφαλής, ἐς (σφάλω), not tottering, immovable, standing firm, Od. 6, 42. The neut. ἀσφαλής, as adv. perpetually, continually, Il. 15, 683.

Ἀσφαλίων, ονος, ὁ, a servant of Menelaus, Od. 4, 216.

ἀσφάραγος, ὁ (φάρυγξ), the throat, the gullet, Il. 22, 328. †

ἀσφοδελός, ὄν (ἀσφόδαλος, the asphodel), producing asphodel. ἀσφοδελός λεμῶν, the asphodel-meadow in the nether world, where the shades of heroes abide, Od. 11, 539. h. Merc. 221. (The asphodel is a lily-form plant, the bulb on whose roots was used as food by poor people, Hes. Op. 4.)

ἀσχαλάω, 3 sing. pres. ἀσχαλάω for ἀσχαλέω,

to be vexed, sad, dejected, indignant, τινός, about any thing, Od. 19, 159. 534; with part. Il. 2, 293. 24, 403. οἱ πού με μάλ' ἀσχαλόωσι μένοντες, who anxiously awaited me, Od. 1, 304; (according to Doederl. related to ἄχος, as ἴσχω with ἔχω.)

ἀσχαλόω, see ἀσχαλάω.

ἀσχάλλω = ἀσχαλάω, Od. 2, 193. †

ἄσχετος, ον (σχεῖν), ep. ἄασχετος, 1) not to be held in, ungovernable, μένος, Il. 5, 892; but μένος ἄσχετος, ungovernable in strength or anger, Od. 2, 85. 2) not to be endured, insupportable, πένθος, Il. 16, 549.

Ἄσωπός (ἄσις, slime-river), a river in Boeotia which falls into the Euripus, now Asopo, Il. 2, 572. 2) the river-god, son of Oceanus and Tethys, father of Ægina, Antiope, Od. 11, 260.

ἀτάλαντος, ον (τάλαντον), prop. like in weight, equal to, like, τινί, Il. 2, 627; Διὶ μῆτιν, equal in wisdom to Jupiter, Il. 2, 169; θεόφιν, Od. 3, 110.

ἀτᾶλάφρων, ονος, ό, ή (φρονέω), having a child-like disposition, tender, παῖς, Il. 6, 400. †

ἀτάλλω (ἀταλός), to skip like a child, hence 1) to leap joyfully, to gambol; spoken of sea animals, ἐκ κευθμῶν, leaping from the clefts, Il. 13, 27. 2) Trans. ἀτιτάλλω, to nourish, to bring up, to foster, Ep. Hom. 4, 2. Pass. to increase, to grow up, h. in Merc. 400.

ἀταλός, ή, όν (related to ἀπαλός), child-like, tender, juvenile, παρθενικαί, Od. 11, 39. Il. 20, 222. ἀταλά φρονεῖν, to cherish youthful, joyful feelings, Il. 18, 567. cf. h. Cer. 24.

ἀτάρ, conjunct. chiefly poet. = αὐτάρ, but, yet, however, like δέ; it always begins the clause: 1) It denotes generally an unexpected, a surprising antithesis, Il. 3, 268. 270; often with the voc. Il. 6, 429; Ἐκτορ, ἄταρ που ἔφη, Hector, but thou didst say, Il. 22, 331; after an antecedent μέν, Il. 6, 84. 86. 2) It expresses a sudden transition, chiefly in the apodosis after ἐπειδή. αὐτάρ ἐπειδή Τρῶας ἐνόησαν, ἀτάρ ἐγένετο ἰαχή, but when they perceived the Trojans, then arose a cry, Il. 12, 144. 3) It is often connected with other particles: ἀτάρ τε, Il. 4, 484; ἀτάρ δέ, Il. 23, 871; ἀτάρ μὲν νῦν γε, Od. 18, 123.

ἀταρβής, ές (τάρβος), unterrified, undismayed, fearless, appellat. of Phobos, Il. 13, 299. †

ἀτάρβητος, ον (ταρβέω) = ἀταρβής; νόος, Il. 3, 63. †

ἀταρπιτός, ή, Ion. for ἀτραπιτός, a path, Il. 18, 565. Od. 17, 234.

ἀταρπός, ή, Ion. for ἀτραπός (fr. τρέπω), prop. ὁδός, a way from which one cannot wander; a path, a foot-way, Il. 17, 743. Od. 14, 1.

ἀταρτηρός, ή, όν (prob. from ἀτηρός with a repetition of the first letters), injurious, destructive, inimical, ἔπεα, Il. 1, 223; Μέντωρ, Od. 2, 243.

ἀτασθαλία, ή (ἀτάσθαλος), indiscretion, haughtiness, impiety, insolence; always in the plur. Il. 4, 409. Od. 1, 7.

ἀτασθάλλω (ἀτάσθαλος), to be indiscreet, insolent, wicked; only part. * Od. 18, 57. 19, 88.

ἀτάσθαλος, ον (ἄτη), indiscreet, insolent, wicked, untractable, arrogant; spoken of men and actions, Il. 22, 418. Od. 16, 86; often in the neut. plur. ἀτάσθαλα μηχανᾶσθαι, ρέζειν, to practise wickedness, Il. 11, 695; and espec. spoken of the suitors in the Odys. Od. 3, 207. 17, 588. (According to Etym. Mag. from ἄτη and θάλλω.)

ἄτε (prop. accus. plur. from ὅτε), as, like, like as, Il. 11, 779. 22, 127. † Thus Damm. According to Lehrs de Aristarch. stud. p. 162 seq. it never stands thus in Homer, but is to be taken as neut. plur.

ἀτειρής, ές (τείρω), not to be worn out, indestructible, firm, lasting; spoken of brass and iron, Il. 5, 292. 2) Metaph. indefatigable, unconquerable; of men, Il. 15, 697; μένος, Od. 11, 270; of the voice, Il. 17, 555; and of the heart, κραδίη, πέλεσς ὡς ἐστίν ἀτειρής, thy heart is unyielding, like an axe, Il. 3, 60.

ἀτέλεστος, ον (τελέω), unfinished, unended, unaccomplished, Od. 8, 571. ἀτ. τιθέναι πόνον (in connection with ἄλιος), to make the labor unaccomplished; i. e. to render nugatory, Il. 4, 57; hence vain, fruitless, ὁδός, Od. 2, 273. 2) without ending, without ceasing, ἔδειν, Od. 16, 111.

ἀτελεύτητος, ον (τελευτάω), unaccomplished, unfulfilled, Il. 1, 527; ἔργον, * Il. 4, 175.

ἀτελής, ές (τέλος), without end; pass. unfinished, Od. 17, 546. † 2) uninitiated; with gen. ἱερῶν, h. in Cer. 481.

ἀτέμβω, to injure, to violate; with accus.

ξείνους, Od. 20, 294. 21, 311; metaph. *to de-
ceive*, θυμόν, Od. 2, 90. Pass. *to be deprived
of, to be bereaved*, τινός, of any thing; ἴσης,
of an equal share, Il. 11, 705. Od. 9, 42.
ἀτίμβρονται νεότητος, they are bereft of youth-
ful vigor, Il. 23, 445.

ἀτέοντες, see ἀτίω.

ἄτερ, poet. prep. with gen. *without*, πολέ-
μου, Il. 4, 376. 2) *apart, far from*, ἄλλον,
Il. 1, 498.

ἀτέραμνος, ον (τέρω), *unsoftened, hard,
stern, inexorable*, κήρ, Od. 23, 127. †

ἀτερπής, ἐς (τέρπω), *joyless, sad, disagree-
able*, λιμός, Il. 19, 354; χῶρος, Od. 7, 279.

ἄτερπος, ον = ἀτερπής, Il. 6, 285. †

ἀτίω (ἄτη), *to act blindly, fool-hardily*;
only in part. Il. 20, 332. †

ἄτη, ἡ (ἄω), 1) Gener. *injury, destruc-
tion, evil*, Il. 2, 111. 8, 237; particular. *mental
disturbance, confusion*, Il. 16, 805; also *indis-
cretion*, Il. 1, 412; *blindness, folly*, in which
crime is perpetrated, Il. 19, 88. Od. 15, 233.
2) *wickedness*, the base act itself, Ἀλέξαν-
δρου, Il. 6, 356. Od. 12, 372; also *misfortune,
punishment*, which one incurs by crime, Od.
4, 261; with the subordinate idea of *guilt,
blood-guiltiness*, Il. 24, 480. [Cf. Jahrbuch.
von Jahn und Klotz, März, 1843, p. 254.]

Ἄτη, ἡ, *Ate*, as a goddess, daughter of
Jupiter, who seduces men to indiscreet ac-
tions, and thereby brings evil upon them.
She has soft feet, with which she does not
touch the earth (ἄπαλοι πόδες), but rushes
rapidly (ἄρτίπος) over the heads of men,
and accomplishes the resolutions of Jupiter
and Fate; she leads Jupiter himself into an
illusion, and is by him hurled from heaven,
Il. 19, 91–130, and Il. 9, 505.

ἀτίζω (τίω), *to value little, not to regard,
to be careless*; only part. Il. 20, 166. †

ἀτιμάζω = ἀτιμάω, only pres. and impf.
Od. In the Il. only ep. iterative, impf. ἀτι-
μάεσκον, Il. 9, 450.

ἀτιμάω (τιμάω), ep. fut. (ἀτιμήσω), aor. 1
ἡτίμησα, *not to honor, not to value, to disre-
gard, to despise*; with accus. comm. of per-
sons; also ἔργον μάχης, Il. 6, 522; μῦθον, Il.
14, 127; chiefly in the Il.

ἀτίμητος, ον (τιμή), *not valued, not re-
garded, despised*, Il. 9, 648. †

ἀτιμία, ἡ (τιμή), *dishonor, insult, infamy,
contempt*; in plur. ἀτιμήσω ἰάλλω τινά, *to
bring any one into contempt*, Od. 13, 142. †

ἄτιμος, ον (τιμή), compar. ἀτιμότερος, Il.
16, 90; superl. ἀτιμότατος, 1) *unhonored, dis-
honored, despised*, Il. 1, 171. 2) *not valued,
without payment*. τοῦ νῦν οἶκον ἄτιμον ἔδεις,
thou consumest his possessions without re-
compense, Od. 16, 451: (Accord. to Eustath.
either ἀτιμώρητον, unavenged, or adv. ἀτί-
μως, i. e. δωρεάν.)

ἀτιτάλλω, ep. (ἄταλός), aor. 1 ἀτίτηλα, *to
rear, to nourish, to bring up*; with accus.
spoken of children, Il. 14, 202. 24, 60; and
of brutes, *to feed*, Il. 5, 271. Od. 14, 41.

ἄτιτος, ον (τίω), *unpaid, unexpiated, un-
avenged*, Il. 13, 414. ἵνα μήτι κασιγνήτειο
ποινὴ δηρὸν ἄτιτος ἔη, that the punishment
for my brother might not be long unpaid, Il.
14, 484. Because ἄτιτος has here τ, Clark
proposes δηρὸν ἔη ἄτιτος; conf. Spitzner ad
loc.

Ἄτλας, αὐτός, ὁ (from τλῆναι and ἄ in-
tens. the *supporter*), a god, who “knows the
depths of the sea, and holds the pillars which
keep heaven and earth apart (ἄμφω),” Od.
1, 52. His origin is not mentioned by Ho-
mer; he is the father of Calypso [and of
Maia, h. 17, 4]. Perhaps the original idea
is that of a mountain upon whose summits
the heavens rest. Whether Homer in-
tended the mountain in Libya or another in
the west, is uncertain. Accord. to Hesiod,
Th. 507–519, he is a doomed Titan, who as
a punishment bears up the vault of heaven.
[Cf. Jahrbuch. Jahn und Klotz, März, 1843,
p. 254.]

ἄτλητος, ον (τλήμι), *not to be borne, in-
supportable*, ἄχος, πένθος, * Il. 9, 3. 19, 367.

ἄτος, ον, contr. for ἄατος, poet. (ἄω), *inex-
tiable*; with gen. πολέμοιο, in battle, μάχης.
δόλων ἡδὲ πόνοιο, Il. 11, 430. Od. 13, 293.

ἄτριπατός, ἡ (τρέπω) = ἀταρπός, a path,
Od. 13, 195. †

Ἀτρεΐδης, ον, ὁ, son of Atreus, often
plur. οἱ Ἀτρεΐδαι, the *Atridae, Agamemnon
and Menelaus*.

Ἀτρεΐων, ωνος, ὁ = Ἀτρεΐδης.

ἀτρεκέως, adv. (ἀτρεκής), *exactly, truly,
agreeably to truth*, ἀγορεύειν, καταλέγειν;
once with μαντεύεσθαι, Od. 17, 154.

ἀτρεκής, ἐς, *exact, correct, true*; the neut.
ἀτρεκέως, as adv. *truly, strictly*, Il. 5, 208. δε-
κάς ἀτρεκές, exactly a decade, Od. 16, 245;
(prob. from τρέω, not trembling, not from
τρέχω.)

ἄτρέμα, before a vowel ἄτρέμας, adv. (τρέμω), *without trembling, immovable, quiet, still*. ἄτρέμας ἦτο, Il. 2, 200. ἔχων ἄτρέμα τι, to hold any thing still, Il. 15, 318 (without σ only in this place); Od. 13, 92.

Ἀτρεὺς, ἦτος, ὁ, son of Pelops and Hippodamia, brother of Thyestes, king of Mycenæ, accord. to Homer father of Agamemnon and Menelaus by Aërope (accord. to Æschyl. grandfather and foster-father). [A later tradition represents that] he quarrelled with his brother Thyestes, and placed his sons before him to eat. His famous sceptre Thyestes inherited, Il. 6, 106; (from ἄ and τρέω, the unterrified.)

ἄτριπτος, ον (τρέβω), prop. *unworn*; spoken of hands, *not hardened, unexercised*, Od. 21, 151. †

ἄτρομος, ον (τρέμω), *not trembling, fearless, unterrified*, μένος θυμός, * Il. 5, 125. 16, 163.

ἄτρυγτος, ον (τρυγῶ), where is nothing to be harvested, *unfruitful, barren*; epith. of the sea in distinction from the earth, which is called πολύφροθος, Il. 1, 316; and once of the ether, Il. 17, 425. h. Cer. 67.

Ἀτρυτήρη (τρυῶ), *the unwearied, the indefatigable, the invincible*, epith. of Minerva (lengthened from ἀτρυτή), Il. 2, 157.

ἄττα, a term of affection used by a younger in addressing an older person, *good father* (related to ἄππα, πάππα), Il. 9, 607. Od. 16, 31.

ἀτύζομαι (related to ἀτίω), aor. 1 pass. ἀτυχθεὶς, *to be amazed, to be confounded, to be terrified*, 1) Absol. ἀτυζομένη δὲ ἔσιονας, you appear like one confounded, Il. 15, 96. ἀτυζομένη (sc. ὥστε) ἀπολέσθαι, shocked to death, Il. 22, 474. 2) With accus. πατρός ὄψιν, to be terrified at the sight of, Il. 6, 463. 3) Often *to fly terrified*, πεδίλοι, through the plain, Il. 18, 7; spoken of steeds, Il. 6, 38. (The act. ἀτύζω, to confound, is first found in Ap. Rh.)

Ἀτυμνιάδης, ον, ὁ, son of Atymnus = Mydon, Il. 5, 581.

Ἀτύμνιος, ὁ, 1) father of Mydon, a Trojan, Il. 5, 581. 2) son of Amisodarus of Caria, who was slain by Antilochus, Il. 16, 317 seq.

αὖ, adv. the original signif. relates to place: *back, backwards*, as still in the verb, ἀντρέψω; then metaph. 1) Of time: *again*,

once more, νῦν αὖ, δεύτερον αὖ; also to indicate a repetition, Il. 1, 540. 2) on the other hand, on the contrary, but, to indicate an antithesis to the preceding, comm. connected with δέ (δ' αὖ), Il. 4, 417. Od. 3, 485. αὖ often = δέ, Il. 11, 367; hence often after a preceding μέν, Il. 11, 17. 19, 108 seq. 3) likewise, further, moreover, to facilitate the progress of the narration, Il. 3, 200. Od. 4, 211.

ἀναιῖω (αῦω), ep. for αἰαῖνω, *to dry, to dry up, to wither*, part. aor. 1 ἀνανθέν, *dried, seasoned*, Od. 9, 321. †

ἀνγάζομαι, mid. (αἰγῆ), prop. I am enlightened; hence, *to see clearly, to perceive, to distinguish*, τι, any thing, Il. 23, 458. † (The act. ἀνγάζω, to enlighten.)

Ἀνγισαί, αἱ, 1) a town in Laconia, near Gythium; later, accord. to Strabo, Αἰγισαί, Il. 2, 583. 2) a town in Locria, Il. 2, 532.

Ἀνγείας, ον, ὁ (the shining), epith. for Ἀνγείας, son of Phorbas and Hyrmene, or of Eleus or Helius, king of Ephyræ in Elis, an Argonaut, father of Agasthenes, Phyleus, and Agamede, Il. 11, 740. Hom. mentions him in a contest with Neleus; he is chiefly known by his herd of three thousand cattle, whose stall was not cleaned in thirty years; Hercules accomplished this labor in one day, Apd. 2, 5. 5.

αἰγῆ, ἡ, *light, a beam of light, splendor, brilliancy*; spoken chiefly of the sun. ὑπ' αἰγῆς Ἡελίοιο ποιεῖν, ζῶειν, to walk, to live under the beams of the sun, Od. 2, 181. 15, 349; also spoken of lightning and of fire, Il. 13, 244. Od. 6, 308.

Ἀνγηιάδης, ον, ὁ, ep. for Ἀνγηιάδης, son of Augeas = Agasthenes, Il. 2, 624.

ἀνδάω, impf. ἠῦδων, aor. 1 ἠῦδησα, *to discourse, to speak*; τινά, to address any one; often ἀντίον ἀνδᾶν τινά, to answer any one; with double accus. ἔπος τινά ἀντίον ἀνδᾶν, Il. 5, 170. μεγάλα ἀνδᾶν, to utter impious words, Od. 4, 505.

ἀνδή, ἡ (ᾤω), *speech, language, voice*; spoken of men, and prop. of the sound and strength of the voice; once of the twittering of a swallow, Od. 21, 411.

ἀνδήςεις, εσσα, εν (ἀνδή), *endowed with human voice, speaking, melodious*; spoken prop. of men, Od. 5, 334. cf. Il. 19, 407. If a deity receives this appellation, it is thereby indicated that he employs a human voice,

Thus Circe, Od. 10, 136; Calypso, Od. 12, 449.

ἄνερύω (ἐρύω), aor. 1 ἄνερυσα, to draw back; with accus. νευρήν (in order to shoot), Il. 8, 325; chiefly absol. to draw back the neck of the victim whose throat is to be cut, Il. 1, 459 seq. 2) to draw out again, στῆλας, Il. 12, 261.

ἄνθ', i. e. ἄντε, before a spiritus asper, Il. 2, 540.

ἄνθι, adv. contr. for ἀντόθι, 1) Of place: on the spot, there, here, Il. 1, 492. 3, 244. 7, 100. ἐξόμενος κατ' ἄνθι, Il. 13, 653 (where κατὰ belongs to ἔξεσθαι), cf. Od. 21, 55; in like manner κατ' ἄνθι λῆπεν, Il. 24, 470. 2) Of time: at once, instantly, Od. 18, 339.

ἀνίαχος, ον, crying together, shouting aloud, epith. of the Trojans, Il. 13, 41. † (Eustath. makes it from ἄ intens. and ἰαχή, between which an Æol. digamma, for euphony's sake, is inserted, whence arose υ; others say, not crying, contrary to the custom of the Trojans; since Homer represents the Greeks as advancing to battle in silence, the Trojans shouting.)

ἄνλειος, η, ον (ἄνλή), belonging to the court or yard before a house. αἱ ἄνλειαί θύραι, the doors of the court; either the doors which lead from the street into the front yard, or from the vestibule into the front yard. οὐδὸς ἄνλειος, the threshold of the court door, * Od. 1, 104.

ἄνλή, ἡ (ἄω), the court, an open, airy place which surrounded the house. It was encircled by a wall, paved, and furnished with a double door, Od. 9, 184. In the court were situated the stables for cattle, and in the centre stood the altar of Jupiter, ἐρκεῖος. From the court one entered the πρόδομος. In the ἄνλή was often the place for family meeting, and also the court for the cattle, Il. 4, 344. Achilles had a similar court about his tent, Il. 24, 452. 2) the fence encircling the court, Il. 5, 133. Od. 14, 5. 3) Sometimes the entire dwelling, Od. 4, 72. cf. Od. 1, 425.

ἄνλιζομαι, depon. (ἄνλις), prop. to spend the night in the court; to be enclosed, spoken of cattle and swine, Od. 12, 265. 14, 412. * Od.

* ἄνλιον, τό (ἄνλή), a fold, a grotto, a hut, a dwelling, h. Merc. 103.

ἄνλις, ἰδος, ἡ, a place of stopping, espec.

to spend the night, a camp, a lodge, h. Merc. 71. ἄνλιν θῆσθαι, to pitch a camp, Il. 9, 232; spoken of birds. ἄνλιν ἐσιῶμεναι, betaking themselves to rest, Od. 22, 470.

Ἀνλῖς, ἰδος, ἡ, a village in Bœotia, with a large and small haven, where the fleet of the Greeks assembled to sail against Troy, now Vathi, Il. 2, 496.

ἄνλός, ὁ (ἄω, to blow), a wind-instrument, which, partly from the mouth-piece necessary to it, and partly from its strong, deep tone, we may conclude to have been similar to our hautboy or clarionet, a flute, a pipe. It was made of cane, wood, bone, or metal, Il. 10, 13. 18, 495. h. Merc. 451. Voss Od. 10, 10, reads ἄνλῳ for ἄνλῃ. There were many kinds, cf. Eustath. on Il. 18, 495, and espec. Böttiger in Wieland's Attic Museum, B. I. H. 1. S. 330 seq. 2) any hollow body, perforated to admit something; the hole of the spear, into which the shaft was introduced. ἐγκέφαλος παρ' ἄνλὸν ἀνέδραμεν ἐξ ὠτειλῆς, then gushed forth the brain by the socket (others, more improbably, in a stream). περόνη τέτυκτο ἄνλοῖσιν διδύμοισι, the clasp was (of the spear) from the wound, Il. 17, 297 made with double holes; in which the hooks caught, Od. 19, 227; metaph. ἄνλὸς παχύς, a thick jet of blood (ἡ ἀναφορὰ τοῦ αἵματος, Eustath.), Od. 22, 18.

ἄνλῶν, ὠτος, ὁ (ἄνλός), a mountain-defile, a valley, h. in Merc. 95.

ἄνλῶπις, ἰδος, ἡ (ἄωψ), epith. of a helmet, τρυφάλεια, accord. to Hesych. furnished with a visor, Il. 5, 182. According to the Schol. having a socket in which the crest was inserted. * Il.

ἄντος, η, ον, Att. ἄντος (ἄω, ἄνω), dried, dry, hardened, ξίλα, βοήη. The neut. sing. ἄντον, as adv. hollow; spoken of a sound, as if it were produced by dry bodies, Il. 12, 160.

ἄνπτος, ον (ἄνπτος), without sleep, sleepless, νύκτες, ἀνῆρ, Il. 9, 325. Od. 10, 84.

ἄνρη, ἡ, Ion. for ἄνρα (ἄω, ἄνω), a breath, a breeze, air, ὀπωφίνη, h. Merc. 147; espec. the cool air from water, or of the morning, Od. 5, 469.

ἄνριον, adv. (ἄνρη, prop. neut. of ἄνριος), the morrow, Il. 8, 538. Od. 11, 351.

ἄνσταλέος, η, ον, poet. (ἄνω, αἰστός), prop. dried up, withered, dirty, filthy, Od. 19, 327. †

ἄντάγρετος, ον (ἀργέω), poet. for ἀνθαί-

εἶτος, *self-chosen, at one's option, voluntary*, Od. 16, 148; † with infin. h. Merc. 474.

αὐταρ, conj. (from αὐτ' ἄρ), = ἄταρ, *but, still, however, furthermore*; like ἄταρ used at the beginning of a sentence, to indicate an antithesis, Il. 1, 133; or to mark a sudden transition, Il. 1, 488. 3, 315. 20, 38. αὐταρ ἄρα, Il. 2, 103.

αὐτε, adv. poet. (from αὐ and τε) = αὐ, *again*, Il. 1, 202. 578. 2) *but, on the other hand*, also used to mark an antithesis or a transition, or instead of δέ after μὲν, Il. 3, 241. Od. 22, 6.

αὐτέω (αὐῶ) *to cry, to shout*, Il. 20, 50; spoken of things: *to resound, to sound*, Il. 12, 160. 2) With accus. τινά, *to call any one*, * Il. 11, 258.

αὐτή, ἡ (αὐῶ), *a cry, a loud shout*, espec. *the battle-cry*, with πτόλεμος, Il. 6, 328; and *the battle itself*, Il. 11, 802. ἔκτε αὐτή, Il. 11, 466; ed Spitzner (where Wolf reads ἔκτο φωνή).

αὐτῆμαρ, adv. (ἡμαρ), *on the same day*, Il. 1, 81. Od. 3, 311.

αὐτίκα, adv. (αὐτός), *at once, instantly, on the spot*; often αὐτίκα νῦν and μάλ' αὐτίκα, also αὐτίκ' ἄρα, αὐτίκ' ἐπεὶ, *soon as*; αὐτίκ' ἔπειτα, *directly then*; with part. αὐτίκ' ἰόντι, *immediately when thou art gone*, Od. 2, 367. 17, 327.

αὐτίς, adv. Ion. for αὐθις (lengthened fr. αὐ), *again, back*. πάλιν αὐτίς φέρειν, *to carry back again*, Il. 5, 257; often with verbs: αὐτίς ἵεναι, *to go again*. 2) *hereafter, at a subsequent time*, Il. 1, 140. 3, 440.

αὐτμή, ἡ (αὐῶ), *a breath, air, wind*, spoken of the breath of men, Il. 9, 609; of the wind of the bellows, Il. 18, 471; of the wind, Od. 11, 400, 407. 2) *fume, vapor, smoke*, Il. 14, 174. Od. 12, 369; *heat, flame*, Od. 9, 389.

αὐτμήν, ἑνος, ὁ, poet. = αὐτμή, Il. 23, 765. Od. 3, 289.

αὐτοδίδακτος, ον (διδάσκω), *self-taught, self-educated*, Od. 22, 347. †

αὐτόδιον, adv. *on the same way, on the spot, at once*, Od. 8, 449. † (Either fr. ὁδός or only lengthened fr. αὐτός, as μαυρίδιος fr. μάψ.

αὐτόετες, adv. (ἔτος), *in the same year, in one year*, Od. 3, 322. †

αὐτόθεν, adv. (αὐτός), *from the same place, from here, from there*; comm. with prep.: αὐτόθεν ἐξ ἰδρίων, *directly from the seats*, Il. 20, 77. Od. 13, 56.

αὐτόθι, adv. poet. and Ion. (αὐτός), *in the same place, here, there*, Il. 3, 428. Od. 4, 302.

* Αὐτοκάνης ὄρος, τό, a promontory in Æolis near Phocæa in Asia, h. in Ap. 35. Ilgen would read Ἀεροκάνης; and refers it to the promontory Κάνη of Strabo. Herm. thinks the reading is not to be changed, and that perhaps we are to understand by it a part of the promontory.

αὐτοκασιγνήτη, ἡ, *an own sister*, Od. 10, 137. †

αὐτοκασίγνητος, ὁ, *an own brother*, * Il. 3, 238.

Αὐτόλυκος, ὁ (λύκος), son of Mercury and Chione or Philonis, father of Anticlia, grandfather of Ulysses. He had his residence on Parnassus, and was noted for dissimulation and cunning, Od. 19, 394 seq. He bore off the famous helmet of Amyntor from Eleon, Il. 10, 267; and gave to his grandson the name of Ulysses, Od. 19, 439.

αὐτόματος, η, ον (μέμαα), *acting from one's own motion, spontaneous, self-moved*; αὐτόματος ἦλθε, Il. 2, 408. 5, 749; spoken espec. of the wonderful tripods of Vulcan, which moved themselves, * Il. 18, 376.

Αὐτομέδων, οντος, ὁ (μέδων), son of Diorea, charioteer of Achilles from Scyrus, Il. 9, 209. 17, 429.

Αὐτονόη, ἡ, a handmaid of Penelope, Od. 18, 182.

Αὐτόνοος, ὁ, 1) a Greek slain by Hector, Il. 11, 301. 2) a Trojan whom Patroclus slew, Il. 16, 694.

αὐτονοχί, adv. (νύξ), *in the same night*, Il. 8, 197. †

* αὐτοπροπής, ἑς (πρέπω), a doubtful reading in h. Merc. 86. This word yields here no sense. Wolf adopts the reading of the Cdd. Paris and Mosc.: ὁδὸν αὐτοπροπήσας, which is equally unsatisfactory. The conjecture of Hermann accords best with the connection: ὁδὸν ἀντιπροήσων, *about to pass over a way*.

αὐτός, ἡ, ὁ (from αὐ—τος), prop. *again he, then the same; he, she, it*. 1) *the same, self*, and spoken of all three persons which are indicated by the verb; the personal pronouns are however often connected with it; in the third person it stands alone. It gives prominence and distinctness to an object, and occurs in many senses: 1) In the Hom. language, αὐτός frequently indicates an anti-

thesis to a person or thing. Thus the body in distinction from the soul is called αὐτός; αὐτοῖς, bodies in opposition to souls, Il. 1, 4; αὐτός, the prince in distinction from his subjects, Il. 8, 4; αὐτοί, men in distinction from the ships, Il. 7, 338. b) *even*, to render the connected noun emphatic, Il. 6, 451; in designations of place, *precisely, exactly*, Il. 13, 614; especially with σύν: αὐτῇ σύν φόρμιγγι, together with the lyre, Il. 9, 194; and without σύν: αὐτῇ γαίῃ αὐτῇ τε θαλάσῃ, Il. 8, 24. 2) *self, of oneself, of one's own accord*, Il. 17, 254. οἱ δὲ καὶ αὐτοὶ πανέσθων, Od. 2, 168. b) *self*, i. e. without another, *alone*, Il. 2, 233. 8, 99. 13, 729. Od. 1, 53. 15, 310. 3) Often in connection with the personal pronouns, but always separated in the oblique cases: ἐμέθεν αὐτῆς, οἱ αὐτῷ, σὺ αὐτόν, etc.; the pron. once stands after, as αὐτόν μιν, Od. 4, 244. Also αὐτός alone stands for the pron. of the first and second persons: αὐτός for ἐγὼ αὐτός, Il. 13, 252; περὶ αὐτοῦ, i. e. ἐμαυτοῦ, Od. 21, 249. 4) Often in the gen. αὐτοῦ, αὐτῶν, etc. is put for emphasis' sake with the possessive pron. τὰ δ' αὐτῆς ἔργα, thine own works, Il. 6, 490; αὐτῶν σφετέρῃσιν ἄτασθαλῆσιν ὄλοντο, by their own folly, Od. 1, 7. 5) *the same, the very same*, for ὁ αὐτός, often in Homer, Il. 12, 225. Od. 8, 107. II) *he, she, it*, especially in the oblique cases. αὐτόν is regarded by the Grammarians as enclitic when it signifies barely *him*. In the Il. 12, 204, the Schol. found their clue; the moderns reject it, cf. Thiersch § 205, 11. Anm. III) With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same, the very same*; still rare in Hom. τὸ δ' αὐτό, Il. 1, 338; τὴν αὐτὴν ὁδόν, 6, 391. IV) In composition it signifies 1) *self-originated*, not formed by human instrumentality. 2) *mixed with nothing*; αὐτόξυλος, merely of wood. 3) *personally, of one's own power*.

αὐτοστανδία, ἢ (ἰσσημ), *close combat*, where man fights with man (with the sword or spear), Il. 13, 325. †

αὐτοσχεδία, adv. = αὐτοσχεδόν, Il. 16, 319. †

αὐτοσχεδία, ἢ (prop. fem. from αὐτοσχεδία, *very near*), in Homer, a combat where man contends with man: = αὐτοστανδία, *a close combat*; only in the dat. and accus. αὐτοσχεδία μίλαι χεῖρας τε μένος τε, to mingle hands and strength in close fight, Il. 15, 510. αὐτοσχεδία πλῆττειν τινά, to strike any one

close at hand, i. e. with the sword, Il. 12, 192. 2) ἐξ αὐτοσχεδίας, *suddenly, without premeditation*, h. Merc. 55.

αὐτοσχεδόν, adv. once αὐτοσχεδία (σχεδόν), *very near, close at hand, cominus*; μάχεσθαι, to fight man to man; οὐτάξεισθαι τινά, to wound any one in close fight, i. e. with the sword, Il. 7, 273.

αὐτοτροπήσας, see αὐτοπρεπής.

αὐτοῦ, adv. (prop. gen. from αὐτός), *in the same place, there, here*; often with another word: αὐτοῦ ἐνὶ Τροίῃ, Il. 2, 237; αὐτοῦ ἔνθα, just there, Il. 8, 207; καὶ θύε αὐτοῦ, h. Ap. 374; αὐτοῦ ἄγγων, Od. 4, 639. 2) *on the spot, directly*, Il. 15, 349.

αὐτόφιν, αὐτόφιν, ep. gen. and dat. sing. and plur. from αὐτός, always with prep. ἐπ' αὐτόφιν, ἐπ' αὐτόφιν, παρ' αὐτόφιν, Il. 11, 44. 12, 302.

Αὐτόφρονος, ὁ, a Theban, father of Polyphontes, Il. 4, 395.

αὐτοχόωνος, on, ep. for αὐτόχωνος contr. from αὐτοχόωνος (χοάνη), *barely cast, rough cast*, not smoothed by filing and polishing, epith. of the discus, Il. 23, 826. † (Others: whole cast, not hollow.)

αὐτως or αὐτώς, (the old Gramm. distinguish αὐτως, *idly*, and αὐτώς for οὐτως, *thus*; cf. Schol. on Il. 1, 133; Etym. Mag. Buttm. Lex. I. p. 37, would take αὐτως everywhere as a form of οὐτως. Herm. de pron. αὐτός, Opusc. I. p. 338, and Thiersch Gram. § 198, 5, consider αὐτως alone as the true form, and as an adv. from αὐτός, with the Æol. accent, which last we may regard as most correct. Wolf follows them in the Il. but αὐτως stands still in the Od.) It signifies prop., 1) *even so, just so, thus; hoc ipso modo*. αὐτως ὥστε γυναῖκα, Il. 22, 125. Od. 14, 143; hence, ep. ὥς δ' αὐτως, later ὥσαύτως, in the same way, Il. 3, 339. Od. 3, 64. 2) *even thus still, as yet*, in reference to a past state, Il. 18, 338; λείβης, λευκὸς ἔτ' αὐτως, Il. 23, 267; or, *even so, even thus*, in reference to a present state: ἀλλὰ καὶ αὐτως ἀντίον εἰμ' αὐτῶν, but even thus I will go against them, Il. 5, 255. 18, 198; often καὶ αὐτως, *even thus, nevertheless*, i. e. without reward, Il. 9, 598; hence, 3) *only thus, nothing more; nil nisi*. ἀλλ' αὐτως ἄχθος ἀρούρης, but a mere burden of the earth, Od. 20, 379; often in connection with adv. μὲν αὐτως, ἀπλῆς αὐτως, etc.; hence also, *in vain, to no purpose*. αὐτως ῥ' ἐπέειπ'

ἐριδαινόμεν, we contend with words to no purpose, Il. 2, 342; without reason, Il. 6, 55.

αὐχένιος, η, ον, belonging to the neck. τέροντες αὐχένιοι, the sinews of the neck, Od. 3, 450. †

* αὐχέω (from αὐχή related to εὐχή), to vaunt oneself, to boast, ἐπὶ τινι, Batr. 57.

αὐχὴν, ἐνος, ὁ, the neck, spoken of men, Il. 5, 147. 161; of brutes, Il. 5, 657.

αὐχμέω (αὐχμής), prop. to be dry, withered; to look squalid, rough; squalere. αὐχμῆς κακῶς, Od. 24, 250. †

* αὐχμήεις, ἐσσα, εν (αὐχμή), dry, dusty, dirty, squalidus, h. 18, 6.

I. αὔω, ep. for αὔω, prop. to make dry; hence, to kindle, to light, Od. 5, 490. †

II. αὔω, aor. 1 ἤυσα and αὔσα (ῡ), to cry, to shout aloud; often with the adv. μακρόν, μέγα, δυνόν. b) Spoken of inanimate things: to sound, to resound, Il. 13, 409; αὔον, 441. 2) Trans. to call, τινά, any one, rarely, Il. 11, 461. 13, 477. (αὔω, dissyllabic in pres. and imperf., but in the farther flexion with ῡ.)

ἀφαιρέω, and poet. ἀποαιρέω, Il. 1, 275 (αἶρέω), fut. ἀφαιρήσω, aor. ἀφείλον, part. ἀφελών, fut. mid. ἀφαιρήσομαι, aor. 2 mid. ἀφειλόμην and ἀφειλόμην, 1) to take away, to take from, τινί τι, Od. 14, 455. 2) Mid. more frequent, to take away any thing for oneself, to bear off; always with the idea of one's own advantage, τί, any thing, νόστον, νίκην, Il. 16, 82. 690. The pers. from whom something is taken stands in the dat. accus. and rarely gen.: to take away any thing from any one, to deprive him of a thing; τινὰ κούρην, Il. 1, 275; τινι γέρας, Il. 1, 161. Od. 1, 9; πολλῶν θυμόν, to deprive many of life, Il. 5, 673. Od. 22, 219.

ἀφαλος, ον, without a crest-cone or socket, into which the crest is inserted, Il. 10, 258. †

ἀφαιμαρτάνω (ἀμαρτάνω), aor. 2 ἀφάμαρτον and ἀπήμβροτον, Il. 16, 466, to miss, not to hit, τινός, any one, said espec. of arrows, spears, etc. Il. 8, 119. 2) to lose what one possessed, to be bereft or deprived of a thing, with gen. Il. 6, 411.

ἀφαιμαρτοσπής, ἐς (ἔπος), = ἀμαρτοσπής, who misses his point in speaking, loquacious, Il. 3, 215. †

ἀφαιδάνω (ἀνδάνω), not to please, to displease, Od. 16, 387.

ἀφαντος, ον (φαίνω), invisible, not seen, vanished, destroyed, forgotten, * Il. 6, 60. 20, 303.

ἄφαρ, adv. poet. (either from ἄπτω, or from ἀπό and ἄρα, cf. Thiersch § 198, 3. Anm.), originally it signified an immediate consequence; hence, 1) directly, immediately, quickly, suddenly, Il. 19, 405. In certain phrases, as 'it is better,' it means directly, forthwith, in promptu, i. e. the advantage accrues immediately after the act, Od. 2, 169. Il. 17, 417. 2) Often without the idea of immediate consequence, then, thereupon, Il. 11, 418. Od. 2, 95; ἄφαρ ἀντίχα, then immediately, Il. 23, 593. 3) continually, constantly, according to Damm, only Il. 23, 375.

Ἀφαρεύς, ἦος, ὁ, son of Caletor, slain by Æneas, Il. 13, 541.

ἀφαρπάζω (ἀρπάζω), aor. 1 ἀφάρπαξα, to tear away, κόρυθα κρατός, the helmet from the head, Il. 13, 189. †

ἀφάρτερος, η, ον, (compar. fr. adv. ἄφαρ), quicker, fleetier, ἵπποι, Il. 23, 311. †

ἀφανρός, ἦ, ὄν, weak, powerless, feeble, παῖς, Il. 7, 235; oftener in compar. ἀφανρότερος, and superl. ἀφανρότατος, (fr. αὔω, ἀφάνω, or fr. παῦρος with ἄ intens.)

ἀφάω (ἀφή), to feel, to touch, to examine, ἀσπίδα, Il. 6, 322; † only part. pres. ἀφώοντα, ep. from ἀφώντα; ἀφώοντα, ed. Wolf; ἀφώοντα, Spitzn. which last according to Cd. Venet. and Apoll. Lexic. alone is correct; cf. Spitzner ad loc.

Ἀφείδας, ἀντος, ὁ (from ἀ and φαίδω, unsparing), son of Polyphemon from Alybas, father of Eperitus, for whom Ulysses gave himself out, Od. 24, 305.

ἀφείη, see ἀφίημι.

ἄφενος, τό, abundance, wealth, riches, in connection with πλοῦτος, Il. 1, 171. Od. 14, 99. (Apoll. and Schol. think it from ἀπό and ἔνος, prop. ἡ ἄφ' ἐνός ἐνιαυτοῦ παρέρουσα, the products of a year.)

ἀφείξω and ἀφείξομαι, see ἀπείχω.

* ἀφῆλιξ, ικός (ῆλιξ), beyond the years of youth, growing old, h. in Cer. 140.

ἄφηναι (ῆμαι), to sit apart, separate, only part. pres. Il. 15, 106. †

ἀφήτωρ, ορος, ὁ (ἀφίημι), the hurler, he that shoots arrows, appellat. of Apollo, Il. 9, 404. † (Some derive it from φάω, and regard it as = ὁμαφήτωρ, the diviner.)

ἄφθιτος, ον (φθίω), not destroyed, imperishable, everlasting, comm. spoken of what belongs to the gods, Il. 2, 46. Od. 9, 133.

* ἄφθογγος, ον (φθόγγος), *soundless, voiceless, dumb*, h. Cer. 198.

ἄφθορος, ον, without envy, 1) Act. *not envious, benevolent, giving freely*, h. 30, 16. 2) Pass. *not penurious, abundant, in abundance*, h. in Ap. 536.

ἀφίημι (ἵημι), 3 plur. imperf. ἀφίουν, as if from ἀφίω, fut. ἀφήσω, aor. 1 ἀφῆκα and ἀφῆκα, aor. 2 dual. and plur. subj. ἀφῆ ep. for ἀφῆ, optat. ἀφείην, 1) *to send away, to dismiss, to let go*, τινά, any one, in a good and bad signif. Il. 1, 25; ζῶν τινά, to let one go alive, Il. 20, 464; spoken chiefly of missile weapons: *to cast, to discharge, to hurl*, as δόρυ, ἔγχος and κεραυνόν, Il. 8, 133; gener. *to cast away*; ἄνθος, to cast the flower, said of grape-vines just setting for fruit, Od. 7, 126; metaph. δάψαν, to remove thirst, Il. 11, 642; μένος, to lose the strength, Il. 13, 444. 16, 613, etc.; in Pass.: τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔενται, from it (the star) many sparks were emitted, Il. 4, 77. 2) Mid. to send oneself away from any thing; hence, *to let go of, to let loose*; with gen. δειρῆς οὐπω ἀφίετο πήχες, she did not let her arms loose from his neck, Od. 23, 240. (ι prop. short, long only by augm.; once however without this reason, Od. 22, 231.)

ἀφικάνω, poet. (ἰκάνω), only pres. and imperf. = ἀφικνέομαι, *to go to, to come to, to reach*; comm. with accus., once with πρὸς, Il. 6, 386.

ἀφικνέομαι, depon. mid. (ἰκνέομαι), fut. ἀφίξομαι, aor. ἀφικόμην, perf. ἀφίγμαι, Od. 6, 297; *to go to, to come to, to reach*, to go to a person or a place; comm. with accus. νῆας, to the ships; more rarely with εἰς, ἐπὶ, κατά, and ὑπὸ and πρὸς τι, Od. 6, 297; metaph. *to overtake, to affect*. ἄλγος ἀφικτό με, Il. 18, 395.

ἀφίστημι (ἴστημι), aor. 2 ἀπέστην, perf. ἀπέστηκα, syncop. form in dual and plur. ἀφισταῖσι, part. ἀφισταώς, 3 plur. pluperf. ἀφίστασαν, aor. mid. ἀπεστησάμην, 1) Trans. *to put away*, not used in Hom. 2) Intrans. in aor. 2, perf. and pluperf., like the mid. *to stand apart, to stand aloof, to remove*, Il. 4, 340. Od. 11, 544; *to be removed*, τινός, from a thing, Il. 23, 517. b) In the mid. *to weigh out for oneself*, in order to pay; once, δαΐδω, μὴ τὸ χθιζὸν ἀποστήσωνται χρεῖος, I fear, lest they should pay back to us the debt of yesterday, i. e. requite evil for evil, Il. 13, 745.

ἄφλαστον, τό, *the curved stern of a vessel*, with its decorations, Il. 15, 716. † (In the Schol. on Ap. Rh. στανίδιον κατὰ τὴν πρύμνην.)

ἀφλοισμός, ὁ (related to ἀφρός), *foam, the froth of one enraged*, Il. 15, 607. † (Others more improb. ψοφός ὀδόντων, gnashing of teeth.)

ἀφνειός, ὄν (ἄφενος), *rich, wealthy, opulent*, with gen. βιότοιο, in the means of living, Il. 5, 544; χρυσοῖο, Od. 1, 165. The compar. ἀφνειότερος and superl. ἀφνειότατος, Il. 20, 220.

ἀφοπλίζω (ὀπλίζω), *to disarm*, only. mid. *to disarm oneself*, with ἔντα, to lay aside one's arms, Il. 23, 26. †

ἀφορμάω (ὀρμάω), in Hom. only depon. pass. ἀφορμάομαι, in aor. pass. ἀφορμήθην, *to rush away, to hasten away, ναῦφιν*, Il. 2, 794; hence absolute, *to go away, to depart*, Od. 2, 376.

ἀφρόωντα, or ἀφρόοντα, see ἀφάω.

ἀφραδέω (ἀφραδής), *to be imprudent, indiscreet, to speak or act inconsiderately*, Od. 8, 294. Il. 9, 32.

ἀφραδής, ἐς (φράζομαι), *inconsiderate, irrational, imprudent, μνηστῆρες*, Od. 2, 282. νέκροι ἀφραδέες, the unreflecting, senseless dead, Od. 11, 476; adv. ἀφραδέως, *thoughtlessly, indiscreetly*, Il. 3, 436.

ἀφραδίη, ἡ (φράζομαι), *inconsideration, imprudence, carelessness, folly*; often in the plur. Il. 5, 649; νόοιο, Il. 10, 122. 16, 354. 2) *ignorance, inexperience*, πολέμοιο, Il. 2, 368.

* ἀφράδμων, ον = ἀφραδής, h. in Cer. 257.

ἀφραίνω, poet. (φρήν), *to be irrational, indiscreet, foolish*, Il. 2, 257. Od. 20, 360.

* ἄφραστος, ον (φράζομαι), *not observed, unknown, ἔργα*, h. Merc. 80; *not to be discovered, invisible*, στίβος, h. Merc. 353. Compar. ἀφραστότατος, Epigr. 14.

ἀφρέω (ἀφρός), *to foam, to froth*. ἵπποι ἀφρεον στήθεα, upon the breast, Il. 11, 282. † (ἄφρεον with synizesia.)

ἀφρήτωρ, ορος, ὁ (φρήτη), *without society, without tribe, without connections, unsocial*, Il. 9, 63. †

Ἀφροδίτη, ἡ, daughter of Jupiter and Dione, Il. 5, 348; or, according to a later tradition, born from the foam of the sea (ἀφρός), h. in Ven., wife of Vulcan, and paramour of Mars (Od. 8, 276.), goddess of sensual love and of marriage, of pleasure and of beauty, Il. 5, 429. Od. 20, 74. She is represented as

exceedingly attractive and beautiful, Il. 3, 396; distinguished by her smiling look (φιλομειδής), but tender and unfitted for war. She is beautifully adorned (χρυσείη), the Graces themselves having furnished her clothing, Il. 5, 338), and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, Il. 14, 214 seq. With this girdle Juno inspires Jupiter with great love for herself. Venus was on the side of the Trojans; she had given occasion to the war, Il. 5, 349 seq. Æneas was her son, Il. 5, 313. She had splendid temples in Cyprus and in Cythere. 2) Metaph. like Ἄρης, it signifies *love, the enjoyments of love*, Od. 22, 444.

ἄφρονέω (ἄφρων), *to be foolish, or to act irrationally, foolishly*, only part. pres. Il. 15, 104. †

ἄφρός, ὁ, *foam*, of water, Il. 5, 599; of a raging lion, * Il. 20, 168.

ἄφροσύνη, ἡ (ἄφρων), *want of reason, indiscretion, folly*, Il. in plur. Od. 16, 278. 24, 457.

ἄφρων, ον (φρήν), *irrational, indiscreet, inconsiderate, foolish* (antith. to ἐπίφρων), Od. 23, 12; *rash, raging*, spoken of Mars and Minerva, Il. 5, 761. 875.

ἄφυλλος, ον (φύλλον), *leafless, deprived of leaves*, Il. 2, 425. †

ἄφυσγετός, ὁ (ἄφύω), *slime, filth*, which a river bears with it, Il. 11, 495. †

ἄφύσσω, fut. ἀφύξω, aor. 1 ἤφυσσα and poet. σσ, aor. mid. ἀφυσάμην, ep. σσ, 1) *to draw off*, espec. from a larger vessel to a smaller, οἶνον ἀπὸ and ἐκ κρητῆρος, Il. 1, 598. Od. 9, 9; ἐν ἀμφιφορεῦσιν, Od. 2, 349; with gen. alone, pass. πολλὸς δὲ πίθων ἠφύσσετο οἶνος, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. πλοῦτον, *to accumulate riches*; as if to draw up in full draughts. The passage Il. 1, 170, οὐδέ σ' οἶω ἐνθάδ' ἄτιμος εἶναι, ἄφενος καὶ πλοῦτον ἀφύζειν, is explained in different ways: 1) In the ancients we find a twofold explanation: Some (Eustath. and Schol. Venet.) supposed an hyperbaton, and connected ἐνθάδ' ἄτιμος εἶναι with εἶμι Φυθίηνδε v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen. and referred these words to Agamemnon. 2) In the modern annotators we find a threefold explanation: a) The first is connected

with that of Eustath. but differs in constructing ἐνθάδε with ἀφύζειν, viz. 'I do not believe, since I am dishonored (without reward), that you will here accumulate riches.' Ruhkopf and Stadelmann p. 62, prefer this, partly because the nom. ἄτιμος εἶναι stands in close connection with οἶω, partly because it agrees with the connection, since Achilles thinks that Agamemnon will make little progress without his help. b) The second explanation (Clarke and Köppen) refers ἄτιμος εἶναι, on account of v. 175, to Agamemnon, and constructs, οὐκ οἶω σε, ἄτιμος εἶναι (for ἄτιμον εἶναι)—ἀφύζειν. Reference is made to Il. 2, 353, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly rejected by almost all modern critics. They either make σ' a dat. σοὶ (cf. Wolf Vorles. 1. p. 102, and Spitzner Excurs. XIII. § 3), or they read with Bentley σοὶ οἶω, because οἶ is not elided in σοὶ (cf. Voss Anm. p. 6. Bothe and Thiersch § 333, 10). They read consequently, οὐδέ σοι οἶω ἐνθάδ', ἄτιμον εἶναι, etc., i. e. 'I have no mind here, whilst I am dishonored, to gather riches for you.' With this explanation the words connect far better with the preceding νῦν δ' εἶμι Φυθίηνδε, and the reply of Agamemnon turns mainly on this threat of Achilles. II) Mid. 1) *to draw off or out for oneself, to pour out or in*; with accus. οἶνον ἐκ κρητῆρος, Il. 3, 259; and ἀπὸ κρητῆρος, Il. 10, 579. 2) Metaph. *to heap up*, ἀμφὶ δὲ φύλλα ἠφυσάμην, Od. 7, 285. On διὰ δ' ἔντερα χαλκὸς ἤφυσσε, see διαφύσσω.

Ἀχαιαί, αἱ, *Achaian women*, fem. of Ἀχαιός, Od. 2, 119.

Ἀχαιῖς, ἄδος, ἡ, ep. for Ἀχαιάς, *Achaian*. 2) As subst. an *Achaian woman*, Il. 5, 422.

Ἀχαιῖκός, ἡ, ὄν, ep. for Ἀχαιῖκος, *Achaian*; λαός, the *Achaian people*, Il. 13, 141; ἄσχος, Il. 9, 141.

Ἀχαιῖς, ἴδος, ἡ, *Achaian*, with or without γαῖα, the *Achaian land*, espec. the dominion of Achilles in Thessaly, Il. 1, 254; see Ἀχαιοί. 2) Subst. γυνή, an *Achaian woman*, Il. 2, 235; in contempt, Il. 9, 395.

Ἀχαιοί, οἱ, nom. sing. Ἀχαιός, ὁ, the *Achaians*, the most powerful of the Grecian tribes in the time of the Trojan war, whose

main residence was in Thessalia, Il. 2, 684; but who also had possessions in Peloponnese as far as to Messene, chiefly in Argos, Il. 5, 114. The Danaï and Myrmidons were branches of this tribe. Perhaps they had spread themselves also to Ithaca, Od. 1, 90; and to Crete, Od. 19, 138. Tradition says they derived their name from Achæus, son of Xuthus, grandson of Hellen, Apd. 1, 7. 3. The entire Greeks are often so called in Hom. from the main tribe, Il. 1, 2. Od. 1, 90.

ἄχαρις, ι (χάρις), *disagreeable, joyless*; in compar. ἀχαρίστερος, Od. 20, 392. †

ἀχάριστος, ον (χαρίζομαι), *disagreeable, displeasing*, Od. 8, 236. †

* ἀχειρής, ἐς (χείρ), *without hands*, epith. of the crabs, Batr. 300.

Ἀχελώϊος, ὁ, ep. for Ἀχελῷος, a river between Ætolia and Acarnania, which flows into the Ionic sea; now *Aspro-Potamo*, Il. 21, 194. 2) A river in Phrygia, which rises in the mountain Sipylus, Il. 24, 616.

ἄχερδος, ἡ, more rarely ὁ, *a wild, thorny bush*, suitable for hedging, *the hawthorn*, Od. 14, 10. †

ἄχερωϊς, ἴδος, ἡ, *the white poplar, the silver poplar, populus alba* Linn., Il. 13, 389. 16, 482; prob. from Ἀχέρων, because it was believed that Hercules brought it from the under world, * Il.

Ἀχέρων, οντος, ὁ (as if ὁ ἄχεια ρέων, the river of wo), *Acheron*, a river of the under world, into which Pyriphlegethon and Cocytus flow, Od. 10, 513. * Od.

ἀχέυω (ἄχος), *to be sad, afflicted, troubled*, only part. with accus. θυμόν, in heart, Il. 5, 869; τινός, about any one, Od. 16, 139; and with εἵνεκα, Od. 21, 318.

ἀχέω = ἀχέυω, also only part. τινός, about any one, Il. 18, 446; and with ἔνεκα, Il. 20, 298.

ἄχθομαι (ἄχθος), 1) *to be laden, freighted*. πηὺς ἤχθετο τοῖσι, the ship was laden, Od. 15, 457. b) Metaph. ὀδύνῃσι, oppressed with pains, Il. 13, 354; with accus. ἄχθομαι Παιος, I am pained by the wound, Il. 5, 361. 2) Espec. spoken of mental states: *to be oppressed, pained, sad, indignant*; with κῆρ, Il. 11, 274. 400; ἤχθετο δαμναμένους Τρῶσιν, he was pained at their being conquered by the Trojans, Il. 13, 352 (ἤχθετο in Od. 14, 366. 19, 337, belongs to ἔχθομαι).

ἄχθος, σος, τό (related to ἄχω), *load*,

burden. ἄχθος ἀρούρης, *burden of the earth*, proverbially spoken of a worthless man, Il. 18, 104. Od. 20, 379.

Ἀχιλλεύς, ἦος, ὁ, also Ἀχιλῆύς (regarding the necessity of the metre), son of Peleus and Thetis, king of the Myrmidons and Hellenes in Thessalia, the bravest hero before Troy. He was educated by Phœnix son of Amyntor, who also accompanied him to Troy, Il. 9, 448; in music and the healing art he was instructed by Chiron, Il. 11, 832. His friend is Patroclus; his son, Neoptolemus, who resided in Scyros, Il. 19, 326-333; and whom Ulysses brought to Troy, to engage in the contest, Od. 11, 509. Achilles is the hero of Homer: great physical power, a great mind, violent passions, but also a feeling heart, are his characteristics. Insulted by Agamemnon, he forgets himself in his wrath; he finally gives ear to his mother, but does not fight for the Greeks till the death of Patroclus, Il. 19, 321. According to Hom. he died in battle, Od. 24, 30. 5, 310. (The name is derived from ἄχος and λαός, the people's grief, Apd. *Molestinus*, Herm.)

ἀχλύς, ύος, ἡ, *obscurity, darkness, cloud*, espec. *the darkness of death, the night of death*; spoken of fainting, Il. 5, 696; of death, Od. 22, 88 (υ is long in nom. and accus.).

ἀχλύω (ἀχλὺς), aor. ἤχλῆσα, *to become dark, to darken or cloud*, spoken of the sea, Od. 12, 405. †

ἄχνη, ἡ, Ion. for ἄχνα (related to χνόη), prop. what is abraded from the surface of a body; hence 1) *chaff*, Il. 5, 499. 2) *foam* of the sea, Il. 4, 426. Od. 5, 403.

ἄχνημαι, ep. depon. only pres. and imperf. (ἄχος), *to feel pain, to be afflicted, sad, troubled*; often with accus. θυμόν, κῆρ ἐνὶ θυμῷ, and with gen. caus. τινός, about any one, Od. 14, 376; and περί τινι, h. Cer. 77; also θυμός ἄχνητο, Il. 14, 38; once spoken of lions, Il. 18, 320; conf. ἀκαχίζω.

ἄχολος, ον (χολή), *without bile, without anger*. 2) *which expels anger, anger-quelling*, φάρμακον, Od. 4, 221. †

ἄχομαι, mid. *to be sad, to be afflicted*, Od. 18, 256. 19, 129.

ἄχος, εος, τό (a word derived from the natural ejaculation of one in pain, as ah!), *pain, grief, sadness, affliction, trouble*; always spoken of the mind: ἐμοὶ δ' ἄχος, it

pains me, Il. 5, 759; with gen. about any one, ἐμοὶ ἄχος σέθεν ἔσσεται, I shall have pain on thy account, Il. 4, 169; also in plur. ἄχια, sufferings, pains, Il. 6, 413. Od. 19, 167.

ἄχρεῖον, adv. (prop. neut. of adj. ἄχρεῖος, *ον*), unprofitably, uselessly, aimlessly, only twice; 1) ἄχρεῖον ἰδὼν, Il. 2, 269, looking foolish or confused, spoken of Thersites, who looked confounded or embarrassed when he received blows from Ulysses. Voss translates, 'with a wry look;' and with this agrees the explanation of Wolf in Vorles. zu Il. p. 44. "But it is uncertain, says Wolf, whether Thersites does this from pain or purposely, to excite the pity of the Greeks. The latter agrees well with his character." 2) ἄχρεῖον ἐγέλασεν, Od. 18, 163, she laughed without cause, she uttered a forced laugh; spoken of Penelope, who, notwithstanding her inward trouble, wished to appear cheerful to the suitors. Here again ἄχρεῖον expresses something artificial, unnatural (ἐπιπλαστον, ὑποκεκριμένον, Schol. A.), *Usteri*.

ἀχρημοσύνη, ἡ (ἀχρήμων), poverty, want, penury, Od. 17, 502. †

* ἄχρηστος, *ον* (χρηστός), profitless, vain, neut. as adv. Batr. 70.

ἄχρη, before a vowel ἄχρης (related to ἄκρος), adv. 1) Of place: at the extreme, on the surface, Il. 17, 599. b) to the extreme, entirely, Il. 4, 522. 2) Of time: until, with gen. ὅχρη μάλα κνίφαος, till late at night, Od. 18, 369.

ἀχυρμί, ἡ (ἄχυρον), prop. the place where the chaff falls, a chaff-heap, Il. 5, 502. †

ΑΧΩ, see ἀκαχίζω.

ἄψ, adv. of place: backwards, back, often with a verb: ἄψ ὀρᾶν, ὤθειν. 2) Of time: again, Il. 5, 505.

Ἀψευδής (from ἄ and ψεύδος, not deceitful), daughter of Nereus and Doris, Il. 18, 46.

ἀψίς, ἴδος, ἡ, Ion. for ἀψίς (ἄπτω), a knot, a mesh. ἀψίδες λίνου, the meshes of the net, Il. 5, 487. †

ἄπορόρον, adv. see ἄπορόρος.

ἄπορόρος, *ον* (ῥέω), flowing backwards, epith. of Oceanus, which like a river encircles the earth and flows back into itself, Il. 18, 399. Od. 20, 65.

ἄπορόρος, *ον* (prop. abbreviated from ἀπόρορος), retreating back, ἄπορόροι ἐκίμεν, ἀπονέοντο, Il. 3, 313. Oftener the neut. sing. ἄπορόρον as adv. back, with βαίνειν, ἀπονέεσθαι. b) again, Il. 4, 152.

ἄψος, εος, τό (ἄπτω), connection, articulation, espec. of the limbs, a joint. λύθεν δὲ οἱ ἄψια πάντα, all his limbs [joints] were loosed, Od. 4, 794. 18, 189.

ΑΩ, theme of ἄημι.

ΑΩ, theme of ἄεσα and ἄσα, q. v.

ΑΩ (ᾱ), pres. infin. ἄμεναι for ἀέμεναι, infin. fut. ἄσειν, aor. 1 ἄσα, infin. ἄσαι, infin. fut. ἄσεσθαι, aor. 1 ἄσασθαι, I) to satiate, τινά, any one; with gen. mat. ἄσαι Ἄρηα αἵματος, Mars with blood, Il. 5, 289; ἵππους δρόμου, Il. 18, 281; metaph. spoken of the spear: ἐμὴν χρὸς ἄμεναι ἀνδρομέοιο, lusting to sate itself with human flesh, Il. 21, 70. II) Mid. to satiate oneself; ἦτορ σίτοιο, to refresh the heart with food, Il. 19, 307; ἐῷμεν or ἔωμεν (Il. 19, 402) is assigned to this verb as subj. for ἄωμεν, see ἐῷμεν.

ἄωρ, see ἄορες.

ἄωρος, *ορ* (ᾠρα), untimely, unformed; hence ugly, deformed (Schol. ἀπρεπής), πόδες, spoken of Scylla, Od. 12, 89. †

ἄωρτο, 2 sing. pluperf. pass. from ἀείρω.

ἄωτᾶω (expanded form fr. ἄω), originally to snore; then to sleep, spoken especially of a deep sleep; in Hom. always with ὕπνον, Il. 10, 159. Od. 10, 548; see Buttm. Lex. II. p. 31.

ἄωτον, τό and ὁ ἄωτος (in Hom. the gend. is indeterminate; Pindar has only ἄωτος; later poets have also τὸ ἄωτον from ἄημι), prop. a flock, or lock of wool. εὖστροφος οἷος ἄωτος, the well-twisted wool of the sheep, spoken of a sling, Il. 13, 599. 716; so also Od. 1, 443; spoken of the woolly skin of a sheep, Od. 9, 434; once spoken of the finest linen.: λίνοιο λεπτόν ἄωτος, the delicate nap or down of the linen, Il. 9, 661; metaph. the best, the most beautiful, inasmuch as the woolly surface of cloths tests their beauty and newness. Conf. Buttm. Lex. II. p. 15. According to the old Schol. it signifies a flower, then metaph. like ἄνθος, the bloom, i. e. the finest, the most beautiful (still the signif. flower is nowhere found in the poets).

B.

B, the second letter of the Greek alphabet; hence the index of the second rhapsody.

βαδην, adv. (βαίνω), *step by step, slowly*, antith. to running, Il. 13, 516. †

*βυδίζω (βύδος), fut. *ίσω*, to step, to go, to travel, h. Merc. 210.

βάζω, fut. βύξω, perf. pass. βέβαγμαι, to prate, to speak, to talk; with accus. ἀνεμώλια, μεταμώνια, to prate idle things; πεπνυμένα, ἄρτια, to speak discreetly, to the point, Od. 8, 240. δίχα βόζειν, to speak differently, Od. 3, 127; with double accus. βάζειν τινά τι, to say any thing to any one, Il. 9, 59; and pass. ἵππος βέβακται, Od. 8, 408.

βάθιστος, η, ον, superl. for βαθύς.

*βάθος, εος, τό (βαθύς), *depth*, λίμνης, Batr. 86.

βαθυδίνῃεις, εσσα, εν (δίνη), *deep-whirling, having deep whirlpools*, only twice, Il. 21, 15. 603; elsewhere the following.

βαθυδίνης, ον, ό (δινή), *deep-whirling, having deep whirlpools*, epith. of Oceanus and of rivers, Il. 20, 73. Od.

βαθύζωνος, ον (ζώνη), *deep-girdled*, i. e. girdled close under the breast, so that the garment might hang in full folds down to the feet, because this took place only on festival days; hence in general: *splendidly clothed, or beautifully girdled*, epith. of the Trojan women, Il. 9, 594. Od. 3, 154. [According to Passow, not girdled close under the breast, but above the hips.]

*βαθύθριξ, τριχος, ό, ή (θρίξ), with thick hair, *thick-wooled*, spoken of sheep, h. Ap. 412.

*βαθύκληρος, ον (κληρος), *rich in land, having great estates*, Ep. 16, 4.

Βαθυκλῆς, ῆος, ό, son of Chalcon, a Myrmidon, slain by Glaucus, Il. 16, 594.

βαθύκολπος, ον (κόλπος), *deep-bosomed*, either literally from their full bosoms, or from the folds of the dress; hence, *splendidly-clothed*, epith. of the Trojan women, Il. 18, 122; and of the nymphs, h. Ven. 258.

βαθίλειμος, ον (λειμών), *having rich meadows, having deep grass*, epith. of a town, Il. 9, 151. 293.

βαθυλήϊος, ον (λήϊον), *having high grain, fruitful*, τέμενος, Il. 18, 550. †

βαθύνω (βαθύς), to make deep, to deepen, to excavate; with accus. χῶρον, Il. 23, 421. †

βαθυρρέιτης, αο, ό (ρέω) = βαθύρροος, Il. 21, 195. †

βαθύρροος, ον (ρέω), *deep-flowing*, epith. of Oceanus, Il. 14, 314. Od. 11, 13.

βαθύς, εἶα, and ep. βαθίη, βαθύ, superl. βαθιστος, 1) *deep or high*, according to the position of the speaker; τάφος, ἄματος, Τάρταρος, ἡϊών, lofty coast [or, perhaps, having deep sand], Il. 2, 92; metaph. of the soul: φρήν βαθεῖα, the inmost soul, Il. 19, 125. 2) *deep*, with the idea of *thick, dark*, ὕλη, Il. 5, 555; also metaph. ἄηρ, the thick air, Od. 1, 144; λαίλαψ, the strong tempest, Il. 11, 306. 3) *deep in length, or extending inward*, ἄγκος, Il. 20, 489; hence αὐλή, a deep court (V. with lofty enclosure), Il. 5, 142.

*βαθύσκιος, ον (σκιά), *deep-shaded*, h. Merc. 229.

*βαθύστερος, ον (στήρνον), *high-breasted, wide-arched*; and generally, *broad*, αἶα, frag. Hom. 23.

βαθύσχοινος, ον (σχοῖνος), *deeply overgrown with rushes, rushy*, epith. of Asopus, Il. 4, 383. h. 8, 5.

*βαθύτριχα, see βαθύθριξ.

βαίνω, fut. βήσομαι, aor. 1 trans. ἔβησα, aor. 2 ἔβην, ep. βῆν, 3 plur. ἔβησαν, ep. βῆσαν, ἔβαν, βάν, subj. βῶ, ep. βείω, optat. βαιήν, infin. βήμεναι and βῆναι, part. βάς, βᾶσα, βάν, perf. βέβηκα, also the sync. forms βεβά-ασι, infin. βεβήμεν, part. βεβαώς, βεβανῖα, pluperf. ἐβεβίκεν, syncop. 3 plur. βέβησαν, also ep. aor. mid. ἐβήσετο, more rarely ἐβίσατο = ἔβη. According to Buttm. Gr. Gram. ἐβήσατο is correct only when used in a causative sense for ἔβησε. N. B. The form βέβηκα, rare in Homer, has only the signif. *to have gone*; the sync. forms βέβηκα, that of the pres. *to go*, and the pluperf. mostly an aorist sense. (The ground form is ΒΑΩ, ep. forms βιβᾶω, βιβῆμι, βιβᾶσθω.) 1) Intrans. *to go*, and 1) *to walk, to step, to pro-*

ceed, spoken of men and beasts, the direction of the motion being indicated sometimes by the prep. εἰς, ἐν, ἐπὶ, κατά, μετά, πρὸς, etc., and sometimes by the accus. merely: εἰς δῖφρον, Il. 5, 837; also δῖφρον, νῆας, Il. 3, 262. Od. 3, 162; ἐπὶ νηός, to ascend the ship, to embark, Il. 13, 665; but ἐπὶ νηυσίν, to sail away in ships, Il. 2, 351; [also ἐν νηυσίν, Il. 2, 510;] ἐπὶ τινι, to go to any one, Il. 2, 18; ἀμφὶ τινι, to go about any one (to defend him), Il. 5, 299; μετ' ἵχνια τινός, to follow one's steps, Od. 3, 30. b) In a hostile sense: to rush upon any one, with ἐπὶ, μετά and accus., also ἐπὶ τινι, Il. 16, 751. 2) With part. of another verb, by which the kind of motion is determined: ἔβη φεύγων, he fled; ἔβη αἰζασα, see αἰσσω; the part. fut. denotes the aim: ἔβη ἐξαναρίξων, he went to slay, Il. 11, 101; ἀγγελίων, Od. 4, 28. 3) With infin. following: to set out, to proceed, to begin. βῆ δ' ἰέναι, he set out to go, quickly he went, Il. 4, 199; so also βῆ θείν, ἐλάαν. 4) Metaph. spoken of inanimate things: ἐννέα ἐνιαυτοὶ βεβῆασι, nine years have passed away, Il. 2, 134. πῇ ὄρκια βήσεται ἡμῖν, whither will our oaths go, i. e. what will become of our oaths, Il. 2, 339. ἱκμάς ἔβη, the moisture (of the bull's hide) vanished, Il. 17, 392. II) Trans. in aor. 1, only poet. and Ion. act. ἔβησα, 1) to cause to go, to conduct, to cause to mount or alight. φῶτας βῆσεν ἀφ' ἵππων, Il. 16, 810; but ἀμφοτέρους ἐξ ἵππων βῆσε κακῶς αἰκοντας, he hurled both down from the chariot, unwilling as they were, Il. 5, 164. βῆσαι ἵππους, Il. 11, 756.

* Βάκχειος, εἰη, εἰον, relating to Bacchus or to his orgies, drunken, intoxicated, frantic, Βάκχειος Διόνυσος, hymn. 18, 46.

βάλανος, ἡ, an acorn, fruit of the oak, * Od. 10, 242. 13, 409.

Βαλῖος, ὁ (adj. βαλιός, spotted), Piebald, a horse of Achilles, Il. 16, 149.

βάλλω, fut. βαλέω, aor. 2 ἔβαλον, perf. βέβληκα, pluperf. βεβλήκειν (often in the sense of the aor. Il. 5, 66. 73. 661.), perf. pass. βέβλημαι, ep. also βεβόλημαι, yet with the difference that the former is used literally of body, the latter metaph. of mind, Il. 9, 3; pluperf. βεβλήμην, 3 plur. βεβλήατο for βέβληντο. Of an aor. sync. mid. with pass. signif. occur ἔβλητο, infin. βλήσθαι, part. βλήμενος, subj. βλήεται for βλήηται, optat. (βλέμην) βλεῖο, etc. I) Act. to cast, to throw, to

hurl; λίματα εἰς ἅλα, Il. 1, 314; spoken of all kinds of missile weapons: ἰόν, Od. 20, 62; hence, to shoot, to hit, to wound, τινά, or τί τινι, e. g. τινά δοιφί, any one with the spear, Il. 5, 73; οὔστῳ, Il. 5, 393; στήθος χειρμαδίῳ, Il. 14, 410; τινὰ λάεσσιν, Il. 3, 80; also τινὰ τί τινι, Il. 11, 583; still the dat. is generally wanting: τινὰ στήθος, to hit any one in the breast, Il. 4, 480; also absol. to hit, in opposition to ἀμαρτάνω, to miss, Il. 11, 351. 13, 160; as a consequence, to prostrate, to slay, τινὰ ἐν κονίῃσι, Il. 8, 156. cf. 4, 173. 5, 17; metaph. ἄχεϊ, πένθει βεβולהμένος, hit, wounded by pain, sorrow, Il. 9, 3. Od. 10, 247. b) to cast; spoken of a strong motion: to drive; e. g. ἐτέρωσε χάρη, to cast the head to the other side, Il. 8, 306; ἐτέρωσε ὄμματα, to turn away the eyes, Od. 16, 179; spoken of ships, νῆας εἰς πόρον, to urge the ships into the sea, Od. 4, 359; νῆας πρὸς πέτρας, Od. 12, 71. 2) to hit, spoken of touching a surface, to besprinkle, to bespatter, to bestrew. ῥαδάμυγες ἔβαλλον ἄντυγα, the drops besprinkled the chariot-rim, Il. 11, 536. 20, 501; of dust, τινά, Il. 23. 502. κύππος οὔατα βάλλει, the noise strikes the ear, Il. 10, 535. τόπον ἀκτῖσι βάλλει ἥλιος, the sun irradiates the place, Od. 5. 479. 3) to cast away, to let fall, to lose; δάκρυ, to shed tears. 4) In a softer sense, to put, to put on, to annex, to put off, τί ἐν χερσίν τινος, Il. 5, 574; κύκλα ἀμφ' ὀχέεσσι, Il. 5, 722; φιλότητα μετ' ἀμφοτέροισι, to establish friendship between the two, Il. 4, 16; ἵππον ἐπὶ βλεφάροισι, to let fall, Od. 1, 364. b) Oftener of clothing and weapons: to put on. 5) to fall, to flow, to run, spoken of a river, εἰς ἅλα, Il. 11, 722; of steeds: περὶ τέρμα, about the goal, Il. 23, 462. II) Mid. 1) to hit, to touch for oneself; χροῖα λουτροῖς, to cleanse one's limbs in the bath, h. Cer. 50. 2) to cast any thing about oneself, to put on; ἀμφὶ ὤμοισιν ξίφος, to suspend, Il. 3, 334; αἰγίδα, Il. 5, 738; metaph. ἐν θυμῷ χόλον τινί, to cherish anger against any one in the heart, Il. 14, 50; μετά, or ἐν φρεσίν, ἐν θυμῷ, to lay any thing to heart, to consider, to ponder, νοστήν, Il. 9, 435. 611. Od. 11, 428; more rarely, to lay up, to preserve in the heart, Il. 15, 566; absolute, ἐτέρως ἐβάλλοντο, they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers ἐτέρως ἐβάλλοντο; the reading of other manuscripts: ἐβόλοντο for ἐβούλοντο, is approved by

Thiersch Gram. § 168. 12, and Buttm. Lexil. I. p. 28. [For the pass. signif. of the 2 aor. sync. mid. see Buttm. § 110. 7.]

βαμβαίνω (related to βάζω), *to stammer, to shudder for fear, to chatter with the teeth*, Il. 10, 375. †

βάν, ep. for ἔβαν, see βαίνω.

βάπτω, 1) *to dip, to immerse*, with accus. πέλεκυν εἰν ὕδατι (to harden it), Od. 9, 392. † 2) *to tinge, to color*, Batr. 224.

βαρβαρόφωνος, ον (φώνη), *speaking a foreign tongue, rude of speech*, epith. of the Carians, Il. 2, 867. † (Voss, 'with a barbarous utterance,' since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιστος, η, ον, ep. for βράδιστος, superl. see βραδύς.

BAPEΩ=βαρύθω, only used in the ep. part. βεβαρηώς, *burdened, heavy*. οἶνω βεβαρηότες, *drunken with wine*, * Od. 3, 139. 19, 122.

* βάρος, τό, *weight, load*, Batr. 91.

* βαρύβρομος, ον (βρέμω), *heavily thundering, crashing*, fr. 78.

βαρύθω (βαρύς), *to be loaded, burdened, incommoded*. βαρύθει μοι ὤμος ὑπ' αὐτοῦ, *my shoulder is distressed by the wound*, Il. 16, 519. †

βαρύνω (βαρύς), aor. 1 ἐβάρυνα, aor. 1 pass. ἐβαρύνθην, also ep. perf. βεβαρηώς (see BAPEΩ), *to load, to burden, to oppress*, with accus. τινά, Il. 5, 664. Pass. βαρύνεσθαι γυῖα, χεῖρα, *to be distressed, lame in the limbs, in the hand*, Il. 19, 165. 20, 480. κάρη πῆληκε βαρυνθῆν, *the head burdened with the helmet*, * Il. 8, 308.

βαρύς, εἶα, ύ, 1) *heavy, great, strong*. βαρεῖαι χεῖρες, Il. 1, 89. b) *heavy, i. e. heavily pressing, severe, troublesome, oppressive*; ὀδύναι, *great pains*; so also ἄτη, ἔρις, etc. 2) *Spoken of sound, φθόγγος*, Od. 9, 237; espec. the neut. sing. and plur. βαρύ and βαρεία, as adv. with στενάχειν, *to groan heavily, aloud*, Il. 8, 334.

βαρυστενάχων, ουσα, ον (στενάχω), *sighing, groaning heavily*, * Il. 4, 153.

* βαρύφθογγος, ον (φθογγή), *deep-voiced, loud-roaring*, λῶν, h. Ven. 160.

βασιλεια, ἡ, fem. of βασιλεύς, *queen, princess*, * Od. 7, 241.

βασιλεύς, ἦος, ὁ, 1) *ruler, king, sovereign, and generally commander, leader*, Il.

1, 9. In the heroic age, βασιλεύς was the designation of the chief of any community or district, who owed his authority to his valor, his wealth or his intelligence. As all bodily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called διογενής, διοτρεφής. The duties and employments of the king, Il. 2, 197. Od. 1, 386, (δίκη βασιλῆων,) were 1) He assembled the public council, and led in debate, Il. 2, 50. 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was obliged to decide upon right and wrong, Il. 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, Il. 2, 402. 412. [Cf. Jahrbüch. Jahn und Klotz, März 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (βουλή γερόντων), and in important cases, the general assembly of the people (ἀγορά). His prerogatives (γέρας) were 1) The presidency on public occasions, and a larger portion at feasts, Il. 8, 162. 2) A distinct portion of land (τέμενος). 3) [Tributes or] gifts established by custom (θέμιστες), Il. 9, 156. The ensigns of regal dignity were the sceptre (σκῆπτρον) and the service of heralds (κῆρυκες), cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig die sittlich. Zustände des griech. Heldenalters, Leipz. 1839, p. 277 seq. II) *a prince, a king's son*; also, all of the nobility who had possessions great or small, Od. 1, 394. 8, 41. 390. III) *lord, master of a family*, Il. 18, 556. From this word comes the ep. compar. βασιλεύτερος, a greater king, *more royal*, and superl. βασιλεύτατος, the greatest king, Il. 9, 69. (Prob. from βαίνω in the trans. sense, and λαός, that conducts the people to war.) [The royal dignity, even in the heroic age was hereditary, cf. Ph. Humpert: De civitat. Hom. Bonnæ, 1839, p. 4-11.]

βασιλεύω (βασιλεύς), *to be king, to rule, to reign*, ὑπὸ Πλάκῳ, Il. 6, 425. 2) *to rule over any one, to govern*, with dat. Il. 2, 206; [espec.] once with gen. [to be queen] Πύλου, Od. 11, 285. [cf. Il. 6, 425.]

βασιλῆϊος, ἱη, ἥϊον, Ion. for βασιλῆιος (βασιλεύς), *royal, princely, γένος*, Od. 16, 401. †

βασιληΐς, ἱδος, ἡ (adj. fem. of βασιλῆϊων), τιμή, *the royal dignity*, Il. 6, 193. †

βάσκε, only in connection with ἔθι, βάσκ' ἔθι, go, hence away, haste, Il. 2, 8. The imper. of an ep. form of βαίνω, which occurs in compos. in the infin. ἐπιβύσχω, q. v.

βαστάζω, fut. σῶ, to lift up, to elevate, to raise, with accus. λῦαν, τόξον, Od. 11, 593. 21, 405. 2) to bear, τί νῶτοισι, upon the back, Batr. 78.

βάτην, for ἐβίτην, see βαίνω.

Βατίεια, ἡ (prob. from βάτος, thorn-hill), a hill before the Scæan gate of Troy, by tradition the sepulchral mound of Myrinna, q. v. Il. 2, 813.

* βατοδρόπος, ον (δρέπω), plucking or extirpating brambles, h. Merc. 190.

βάτος, ἡ, a bramble, a thorn-bush, Od. 24, 230. †

* βατραχομυομαχία, ἡ, battle of the frogs and mice, a well known mock-heroic poem, incorrectly ascribed to Hom.

* βάτραχος, ὁ, a frog, Batr.

βεβάασι, βεβάμεν, βέβασαν, βεβαώς, see βαίνω.

βεβαρηώς, see βαρέω.

βεβίηκε, see βιύω.

βεβλήγεται, βεβλήγαι, see βάλλω.

βεβολίγαι, see βύλλω.

βεβρώθω, ep. form for βιβρώσκω (theme ΒΡΩΣ with epenth. θ), to consume, to devour. εἰ δὲ σίγ'—ὤμῳ βεβρώθοις Πριάμον Πριάμοιο τε παῖδας, if thou couldst devour Priam and his sons raw [alive], Il. 4, 35. † (According to Buttm. Gram. βεβρώθοις belongs to a peculiar verb with strengthened sense βεβρώθω (from ΒΡΩΣ, with epenth. θ), cf. Rost p. 284).

βεβρωκώς, βεβρώσεται, see βιβρώσκω.

βέη, βείομαι, see βίομαι.

βείω, ep. for βῶ, see βαίνω.

βέλεμνον, τό, poet. = βέλος, only in the plur. a missile, arrows or spears, * Il. 15, 484. 22, 206.

Βελλεροφόντης, ον, ὁ (from Βέλλερος and φόνη), the slayer of Bellerus, an appellation of Hipponous, son of Glaucus, who slew unintentionally Bellerus, prince of the Corinthians, Il. 6, 155; see Ἰππόνους. [The tradition in regard to Bellerus is post-Homeric.]

* βελόνη, ἡ (βέλος), needle, a point, Batr. 130.

βέλος, εὖς, τό (βάλλω), 1) a missile weapon, telum, especially, a javelin, an arrow, and generally whatever is hurled at an

enemy, a stone, Od. 9, 493; poet. the gentle arrows of Apollo and Diana, to indicate a sudden death, see Apollo and Diana; but also of plague, Il. 1, 51. 2) the direction or stroke of a missile weapon, Il. 8, 513; hence, ἐκ βελίων τινὰ ἔλκειν, to draw any one from the track of missile weapons, Il. 4, 465. 3) Metaph. spoken of the pangs of parturition, Il. 11, 269.

βέλτερος, η, ον, poet. irreg. compar. of ἀγαθός, better, more excellent, prob. related to βάλλω.

βελτίων, ον, irreg. compar. of ἀγαθός. Od. 17, 18. † Earlier reading for βέλτερον.

βένθος, εὖς, τό, ep. for βύθος, τό, deep, depth, especially of the sea, Il. θαλάσσης πάσης βένθεα εἰδέναι, to know the depths of the sea, i. e. to possess great intelligence, in contradistinction from the physical strength of Atlas, who bore the pillars of heaven, Od. 1, 53. cf. 4, 386. βένθεα ὕλης, the depths of the forest, Od. 17, 316; βένθοςδε, Od. 9, 51.

βέομαι and βείομαι (ΒΕΙΩ), 2 sing. βέη, 1 plur. βιόμεσθα, h. Ap. 528; βέόμεσθα, an ep. pres. with fut. signif.: I will go, I will walk. οὔτε Διὸς βέομαι φρεσίν, I will not walk (conduct) according to the mind of Jupiter [i. e. I will not obey him], Il. 15, 194; I will live, Il. 16, 852. 22, 431; (either an ep. fut. like κείω, or a subj. used as a fut. from βάω, βαίνω, Buttm. Gr. Gram. § 114. Thiersch Gram. § 223, 89. Rost p. 284.)

βέρεθρον, τό, ep. for βάραθρον, abyss, gulf, spoken of Tartarus, Il. 8, 14; and of Scylla, Od. 12, 94.

βῆ, poet. for ἔβη, see βαίνω.

βηλός, ὁ (prob. from ΒΑΩ), a threshold, poet. dwelling-house, * Il. 1, 591. 15, 23.

* βῆμα, τό (βαίνω), a step, a pace, a foot-step, h. Merc. 222. 345.

βῆμεν, βήμεναι, see βαίνω.

Βῆσα, ἡ, a town of the Locrians, Il. 2, 532; according to Strabo Βῆσσα, and only a forest valley.

βήσαμεν, βῆσε, see βαίνω.

βήσετο, see βαίνω.

βῆσσα, ἡ (βαίνω), a ravine, a forest valley, Hom. comm. οὔρεος ἐν βήσσης, in the glades of the mountain; alone Il. 18, 588. Od. 19, 435. h. Ap. 284.

βητάρμων, ονος, ὁ (ἀρμός), a dancer, prop. one who takes steps after measured time, * Od. 8, 250. 383.

βιάζω, ep. earlier form, βιάω (βία) whence perf. act. βεβίηκα, pres. mid. 3 plur. βιόονται for βιώνται, Od. 11, 503; 3 plur. optat. βιώατο ep. for βιώντο, Il. 11, 467; imperf. 3 plur. βιόονται ep. for ἐβιώντο, Od. 23, 9; fut. mid. βιήσομαι, aor. mid. ἐβιησάμην; (βιάζω in the act. occurs in Hom. as pres. only Od. 12, 297; elsewhere Hom. employs βιάζομαι in the pres. and imperf. as depon. mid. These tenses are pass. in Il. 15, 727. 16, 102.) 1) Act. to subdue, to overpower, to oppress, to force, τινά, Od. 12, 297; metaph. ἄχος βεβίηκεν Ἀχαιούς, pain oppressed the Achaeans Il. 10, 145; hence pass. βιάζεσθαι βιλέεσθαι, to be harassed by weapons, Il. 11, 576. 11) Mid. more freq. as dep. to overcome, to subdue, τινί, Il. 22, 229. Od. 21, 343: τινά ψεύδει, to vanquish any one by deceit, to overreach him, Il. 23, 576; with double accus. τινά μισθόν, to wrest from one his hire, Il. 21, 451.

• βιαίος, η, ον (βίη). violent, acting by violence, ἔργα, Od. 2, 236. † Κῆρες, h. 7, 17.

βιαίως, adv. violently, forcibly, * Od. 2, 237.

Βίας, ἀντὺς, ὁ, 1) son of Amythaon and Idomene from Pylae, brother of Melampus. He courted Pero the daughter of Neleus; and after Melampus had procured for Neleus the cattle of Iphiclus, he received her as a wife. His sons are Talous, Perialces, etc. Apd. 1, 9. 11. Whether the companion of Nestor mentioned Il. 4, 296, is brother of Melampus, accord. to Od. 15, 225 seq. is uncertain. 2) an Athenian, Il. 13, 691. 3) a Trojan, Il. 20, 460.

βιάω, ep. form for βιάζω, q. v.

βιβάς, ἄσα, ἄν, part. from the obsol. βίβημι, a form of βαίνω, comm. μακρὰ βιβάς, long-striding, with ὕψι, Il. 13, 371.

βιβάσθων, οὔσα; ον, part. from the obsol. βιβανθω=βαίνω, always with μακρά, taking long strides, * Il.

βιβάω, ep. form of βαίνω, to stride. πέλωρα βιβᾶ, he strode prodigiously, h. Merc. 225; imperf. ἐβίβασκεν, h. Ap. 133; also part. βιβῶν, βιβῶσα, Il. 3, 22. Od. 11, 539.

βιβρώσκω (fut. βρώσω), aor. 2 ἐβρων, ep. h. Ap. 127; perf. βέβρωκα, fut. pass. βεβρώσομαι, to eat, to devour, to consume, with accus. Il. 22, 94; and with gen. Od. 22, 403. χρήματα κακῶς βεβρώσεται, the property will be riotously consumed (ep. form βεβρώθω).

βίη, ἡ, ep. for βία, ep. dat. βίῃ, 1) strength, force, spoken chiefly of bodily power, rarely of mental, Il. 3, 45; also of brutes and inanimate things, ἀνέμων; Homer often uses it periphrastically of distinguished men, like μένος, σθένος, etc. e. g. Πριάμοιο βίη, the force of Priam = the powerful Priam, Il. 3, 105; so Διομήδεος, and with an adj. Ἥρα-κληίη, the power of Hercules, Il. 2, 665. 11, 699. 2) violence, comm. in plur. violent acts, Il. 5, 521. Od. 15, 329.

Βιήτωρ, ορος, ὁ, ep. for Βιάνωρ, a Trojan, slain by Agamemnon, Il. 11, 92.

* βιοθάλμιος, ον (θάλλω), in the vigor of life, in the bloom of vigorous life, h. Ven. 190.

βίος, ὁ, life, life-time, * Od. 15, 491; and Batr.

βίος, ὁ, a bove, = τόξον, Il. and Od.

βιοτή, ἡ=βίος, life, Od. 4, 565. †

* βιότης, ητος, ἡ=βίος, h. 7, 10.

βίος, ὁ (βιόω), life, as μοῖρα βιότοιο, the measure of life, Il. 4, 170. 2) the means of living, bona vitae, property, ἀλλότριος, another's property, Od. 1, 160. 377.

βιόω (βίος), aor. 2 ἐβίων, infin. βιώναι, aor. 1 mid. ἐβιωσάμην, 1) to live, spoken of men and beasts. 2) to restore life, to save life. σὺ γάρ μ' ἐβιόωσας, thou hast saved my life, only Od. 8, 468. On βιόμεσθα, h. Ap. 523, see βέωμαι.

βιώατο, βιόωνται, βιόωντο, see βιάζω

* βλαβερός, ἡ, ὄν (βλάπτω), injurious, hurtful, h. Merc. 36.

βλάβω, th. of βλάπτω, obsol. except in βλάβεται, see βλάπτω

* βλαισός, ἡ, ὄν, crooked, bent outwards, spoken chiefly of the feet, crooked-legged, Batr. 299.

βλάπτω (βλάβω), aor. 1 ἐβλαψα, perf. pass. βεβλαμμαι, aor. 1 pass. ἐβλάφθην, aor. 2 pass. ἐβλάβην, Il. 23, 461 (from βλάβω only βλάβεται occurs), 1) to impede in running, to obstruct, to hinder, with accus. Od. 13, 22; τινά πελεύθου, to hinder one from returning, Od. 1, 195; γούνατα, to lame any one's knees, Il. 7, 271; hence, pass. βλάβεται γούνατα, Il. 19, 166. βλάβεν (for ἐβλάβησαν) ἄρματα καὶ ἵππων, chariots and horses were hindered, remained behind, Il. 23, 545. βέλεμνα Διόθεν βλαφθέντα, arrows obstructed by Jupiter, or rendered ineffectual, Il. 15, 489. βλαφθῆναι ἐνὶ ὄφει, to be held in a

branch, to be entangled, Il. 6, 39; ἐν ἀσπίδι, Il. 15, 647; κατα κλόνον, to be impeded in the tumult of battle, Il. 16, 331. 2) Metaph. to confuse, to astound, to mislead, φρένας, Il. 15, 724. Od. 14, 178; also without φρένας, Il. 9, 507. Od. 21, 294; and βλαφθεῖς, Il. 9, 512; hence: βλάβεται ἀγορητής, the orator is confused, Il. 19, 82. 2) to injure, to hurt, Batr. 180; in Hom. only βεβλαμμένος ἦτορ, wounded in heart, once Il. 16, 660; still others, more correctly: βεβλημένος, see Spitzner ad loc.

βλεῖο, see βάλλω.

βλεμεαίνω, to feel one's strength, to be arrogant, to be proud, always with σθένει, of one's strength, *Il. 8, 337. 2) In the Batr. 275, to desire earnestly, to strive for, to threaten.

* βλέπω, to see; with accus. ὄρμους, Batr. 67.

βλέφαρον, τό (βλέπω), the eyelid, in plur. Il. 10, 26. Od. 5, 271 [dual Od. 17, 490; also with var. lec. in Il. 10, 187.]

βλήεται, ep. for βλήται, see βάλλω.

βλήμενος, η, ον, see βάλλω.

βλήτρον, τό (βάλλω), a cramp or nail. ξυστόν κολλητόν βλήτροισι, a pike fastened with cramps (rings) or nails, Il. 15, 678. † (less probably, joint).

βληχή, ἡ, a word derived from the sound, the bleating of sheep, οἰῶν, Od. 12, 266. †

βλοσυρός, ἡ, ὄν, honorable, manly; terrific, savage (δεινός, σεινός, Eustath.), ὄφρυς, πρόσωπα, *Il. 7, 212. 15, 608.

βλοσυρῶπις, ἡ (ᾠψ), of frightful look, epith. of Gorgo, Il. 11, 38. †

βλωθρός, ἡ, ὄν (βλώσκω), growing up, shooting up, slender, spoken of trees, Il. 13, 390. Od. 24, 234.

βλώσκω, poet. (for μλώσκω from μόλω), aor. 2 ἔμολον, perf. μέμβλωκα (for μέμλωκα), to go, to come, spoken of ships, Il. 15, 720; also metaph. chiefly of time, Il. 24, 781. Od. 17, 190.

βοάγριον, τό (βοῦς — ἄγριος), a shield formed of the wild-ox hide (βόαγρος), Il. 12, 22. Od. 16, 296. [Others derive it from βοῦς and ἄγριος, hence: de bove captum, i. e. scutum corio bubulo tectum. Cf. Jahrb. Jahn und K., März 1843, p. 256; and Schol. ad Il. 12, 22, where the idea of wildness is not introduced.]

Βοάγριος, ὁ, a stream in Locris near

Thronium, which in Strabo's time was called Μάνης, the raging, Il. 2, 533.

βοάω (βοή), fut. βοήσω, aor. 1 ἐβόησα, part. βοήσας, Ion. contr. βώσας, Il. 12, 337; ep. pres. indic. βοάα for βοᾷ, βοόωσι for βοῶσιν, part. βοόων for βοῶν, etc. 1) to call aloud, to cry, spoken chiefly of heroes; of animals: of the cock, to crow, Batr. 193; of inanimate things: to resound, to roar, to re-echo. κῦμα βοάα ποτὶ χέρσον, the wave roared upon the land, Il. 14, 394; ἡῖόνες βοόωσιν (poet. for βοῶσιν), Il. 17, 265.

βοέη, fem. from the following.

βόειος, η, ον, and βόσος, η, ον (βοῦς), relating to cattle, made of ox-hide. ἡ βοεὴ and ἡ βοείη, subaud. δορά, ox-hide, Il. 11, 843; then a) a shield covered with ox-hide, Il. 5, 542 (as Il. 10, 155, φινὸν βόος). b) a thong, h. Ap. 487. 503.

βοεύς, ἦος, ὁ, a thong of ox-hide attached to the sails, Od. 2, 426. 15, 291. h. Ap. 407.

βοή, ἡ, a cry, a loud call, also a cry of grief, lamentation, Od. 14, 265; espec. the battle-cry, the tumult of battle. βοὴν ἀγαθός, a common epith. of distinguished heroes, in reference to their loud voice of command, good in the battle-cry [or in the battle itself, Passow]. 2) Metaph. spoken of the sound of instruments, Il. 18, 495; of the noise, tumult of the sea, Od. 24, 48.

Βοηθοίδης, ου, ὁ, son of Boethous = Eleoneus, Od. 4, 31.

βοηθός, ον (θείω), hastening to the tumult of battle, swift in battle, spoken of heroes, Il. 13, 477; ἄρμα, Il. 17, 481.

βοηλασίη, ἡ (εἰλάνω), the driving off of cattle, the plunder of cattle, the common kind of robbery in the Homeric age; and gener. plundering, robbery, Il. 11, 672. †

βοητύς, ὕος, ἡ, Ion. for βόησις, the act of calling, crying, clamor, Od. 1, 369. †

βοθρός, ὁ (related to βάθος); a hole, ditch, pit, Il. 17, 58. Od. 11, 25.

Βοίβη, ἡ, a town in Pelasgiotis, in Thessalia, not far from Pheræ; now Bio, Il. 2, 712; hence: Βοιβηῖς, ἴδος, ἡ, Bæbean; ἡ λίμνη, the Bæbean lake, near the town thus called, Il. l. c.

Βοιώτιος, ἰη, ιον, a Bæotian, an inhabitant of Bæotia, a district in Hellas, which derived its name from Bæotus, or from its rich pastures, Il. 4, 294.

(βολέω), obs. theme of βεβόλημα, see βάλλω.

βολή, ἡ, a cast, the act of throwing; metaph. as βίλος, αἱ βολαὶ ὀφθαλμῶν, the glance of the eyes, *Od. 4, 150.

βόλομαι, ep. for βούλομαι, q. v.

βομβέω (from βόμβος), fut. ἤσω, to give a hollow sound, to rattle, spoken only of falling bodies, Il. and Od.

βοόων, ep. for βοῶν, see βοάω.

*βορβοροκοίτης, mud-lier, name of a frog (from βόρβορος, slime, and κοίτη, bed), Batr. 229.

Βορέης, αο, ὁ, ep. for Βορέας, gen. Βορέω, Il. 23, 692; 1) the north wind, or, more exactly, the north-northeast. 2) Boreas, as a mythic personage, son of Astræus and Eos, Hes. Th. 379; he dwelt in Thrace, Il. 9, 5. He is sire of the mares of Erichthonius, Il. 20, 205. (Βῳρέης, Il. 9, 5.)

βόσις, ιος, ἡ (βόσχω), food, pasture, Il. 19, 268. †

βόσχω, fut. βοσκήσω, 1) to pasture, to drive to the pasture, spoken of a herdsman. βοῦς, Il. 15, 548. [cf. Spitzner ad Il. 16, 150.] 2) to feed, to nourish, primarily of animals, but also of men: τινά, Od. 14, 325; and γαστέρα, to fill the stomach, Od. 17, 228. 559. II) Mid. to pasture or feed oneself, to graze, spoken of animals, κατὰ τι, Il. 5, 162 [also absol. Od. 12, 355]. 2) to crop, to feed upon; with accus. ποίην, h. Merc. 232. cf. 559.

βοτάνη, ἡ (βόσχω), pasture, food, grass, Il. 13, 493. Od. 10, 411.

βοτήρ, ἦρος, ὁ (βόσχω), a herdsman, Od. 15, 504. †

*βοτής, οὔ, ὁ = βοτήρ, Epigr. 11, 1.

βοτός, ἡ, ὅν (βόσχω), pastured, fed; τὰ βοτά, every thing which is pastured, cattle, Il. 18, 521. †

βοτῦδόν, adv. (βότρυς), in clusters, like grapes, πέτονται, Il. 2, 89; said of bees. †

βότρυς, ὅς, ἡ, the grape, a cluster of grapes, Il. 18, 562. † h. 6, 40.

βοῦ (βοῦς), often in composition indicates that which is very great, prodigious, e. g. βούβρωσις, etc.

βούβοτος, ον (βόσχω), grazed by cattle, Od. 13, 246. †

βούβρωσις, ἡ (βοῦς, βιβρώσχω), prop. bulimy, voracious hunger, and gener. hunger, poverty, want, Il. 24, 532. †

βουβών, ὄνος, ὁ, the groin, the pudendum, the thigh, Il. 4, 492. †

βουγάιος, ὁ (γαίω), one who is proud of his strength, a boaster, only as a term of reproach, Il. 13, 824. Od. 18, 79.

Βούδειον, τό (ἡ Βούδεια, Steph.), Il. 16, 572; a town of uncertain position, prob. a town in Magnesia, according to Steph., or in Phthiotis, according to Venet. Schol.

βουκολέω (βουκόλος), to pasture cattle; with accus. of βοῦς, Il. 21, 448. 2) Mid. to feed, to graze, Il. 20, 221.

Βουκολίδης, ου, ὁ, son of Bucolus = Sphelus, Il. 15, 338.

*βουκολίη, ἡ, a herd of cattle, h. Merc. 498.

Βουκολίων, ὄνος, ὁ, eldest son of Laomedon, husband of Abarbarea, Il. 6, 22.

βουκόλος, ὁ, a herdsman (from βοῦς and the obsol. κολέω), with ἀνὴρ, Il. 13, 571. Od. 11, 293.

βουλευτής, οὔ, ὁ (βουλευώ), counsellor, senator; as adj. γέροντες, the old men of the council, Il. 6, 114. †

βουλευώ (βουλή), fut. σω, aor. 1 σα, and aor. 1 mid. σάμην, 1) to hold a council, to consult, to deliberate, absol. Il. 2, 347; often with βουλήν, to give counsel, Il. 9, 75. 10, 147; to hold a council, to deliberate, Il. 10, 415; τινί, to counsel any one, to consult for any one, Il. 9, 94. 2) to plot, to decide upon, to purpose; with accus. ὄλεθρον, φύξιν, κέρδεα, ὁδὸν φρέσιν, Od. 1, 144; and with dat. of the pers. τί τινι, to purpose any thing against any one, with infin. following, Il. 9, 458; also περί τινος, Od. 16, 234; ἐς μίαν, sc. βουλήν, to take like counsel, to be unanimous, harmonious, Il. 2, 379. II) Mid. to advise oneself, to form a resolution, to decide, to purpose; with accus. ἀπάτην, Il. 2, 114; βουλευεῖν τινα, h. Merc. 167, is false Greek; hence Hom. connects ἐμέ and σέ with ἐπιβήσομαι, cf. Franke ad loc.

βουλή, ἡ, counsel which one imparts, advice, Il. 2, 55. 10, 147. 2) purpose, will, resolution, espec. of the gods, Il. 12, 235. Od. 8, 82. 3) a council or assembly, as βουλὴ γερόντων, the assembly of the elders, in distinction from ἀγορά, q. v. Il. 2, 143. 194.

βουληφόρος, ον (φέρω), giving counsel, who deliberates, epith. of sovereigns in the Il. and of the ἀγορά in Od. 9, 112.

βούλομαι, ep. βόλομαι (only βόλεται, Il. 11, 319; βόλεσθε, Od. 16, 387), fut. βουλήσο-

μαι, h. Ap. 264, 1) *to will, to wish* (accord. to Buttm. Lex. I. p. 26, βούλομαι is distinguished from ἐθέλω, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in Hom. βούλομαι also stands for ἐθέλω); with accus. τί, any thing, Il. 3, 41; comm. with infin. or with accus. and infin. Il. 1, 117. Od. 16, 387. Ζεὺς Τρῳάσσι ἐβούλετο κῆδος ὀρίξαι, Jupiter wished to bestow glory upon the Trojans, Il. 11, 79. cf. 319. 2) τί τινι, without infin. *to grant, to purpose, to accord* any thing to any one, Τρῳάσσι βούλετο νίκην, said only of the gods, because with them to will and to accomplish are identical, Il. 7, 21. 2) *to wish rather, to prefer*; with ἢ or ἢ ἑτέρῳ following: βούλομ' ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολίσθαι, I would rather that the people should be safe than that they should perish, Il. 1, 117. 11, 319. Od. 3, 232; sometimes also without ἢ, Il. 1, 112.

βουλῦτός, ἡ (λύω), subaudit. καιρός, the time when the cattle are unyoked; this took place at sunset; in Hom. only adv. βουλῦτόνδε, at evening, Il. 6, 779. Od. 9, 58.

βουπλήξ, ἡγος, ἡ (πλήσσω), prop. adj. goading the oxen; in Hom. subst. an ox-goat, stimulus, Il. 16, 135. †

Βουπράσιον, τό, a town in Elis, on the borders of Achaia; in the time of Strabo, a territory in addition had this name (perhaps from πράσον, a leek), Il. 2, 615.

βοῦς, βοός, ὁ and ἡ, dat. plur. βουσί, ep. βοίεσι, a bull, an ox, a cow; also βοῦς ἄρσην and ταῦρος βοῦς, Il. 17, 389. 2) ἡ, subaud. ἀσπίς, a shield covered with ox-hide, Il. 7, 238 (where the Dor. accus. βῶν is found), Il. 12, 105.

βουφονέω (βουφόνος), to slaughter cattle, Il. 7, 466. †

*βουφόνος, ον (φονεύω), slaughtering or sacrificing cattle, h. Merc. 436.

βοῶπις, ἰδος, ἡ (βοῦς, ὤψ), ox-eyed, i. e. large-eyed, epith. of distinguished women, Il. 3, 144, and of the majestic Juno, Il. 1, 551.

Βωότης, ον, ὁ = βούτης, the herdsman, in Homer the constellation of Arcturus, near the Great Bear; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

βραδύς, εἶα, ὅ, compar. βραδύτερος and βράσσων, superl. βράδιστος and by metathesis βάρδιστος, Il. 23, 310. 530; slow, sluggish;

spoken also of the mind, dull, stupid, νοός, Il. 10, 226.

βραδυτής, ἥτος, ἡ (βραδύς), slowness, sluggishness, Il. 19, 411. [†]

βράσσων, ον, compar. of βραδύς, Il. 10, 226.

βραχίον, ἰονος, ὁ, the arm; πρυμνός, the upper part of the arm, the shoulder, plur. Od. 18, 69.

βράχω, a word derived from the sound it describes, to crash, to rattle, to creak, to resound, spoken chiefly of inanimate things; of the rattling of armor, Il. 4, 420; of the creaking of a chariot, Il. 5, 835; of the resounding of the earth, Il. 21, 387; and of the roaring of a river, Il. 21, 9. 2) Of living beings: to cry, to roar; of the wounded Mars, Il. 5, 863; of a horse, Il. 16, 468 (where Spitzner, however, with probability, understands the noise of his fall).

*βρέγμα, ατος, τό, the upper part of the head, the skull, Batr. 231.

βρέμω, fremo, to murmur, to roar, to resound, spoken of the sea, Il. 4, 425; in like manner the mid. βρέμομαι, Il. 2, 209; and of the wind, Il. 14, 399.

βρέφος, τό, the embryo in the womb, Il. 23, 266. † later an infant (related to τρέφω).

βρεχμός, ὁ = βρέγμα, the upper part of the head, Il. 5, 586. †

Βριάρεως, ὁ, a hundred-handed giant, see Αἰγάλων (the strong).

βριαρός, ἡ, ὄν (βριάω), strong, stout, epith. of the helmet, * Il. 11, 375.

βρίζω, poet. (related to βρίθω), to feel heavy; gener. to be drowsy, to be inactive, Il. 4, 223. †

βριήπυος, ον (ἄπύω), crying aloud, roaring, epith. of Mars, Il. 13, 521. †

βριθουσίνη, ἡ (βριθύς), heaviness, burden, load, weight, Il. 5, 839. 12, 460.

βριθύς, εἶα, ὅ (βρίθω), heavy, burdensome, weighty, always epith. of the spear, ἔγχος, Il. and Od.

βρίθω, fut. βρίσω, h. Cer. 456; aor. 1 ἔβριθα, perf. 2 βέβριθα, with pres. signif. and mid. 1) to be heavy, to be burdened, weighed down, τινί and τινός, σταφυλῇσι μέγα βριθουσα ἀλοή, a vineyard heavily laden with grapes, Il. 18, 561. βεβρίθει (subaud. ναῦς) σάκεσι καὶ ἔγχεσιν, Od. 16, 474. cf. 19, 112. ταρσοὶ μὲν τυρῶν βριθον, Od. 9, 219. 15, 334; also mid. μήκων καρπῷ βριθομένη, a poppy loaded with fruit, Il. 8, 307; and with the

idea of an oppressive surcharge, ὑπὸ λαίλαπι πᾶσα βέβριθε χθών, the whole earth is burdened with the tempestuous rain, Il. 16, 384; metaph. ἔρις βεβριθυῖα (for βαρεῖα), Il. 21, 385. 2) *to have preponderance, to be superior*, in aor. 1 εἰδνοῖς βόλσας (prevailing by bridal gifts, V.), Od. 6, 159; spoken of an overpowering multitude: *to press hard, to prevail*, Il. 12, 346. 17, 233. 512.

* βρίμη, ἡ, *rage, anger, noise*, h. 28, 10.

* βρεῖσάρματος, ον (ἄρμα), *loading a wagon*, epith. of Mars, h. 7, 1. cf. Il. 5, 839.

Βρεῖσις, ἴδος, ἡ, daughter of Brises, *Hippodamia*, a female slave of Achilles, who had slain her husband Mynes and her brothers, Il. 19, 291–300. Agamemnon took her from him, Il. 2, 689 sqq.

Βρεῖσης, εος, ep. ἦος, ὁ, son of Ardys, king of the Leleges in Pedasus, or a priest in Lyrnessus, Il. 2, 689. 1, 392.

βρομέω (βρόμος), *to hum*, spoken of gnats, Il. 16, 642. †

βρόμος, ὁ (βρέμω), *roaring, crackling*, spoken of fire, Il. 14, 396. † 2) Of the loud sound of flutes, h. Merc. 452. h. 26, 10.

βροντάω (βροντή), aor. 1 ἐβρόντησα, *to thunder*, always spoken of Jupiter. Il. 8, 133. Od. 12, 415.

βροντή, ἡ, *thunder*, Διός, Il. 13, 796; Ζήνός, Od. 20, 121.

βρότεος, ον, ep. for βρότειος (βρότος), *mortal, human*, φωνή, Od. 19, 545. † h. Ven. 47.

βροτοίς, εσσα, εν (βρότος), *sprinkled with blood, bloody*; ἔναρα, bloody spoils, Il. 6, 484; once βροτόεντ' ἀνδράγρια, * Il. 14, 509.

βροτολοιγίς, ον (λοιγός), *man-destroying, man-slaying*, epith. of Mars, often in Il.; once Od. 8, 115.

βροτός, ὁ, ἡ, *mortal*, prop. adj. βροτός ἀνὴρ, Il. 5, 604; often as subst. *a mortal, a man*, and ἡ βροτός, *a mortal woman*, Od. 5, 334 (related to μόρος).

βρότος, ὁ, the blood which is flowing from a wound or which has already coagulated, *gore*, always with αἱματόεις; according to Voss, bloody slaughter, Il. 7, 425; μέλας, Od. 24, 189 (Æol. from ῥέω, ῥότος).

βροτώ, *to make bloody*; βεβροτωμένα τεύχεα, arms defiled with blood, Od. 11, 41. †

βρόχος, ὁ, *a noose, a knot*, for suspending, * Od. 11, 278. 22, 472.

* βρύκω, ξω, *to bite, to tear by biting*, prop. *to gnash with the teeth*, Epigr. 14, 13.

Βρυσειαί, ep. for Βρυσηαί, an old town in Laconia, south of Sparta, Il. 2, 583 (perhaps from βρύσις, ἡ, *welling up*).

βρυχάομαι, depon. mid. perf. βέβρυχα, *to roar, to howl, to murmur*; Homer has only the perf. and pluperf. with pres. signif.; spoken of the shriek of one falling with a mortal wound, Il. 13, 393. 16, 486 (not 'gnashing the teeth'); and of the noise of waves, Il. 17, 264. Od. 5, 412. 12, 242.

βρῦω, *to overflow, to be swollen, distended, full*. ἔρνος ἀνθεῖ βρύει, is distended with bloom, bursts into flower, Il. 17, 56. †

βρώμη, ἡ, poet. for βρῶμα, *food*, connected with ποτής, * Od. 10, 177. h. Cer. 394.

βρώσις, ιος, ἡ (βιβρώσκω), *the act of eating, food*, in distinction from πόσις, Il. 19, 210. Od. 1, 191.

* βρωτός, ἡ, ὄν, adj. verb. (βιβρώσκω), *eaten, edible*, Batr. 30.

βρωτύς, υός, ἡ = βρώσις, Il. 19, 205. Od. 18, 407.

βύβλινος, η, ον, *made of papyrus, ὄπλον* νεός, Od. 21, 391. † According to Eustath. not here the Egyptian paper-plant, from the inner bark of which ropes were made, but either hemp or tree-bark. Voss translates, 'from the bark of the byblus.'

* βυθός, ὁ, *depth, abyss*, Batr. 119.

βύκτης, ον, ὁ (βύω), *blowing, blustering, roaring*, ἄνεμοι, Od. 10, 20. † [Conf. Jahrb. Jahn und K., März 1843, p. 256.]

* βύρσα, ἡ, *skin, hide*, Batr. 127.

βυσσοδομεύω (δομῖω), prim. *to build in the depths*; hence metaph. *to meditate, to purpose any thing secretly*; only in a bad sense, κατὰ φρεσὶ, *to purpose evil secretly in the heart*, Od. 8, 273. 17, 66; μύθους ἐν φρεσὶ, Od. 4, 676. * Od.

βυσσός, ὁ = βυθός, *depth*, Il. 24, 80. †

βύω, fut. βύσω, perf. pass. βέβυσμαι, *to stop up, to fill up*, τινός, with any thing; τάλαρος νήματος βεβυσμένος, a basket filled with yarn, Od. 4, 134. †

βῶλος, ἡ (prob. from βάλλω), *a clod, a lump of earth*, Od. 18, 374. †

βωμός, ὁ (βαίνω), an elevation, a support, upon which something is placed, *a pedestal*, a base of a statue, Od. 7, 100; a stand for a chariot, Il. 8, 441. 2) Espec. *an altar*, often ἱεροὶ or θεῶν βωμοί. βωμός is distinguished from ἐσχάρα by having steps or an ἀνάβασις, cf. Nitzsch on Od. 2, p. 15.

[βῶν, Il. 7, 228, see βούς, and cf. Buttm. Gram. § 50, note 2.]

Βῶρος, ὁ, 1) son of Perieres, husband of Polydora, daughter of Peleus, Il. 16, 177; cf. Apd. 3, 13. 2) father of Phæstus from Tarne in Lydia, Il. 5, 44.

βῶσαντι, see βοάω.

βωστρέω, to call, to call to, for help, τινά,

Od. 12, 124. † [from βοάω lengthened, like ἐλαστρέω].

βωτιάνεира, ἡ (βόσκω, ἀνής), man-nourishing, nurse of heroes, epith. of Phthia, Il. 1, 155. †

βώτωρ, ορος, ὁ, ep. (βόσκω), herdsman, connected with ἀνής, Il. 12, 302. Od. 14, 102.

Γ.

Γ, the third letter of the Greek alphabet, and hence the sign of the third rhapsody.

γαῖα, ἡ, like αἶα, poet. for γῆ (which form rarely occurs in Homer, Il. 21, 63. Od. 11, 67, etc.), 1) the earth, the ground, the land, in distinction from the heavens or the sea, Il. 8, 16. 46. 479. 2) land, region, often with πατρίς, father-land, country; in the plur. also often spoken of islands, Od. 8, 284. 3) earth, ground, Il. 2, 699. 15, 715; also dust. ὑμεῖς πάντες ὕδωρ καὶ γαῖα γίνοισθε, to become earth, dust, Il. 7, 99; hence also κωφή γαῖα, spoken of Hector's corse, Il. 24, 54.

Γαῖα, ἡ, pr. n. Gæa (Tellus), wife of Uranus (Cælus), mother of the Cyclopes, Titans, etc. h. 30, 17; μήτηρ πάντων.

Γαιήϊος, η, ον (γαῖα), springing from Tellus. Γαιήϊος υἱός, son of Tellus = *Tityus*, Od. 7, 324.

γαιήοχος, ον (ἔχω), earth-holding, earth-embracing, epith. of Neptune; earthquakes being, on the one hand, ascribed to him (see ἐνοσίχθων), and he could, on the other, hold together and secure the earth (Voss, earth-girdling, not however with perfect propriety, since ἔχειν is in Homer never equivalent to cingere, and Neptune is god only of the Mediterranean sea); later, earth-defending, cf. Cammanns Vorsch. p. 173. Il. 9, 183. Od. 1, 68.

γαίω, only part. pres. to be proud of any thing, to exult in, always with χύδει, one's strength; spoken of Jupiter, Mars, etc. * Il. 1, 405 (an old theme, to be seen in many derivatives, as γάννυμαι, γηθίω, etc.).

γάλα, γάλακτος, τό, milk, λευκόν, Il. 4, 434. Od. 4, 88.

γαλαθηνός, ὅν (θῆσθαι), milk-sucking; hence young, tender, νεβροί, * Od. 4, 336.

* Γαλαξάνυρη, ἡ, a nymph, companion of Proserpine, h. Cer. 423.

Γαλάτεια, ἡ, daughter of Nereus and Doris, Il. 18, 45.

* γαλήη, ἡ, a weasel, a marten, Batr. 5.

γαλήνη, ἡ, quiet, rest, serenity, a calm, espec. spoken of the sea. γαλήνη ρηνεμῆ, a windless calm, Od. 5, 392. 2) the quiet surface of the sea. ἐλαύνειν γαλήνην [to proceed during a calm, Passow], * Od. 7, 319.

γάλωος, gen. γάλω, ἡ, nom. pl. γάλοι, sister-in-law, husband's sister, * Il. 3, 122.

γαμβρός, ὁ (γάμος), any one related by marriage; hence 1) son-in-law, most freq. 2) brother-in-law, sister's husband, Il. 5, 474. 13, 464.

γαμέω (γάμος), fut. γαμέσω and γαμέω, Il. 9, 391; aor. 1 ἔγημα, fut. mid. γαμέσομαι, poet. σσ, Il. 3, 394; aor. 1 ἐγημάμην, 1)

Spoken of the man, to take a wife, to marry, τινά, also ἄλοχον, Il. 9, 399; also in a mere physical signif. Od. 1, 36. 2) Mid. spoken of the woman, to get married, to marry, τινί, Od. 18, 269. b) Of the parents, to give in marriage, to marry, γυναῖκα τινί, Il. 9, 394.

γάμος, ὁ, a marriage, 1) As a festal day, a wedding. γάμον τεύχειν ἀρτύειν, to prepare the nuptial solemnity, Od. 1, 277. 4, 770; espec. nuptial feast, Il. 19, 299. Od. 1, 226 (in distinction from εἰλαπίνη). Od. 4, 3. 3) nuptials, wedlock, Od. 18, 272. Il. 13, 382.

γαμψηλαί, αἱ (related to γνάμπω), the jaw-bones, the cheeks, only plur. * Il. 13, 200.

γαμψώνυξ, υχος, ὁ, ἡ (ὄνυξ), with crooked claws, epith. of birds of prey, αἰγυπιοί, Il. 16, 428. Od. 16, 217.

γανάω (γάνος), *to gleam, to glitter, to shine*, only part. pres. γανόωντες, γανόωσαι, ep. for γανῶντες, γανῶσαι, prim. spoken of polished metals, Il. 13, 265; of garden-beds: πρασιαὶ γανόωσαι, splendid beds, Od. 7, 128; of a flower, h. Cer. 10.

γάνυμαι, depon mid. (γαίω), fut. γανύσομαι, ep. σσ, *to be glad, to be delighted, to rejoice in*, with dat. ἀνδρὶ οὐκ γανύσσεται, Il. 14, 504; also γάνυται φρένα, he is glad at heart, Il. 13, 493. Od. 12, 43.

Γανυμήδης, εὖς, ὁ, accus. εα and ην, son of king Tros in Troy, great-grandson of Dardanus, the most beautiful youth of his time; he was borne off by Jupiter, through the instrumentality of an eagle, and chosen by him as cup-bearer instead of Hebe, Il. 5, 266; and 20, 232 (of cheerful disposition).

γάρ, conj. (γέ, ἄρα), *for, since, because*, employed in assigning a reason. This particle, which never stands at the beginning of a sentence, unites properly the signif. of γέ and ἄρα, and is used in introducing a proof, an explanation, a supplement, and a consequence. It can generally be translated *for*, although, with the exception of the Hom. γάρ τε, it never annexes a clause so closely to the preceding. 1) In introducing a proof and explanations: *for, because, namely*. The explanatory signif. is especially preponderant, when a demonstrative pronoun or subst. precedes, Il. 1, 9. 12, 55. 8, 148. As a peculiarity of the Greek language, note the following: a) Very common is it for the explanatory clause with γάρ to precede the clause to be explained, in which case it must be translated *indeed*, or *since*, Il. 1, 423. 7, 73. The following clause is introduced by τῷ: πολλοὶ γάρ τε θνῆσιν Ἀχαιοὶ—τῷ σε χρεὶ—παῦσαι, Il. 7, 328. Most frequently it follows an address, Od. 1, 337. 10, 174. 190. 226. b) Often the clause to be proved must be supplied from the connection, Il. 11, 408. Od. 10, 501. 2) In introducing a supplement or consequence; here belongs γάρ, a) In exclamatory and optative clauses: αἶ γάρ, εἰ γάρ, q. v. b) In questions: τίς γάρ, for who; πῶς γάρ, Il. 1, 122. 10, 424. 18, 182. 3) In connection with other particles: ἀλλὰ γάρ, *al enim, sed enim*, in which use the proving clause sometimes follows, but is generally omitted, Il. 7, 242. Od. 14, 355; γὰρ δὲ, for indeed, Il. 2, 301. Od. 5, 23; γάρ

οἶν, for now; γάρ ῥα, for certainly; γάρ τε, for, Il. 1, 81; γάρ τοι, for certainly; οὐ μὲν γάρ, for certainly not, Il. 24, 66. cf. Rost p. 706. Kühner § 629. [καὶ γάρ, for indeed, Il. 3, 188. 4, 43; καὶ γάρ ῥα, for indeed now, Il. 1, 113.]

Γάργαρον, τό, the southern point of Mount Ida in Troas, on which stood a temple of Jupiter, Il. 8, 48. 14, 292. (As appellat. *multitude, fullness*.)

γαστήρ, ἔρος, contr. γαστρός, ἡ, *the belly, the paunch, venter; the womb*, Il. 6, 58. 2) Chiefly, *the stomach*; hence, *appetite, greediness*. βόσκειν γαστέρα, to fill the stomach, Od. 17, 228. Batr. 57; but γαστέρι νέκυν πενθῆσαι, to mourn for one dead with the stomach, i. e. by fasting, Il. 19, 223. 3) *stomach, a stomach-sausage, a stomach filled with minced meat*, Od. 18, 44.

γάστρη, ἡ, *the belly*, a round belly of a vessel, Il. 18, 348. Od. 8, 437.

γαυλός, ὁ [but γαῦλος, ship], *a milk-pail, a pail*, Od. 9, 223. †

* γαυρόω (related to γαίω), *to make proud*, mid. *to conduct proudly, to pride oneself*, Batr. 267.

(γάω), obsol. theme fr. which the ep. perf. γέγαα for γέγονα is derived, see γίγνομαι.

γδουπέω, poet. for δουπέω = δουπέω.

γέ, an enclitic particle, marking the emphatic character of an idea, and giving it prominence. It stands always after the word to which it gives force. It can sometimes be translated by *truly, indeed, still, at least*; but can generally be expressed only by emphasis of voice. γέ serves consequently 1) To give prominence to an idea, whether in amplification or limitation. In this case it cannot generally be translated, but is to be indicated by stress of voice: χόλον γε, Il. 1, 81; ὅφρ' εὖ εἰδῶ, εἰ ἐτέον γ' Ἰθάκην τήνδ' ἐκόμεθα, Od. 24, 259. Very frequently it stands with personal and demonstrative pronouns: ἔγωγε, σύγε. Also twice in one sentence, Il. 5, 296. 22, 266. εἰ σύγε σὺ θυμῷ ἐθέλοισ· κίλομαι γάρ ἔγωγε, Il. 23, 894. cf. Il. 15, 48. On the use of γέ with the pronoun, the following is to be noted: a) When in disjunctive clauses the pronoun is placed in antithesis to itself, or to a substantive separated from it, γέ is found in the second member: εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσ', whether thou of thine own accord art overcome (dost

willingly suffer it), or whether *thice* the people hate, etc. Od. 3, 214. cf. 2, 237. Il. 10, 481. 12, 239. In this case the pronoun is for us often superfluous. b) γέ is attached to a pronoun in order to recall with emphasis a preceding idea. For us in this case the pronoun is often superfluous: πατήρ δ' ἐμός ἄλλοθι γαίης, ζῶει ὅγ' ἢ τέθνηκεν, Od. 2, 131. cf. 3, 89. Il. 10, 504. The last is true also in adversative sentences. 2) γέ assumes rather the character of a conjunction, and serves to give prominence to the proof or supplement of a clause, and has either an adversative or concessive signif. Od. 19, 86. It is then often connected with relatives and conjunctions, and can be translated by *indeed, at least, certainly, namely*. a) With relatives, as ὅς γε, ὅστις γε, οἷός γε, Il. 5, 303. Od. 1, 229. b) With conjunctions, εἴγε, *if indeed, since, si quidem*, Od. 9, 529. Il. 1, 393; εἰ μή γε, Od. 10, 343; ὅτε—γε, Od. 2, 31; ὅτε—μή—γε, Il. 13, 319; πρίν γε, οὐ πρίν γε, namely not before; also repeated πρίν γε, πρίν γε, Il. 5, 288; ἐπεὶ—γε, *quandoquidem*, Il. 1, 299. 3) οὐδέ—γε, μηδέ—γε, at least not, Il. 14, 221. γέ with a preceding negat. can generally be translated *never*, Il. 1. 261. Od. 4, 291. γέ μὲν has an adversat. signif.: *but, at*, Il. 2, 703. Od. 5, 206. cf. Kühner § 596. Thiersch § 303.

γέγαα, γεγάᾱσι, γεγαῶς, see γίγνομαι.

γέγηθα, perf. of γηθήω.

γέγωνα, poet. perf. with pres. signif. of which the 3 sing. is also imperf. with aor. signif., part. γεγωνώς, infin. γεγωνέμεν, plupf. ἐγεγώνει. From a pres. γεγωνέω, derived from this perf., the following forms occur: infin. γεγωνεῖν, imperf. ἐγεγώνειν, Od. 9, 47; *to call audibly, to cry, to proclaim*. ὅσον τε γέγωνε βοήσας, as far as he crying called audibly, i. e. as far as his voice reached, Od. 5, 400. Il. 12, 337; τινί, *to call to any one*, Il. 8, 227; also μετὰ θεοῖς, Od. 12, 370.

γεγωνέω, see γέγωνα.

γείνομαι (obsol. theme ΓΕΝΩ), aor. 1 ἐγεινάμην, 1) In the pres. only ep. and pass. *to be born, to be begotten*. οἱ γεινόμενοι, those who are born, Il. 10, 71. Od. 4, 208. 2) Aor. 1 mid. *to bear, to beget*, spoken both of mother and father, Il. 5, 800. ἐπὶν γείνεται αὐτός, when thou hast begotten them (men), Od. 20, 202 (this is subj. aor. 1, with shortened mood-vowel, γείνηαι).

γείτων, ονος, ὁ, neighbor, Od. 4, 16; as adj. neighboring, Od. 9, 48. Batr. 67.

γελαστός, ἢ, ὄν (γελάω), *laughed at, laughable, ridiculous*, ἔργα, Od. 8, 307. † cf. ὑγέλαστος.

γελάω, contr. γελῶ, and ep. γελόω, part. γελόωντες and γελοῶντες, Od. 18, 111; ep. form γελοιάω, aor. 1 ἐγέλυσα, poet. σσ, 1) *to laugh, ἐπὶ τινι*, at any thing, Il. 2, 270; μάλα ἡδύ, very heartily, Il. 11, 378; δακρυόεν, tearfully, Il. 6, 484; χεῖλεσιν, with the lips, i. e. apparently, Il. 15, 102; see ἀχρεῖον, ἀλλοτριόις γναθμοῖς, see the adj. 2) Spoken of inanimate things: ἐγέλασσε δὲ πᾶσα περὶ χθῶν χαλκοῦ ὑπὸ στεροπῆς, *laughed round about*, i. e. the whole earth gleamed with the brightness of the brass, Il. 19, 362. cf. h. in Cer. 14.

γελοιάω, ep. form from γελάω, aor. 1 ἐγελοῖησα, h. Ven. 49; whence γελοῖων, 3 plur. imperf. and part. γελοῖωντες (γελοιῶντες), Od. 20, 390.

γελοῖος, η, ον, ep. for γέλοιος (γέλως), *laughable, ridiculous*, Il. 2, 215. †

γελοῖωντες, Od. 20, 390; either poet. for γελόωντες, or read with Buttm. γελοιῶντες, and derive from γελοιάω.

γῆλος, ὁ, Æol. for γέλως; γέλον for γέλω stood before Wolf, Od. 20, 346.

γελόω, γελόωντες, see γελάω.

γελόωντες, see γελάω.

γῆλως, ωτος, ὁ, dat. γέλω for γέλωτι, Od. 18, 100; accus. γέλωι for γέλωτα and γέλων, Od. 18, 350. 20, 346; *a laugh, laughter* (more correctly in the dat. γέλωι; Buttm. Gram. § 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1.).

γενεή, ἡ, Ion. for γενεά, 1) *birth, family, race, descent*, Il. 6, 145. 151. 21, 153. γενεῆς καὶ αἵματος, of race and blood, Il. 6, 211. γενεή τινος and ἔκ τινος, Il. 21, 157. γενεῖν Διὸς εὐχομαι εἶναι, Il. 21, 187. Of steeds: *race, stock*, Il. 5, 208. 265; hence with τόκος, *race and birth*, Il. 7, 128. 15, 141; hence, a) *birth-place*, Il. 20, 340; and with πατρίς ἄρουρα, Od. 1, 407; also of the eagle's eyrie, Od. 15, 175. b) *race, stock, family*, espec. *noble descent*, Il. 20, 306. Od. 4, 27. αὐτῷ γὰρ γενεὴν ἀγχιστα ἐφάειν, Il. 14, 474. c) *offspring, descendant*, as with Spitzner it is perhaps to be understood in Il. 21, 191. 2) *race*, i. e. all who belong to a species, spoken of men, espec. those who are contemporary (*aquales*), Il. 6, 146; and in like manner, φύλλον

γενεή, the race (crop) of leaves (*folia uno eodemque vere prognata*); hence also, a) the age of man, a generation, which accord. to Herod. was 33 years, so that three generations amounted to 100 years, Il. 1, 250. Od. 14, 325. b) age in general: γενεῇ ὀπλότερος, Il. 2, 707; ὀπλότετος, Il. 9, 38; πρότερος, Il. 15, 166. cf. Spitzner Excurs. IX. § 2, p. 7.

γενέθλη, ἡ (γένος), 1) birth, generation, race, stock, of men: εἶναι γενέθλης or ἐκ γενέθλης, Od. 4, 232; of horses: stock, Il. 5, 270. 2) place of origin, origin, ἀργύρου, Il. 2, 657. 3) offspring, descendant, h. Ap. 135. cf. Spitzner Excurs. IX, § 3, p. 12.

γενειάς, ἄδος, ἡ, beard, Od. 16, 176. †

γένειον, τό (prob. from γένος), the chin. γενείου ὑπτεσθαι, Il. 10, 454. Od.

γενειάω (γένειον), aor. ἐγενείησα, to become bearded, to obtain a beard, to arrive at manhood, * Od. 18, 176. 269.

γένεσις, ιος, ἡ (ΓΕΝΩ), generation, creation, origin, spoken only of Oceanus: θεῶν γένεσις, * Il. 14, 201.

γενετή, ἡ, poet. for γενεή, birth. ἐκ γενετῆς, from birth, Il. 24, 535. Od. 18, 6. h. Merc. 440.

γενναῖος, η, ον (from γέννα, ἡ, ep. for γένος), suited to one's descent, inbred, natural. οὐ μοι γενναῖον, Il. 5, 253. †

γένος, τό (ΓΕΝΩ), 1) race, birth, descent, Il. 6, 209; hence γένος (accus. absol.) εἶναι ἐκ τινος, to spring from any one, Il. 5, 544. γένος βασιλῆων εἶναι, to spring from kings, Od. 4, 63; hence also place of birth, father-land, Od. 15, 267. 24, 269. Espec. a) race, family, kindred, Od. 8, 583. 15, 533. b) offspring, descendant, Il. 19, 122; so also with adj. θεῖον γένος, Il. 6, 180. 9, 533. 2) race, as the collective body of individuals in a species: ἱμιθέων ἀνδρῶν, race of demi-gods, Il. 12, 23, h. 31, 18; also βοῶν γένος, Od. 20, 212. 3) race, in reference to time, the age of man, Od. 3, 248; gener. age: γένει ὑντιος, younger in age, Il. 3, 215.

γέντο, 3 sing. aor. of a theme elsewhere obsol.; accord. to some, Æol. for ἔλτο, ἔλτο, as κέντο for κέλτο, he seized, he grasped, with accus. Il. 5, 25. 8, 43. cf. Buttm. Gram. § 114. Rost Gram. § 82, IV. 6.

γένυς, υος, ἡ, accus. plur. γένυας, contr. γένυς, Od. 11, 320; the cheek-bone, the jaw, both of men and brutes, Il. 11, 416.

ΓΕΝΩ, theme of γίγνομαι.

γεραιός, ἡ, ὄν (γηραιός, not found in Hom.), old, aged, espec. venerable by age; subst. ὁ γεραιός, an old man, a venerable sage; αἱ γεραιαί, the aged women, matrons, Il. 6, 87. Compar. γεραιότερος, η, ον.

γεραίω (γέρας), prop. to distinguish by a gift; and generally, to honor, to distinguish, τινὰ νωτοῖσιν, any one with back-pieces, Il. 7, 321. Od. 14, 441.

Γεραιστός, ὁ, Geræstus, a promontory and port in Eubœa, orig. a temple and grove of Neptune, now Cabo Mantelo or Lion, the town is called Gerestro, Od. 3, 177.

γέρανος, ἡ, a crane, * Il. 2, 460. 3, 3.

γεραρός, ἡ, ὄν (γεραίω), honorable, venerable, epith. of heroes. Compar. γεραρώτερος, η, ον, * Il. 3, 170. 211.

γέρας, αος, τό, plur. ep. γέρα for γέραα, gen. γεράων, related to γῆρας, 1) a present, a reward, a) a gift to distinguish any one, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. cf. Il. 1, 118; also spoken of gods, Il. 4, 49. b) any act performed to honor any one, as to cut the hair in honor of [or mourning for] the dead, Od. 4, 197. Il. 16, 457. 2) office, prerogative, dignity, power, as τὸ γὰρ γέρας γερόντων, this is the office of the aged men (viz. to sit in council), Il. 4, 323. Od. 11, 184.

* γεράσμιος, ον (γέρας), honoring, conferring honor, h. Merc. 122.

Γερήνιος, ὁ, the Gerenian, epith. of Nestor, from the town Gerenia (Γερηνία, Paus. 3, 21), or Gerenon (Γέρηνον, τό, Eust.), in Messenia, where Nestor was educated, whilst Hercules destroyed Pylus, Il. 2, 336.

γέρον, see γέρον.

γερούσιος, η, ον, belonging to old men, appertaining to old men as members of the council: ὄρκος, an oath which they swore, Il. 22, 119. γερούσιος οἶνος, wine of honor, a larger portion of wine by which the eldest were honored at the table of the king, Il. 4, 259. Od. 13, 7-9.

γέρον, οντος, ὁ, voc. γέρον, an old man, an elder; οἱ γέροντες, the eldest of the nation, who were distinguished by their experience and respectability of character, and whose counsel was first asked by the king, Il. 2, 83. 4, 344. cf. βουλή and βασιλεύς. 2) As adj. in neut. γέρον σάκος, an old shield, Od. 22, 184.

γεύω, to cause to taste, in Hom. only mid. γεύομαι, fut. γείσομαι, aor. 1 ἐγευσάμην, to

taste, τινός; προικὸς Ἀχαιῶν, Od. 17, 413. 2) Metaph. to make a trial, to try, to taste, to feel, comm. spoken of fighting; χειρῶν, to try the fists, Od. 20, 181; so also οἷστοῦ, ἀπὸ πῆλ. γευσόμεθα ἀλλήλων ἐγχείησιν, we will try one another with spears, Il. 20, 258.

γέφυρα, ἡ, a dam, a dyke, a levee, a wall of earth, to prevent the overflowing of a river: τὸν δ' οὐτ' ἄρ τε γέφυραι ἐργαμέλαι ἰσχανόωσι, the well-fortified dykes do not restrain it, Il. 5, 88. 89. (Voss and Köppen, bridges, a signif. not found in Homer, see ἔργω and Il. 17, 797.) 2) the interval between two armies, which like a dyke separates them: battle-field. Thus modern critics explain πολέμοιο γεφύρα and γεφύραι, Il. 4, 371. The sing. is found only Il. 8, 553. The ancients more correctly understood by it, the spaces between the ranks, in which one could best flee. Between the hostile armies there was no space. Cf. Wolf's Vorles. II. p. 269.

γεφυρόω (γέφυρα), aor. 1 γεφύρωσα, to make a dam, to dam up, with accus. ποταμόν, to dam up a river, in that a fallen tree checks the current, Il. 21, 245; κέλευθον, to make a way or passage, * Il. 15, 357.

γῆ, ἡ, contr. γέα = γαῖα, in Hom. as pr. n. Il. 3, 104. 15, 36.

* γηγενής, ἑός, ὁ, ἡ (γένος), earth-born, son of the earth, epith. of the giants, Batr. 7.

γηθέω (γαίω), fut. ἥσω, aor. γήθησα, perf. γέγηθα, with pres. signif. to rejoice, to be glad, joyful, with φρένα, θυμῷ, absol. often with part. τῷ γε ἰδὼν γήθησεν, Il. 1, 330. νῦν δὲ που Ἀχιλλεύς κῆρ γηθεῖ, φόνον—Ἀχαιῶν δευρομένῳ for δευρομένου, now indeed the heart of Achilles rejoices, as he beholds the slaughter of the Achaians, Il. 14, 140 (cf. Rost p. 643, Anm. 3. Kühner § 587, c. Anm. 1). b) With accus. of that at which one rejoices, Il. 9, 77: εἰ νῶϊ—Ἰχτωρ γηθήσει προφανείσα, whether Hector will rejoice over us when we appear, etc. Il. 8, 377. 378. (προφανείσα is dual fem. gen. according to the reading of Aristarch.; others read προφανείσα and refer it to ἰδωμαι.) Cf. Spitzner.

γηθοσύνη, ἡ (γηθέω), joy, gladness, * Il. 13, 29. 21, 390; plur. h. Cer. 437.

γηθύσυνος, η, ον (γηθέω), joyful, glad, cheerful, τιρὶ, about any thing, Il. 13, 82. Od. 5, 269.

(γῆθω), obsol. theme of γηθέω.

γηράς, see γηράω.

γῆρας, αος, τό, dat. γήραι and γήρα (Thier. § 189, 18.), age, old age, Il. 5, 183. Od. 2, 16.

γηράω and γηράσκω, aor. 2 ἐγήρα (like ἔδρα), Il. 7, 148; part. γηράς, Il. 17, 197. 1) to grow old, to become aged. 2) Metaph. spoken of fruits, to become old, to ripen, Od. 7, 120.

γῆρυς, vos, ἡ, a voice, a call, Il. 4, 437. †

* γηρύω (γῆρυς), to utter a sound or voice. 2) Mid. to sing, h. in Merc. 426.

Γίγαντες, οἱ, sing. γίγας, ατος, ὁ (from ΓΑΣ, Genitales Herm.), a savage race and odious to the gods, in the region of Hyperia, hence in the neighborhood of Trinacria, or perhaps in Epirus, which Jupiter destroyed on account of their crimes, Od. 7, 59. 206. 10, 120. According to Od. 7, 206, they were related to the Phæaces, and sprung from Neptune. 2) According to Hes. Th. 105, monstrous giants with serpent-legs, sons of Cælus and Terra, who endeavored to storm Olympus, but were vanquished by the lightnings of Jupiter, Batr. 7. Apd. 1, 6. 1.

γίγνομαι (γένω), fut. γενήσομαι, aor. 2 ἐγενόμην, perf. γέγονα, ep. (γέγαα), 3 plur. γεγάασι (anomal. 2 plur. γεγάατε Batr. 143, for which Thiersch § 217, reads γεγάασι), part. γεγώς, infin. γεγόμεν, to be born, to come into being, to become, to happen. The aor. 2, I came, takes the place of the aor. of εἶμι, I was; in the perf. to be by birth, and gener. to be. 1) Spoken of men: to be born, to become. ἐξ ἐμέθεν γεγαῶτα, sprung from me, Il. 9, 456. Od. 4, 112. In the aor. 2, to be, Od. 6, 201. The perf. often with pres. signif.: ὑπλότεροι γεγάασι, they are younger, Il. 4, 325. Od. 13, 160. 2) Of inanimate things: to arise, to come into being, to happen. γίγνεται ἄνθεα, the flowers arise, come into being, Il. 2, 468. τάδε οὐκ ἐγένοντο, this did not happen, Il. 3, 176. b) Of mental states: ἄχος γένετο αὐτῷ, he was pained, πόθῃ Δαρναῶσι γένετο, desire seized the Greeks, Il. 11, 471. 3) With predicate following: a) Subst. to become something; χύρμα τινι, a rejoicing to any one, Il. 6, 82. φῶς τινὶ γίγνεσθαι, to become a light to, Il. 8, 282; μέλπηθρά τινι, Il. 18, 179; proverbial, ὕδωρ καὶ γαῖαν, to become water and earth, i. e. to be destroyed, Il. 7, 99. πάντα γίγνεσθαι, to become every thing, Od. 4, 418. cf. 458. b) With adj. τοῖσι πόλεμος γλινκίων γένετο, Il. 2, 453. 4) With prep. and adv. ἐπὶ νηυσίν, to

be at the ships, Il. 8, 180. ὅπως ὅχ' ἄριστα γένοιτο, Il. 3, 110.

γίγνωσκω, fut. γνώσομαι, aor. 2 ἔγνω, part. γνούς, subj. γνῶ and γνώω, optat. γνῶιην, imper. γνῶθι, infin. γνῶναι and γνῶμεναι, 1) to observe, to perceive, to apprehend, to discover, to recognize, to become acquainted with, τινά, Il. 5, 815; ἀσπίδι, by the shield, Il. 5, 182; in a bad sense: εὖ νύ τις αὐτὸν γνῶσται, many a one will then become well acquainted with him [i. e. will fall by his hands], Il. 18, 270; sometimes with gen. γνῶχωμένοιο, he observed that he was angry, Il. 4, 357. Od. 21, 36. 23, 109. 2) to know, to understand, βουλήν, Il. 20, 20. ὀρνίθας γνῶναι, to understand the flight of birds, Od. 2, 159. It is followed by ὅτι, also ὅ, quod, Il. 8, 140; ὡς and εἰ, Il. 21, 266.

γλάγος, εὐς, τό, ep. for γάλα, milk, * Il. 2, 471. 16, 643.

γλακτοφάγος, ον (φαγεῖν), contr. for γαλακτοφάγος, milk-eating, epith. of the Hippomolgi, Il. 13, 6; later, name of a Scythian tribe.

Γλαύκη, ἡ, daughter of Nereus and Doris, Il. 18, 39.

γλαυκιάω (γλαυκός), to look about with sparkling eyes, spoken of lions, only part. pres. γλαυκιάων, of fiery look, Il. 20, 172. †

γλαυκός, ἡ, ὄν (λάω, γλαύσσω), prop. shining, bright, accord. to the derivat.; epith. of the eyes of lions, cats, hence bluish-grey, blue, clear ('dark,' Voss), only of the sea, Il. 16, 34. †

Γλαῦκος, ὁ, Glaucus, 1) son of Sisyphus and Merope, father of Bellerophontes, with the appellation Ποτνιεύς, because he dwelt in Potniæ in Bæotia. Venus inspired his mares with such fury that they tore him in pieces, Il. 6, 154. 2) son of Hippolochus and grandson of Bellerophontes, leader of the Lycians, friend of Diomedes, Il. 2, 876. cf. 6, 119 seq.

γλαυκῶπις, ἰδος, ἡ (ὦψ), accus. γλαυκῶπιδα and γλαυκῶπιν, Od. 1, 156; epith. of Minerva, either with sparkling eyes, as cats and owls, bright-eyed, with beaming eyes, cf. Il. 1, 200; or having light-brown, hazel eyes, clear-eyed, having special reference, however, to her piercing look, (Schol. Venet. ἀπὸ τῆς πρὸς τὴν πρόσωπον τῶν ὀφθαλμῶν καταπλήξεως), ('blue-eyed,' Voss), Il. 2, 166. 2) Substantive, the clear-eyed, Il. 5, 406.

conf. Nitzsch on Od. 1, 44; and Cammann, p. 187.

Γλαφύραι, αἱ, a town in Thessalia, otherwise unknown, Il. 2, 712.

γλαφυρός, ἡ, ὄν (γλάφω), excavated, hollow, arched, epith. of grottoes, ships, and of the φόρμιγξ, πέτρῃ, Il. 2, 88; also λιμὴν, a deep, spacious harbor, Od. 12, 305.

γλήνη, ἡ (λάω), 1) the sight of the eye, the pupil of the eye, Il. 14, 494. Od. 2) a puppet (maiden), from the diminished image in the pupil of the eye; in contempt, πακὴ γλήνη, timorous puppet! Il. 8, 164.

γλήνος, εὐς, τό (λάω), an ornament, any thing precious, Il. 24, 192. †

* γληχών, ὦνος, ἡ, Ion. for βληχών, penny-royal, h. in Cer. 209.

Γλίττας, αντος, ἡ (Γλίττας and Γλισσᾶς Paus.), an old town in Bæotia near Thebes, on Mount Hypaton, in ruins in the time of Pausanias, Il. 2, 504.

γλουτός, ὁ, the buttock, the seat, * Il. in plur. 8, 340.

γλυκερός, ἡ, ὄν, = γλυκός, compar. γλυκυρώτερος, sweet, Il. Od.

γλυκύθυμος, ον (θυμός), of mild disposition, sweet-tempered, Il. 20, 467. †

* γλυκυμείλιχος, ον (μέλιχος), sweetly flattering, sweetly caressing, h. 5, 19.

γλυκός, εἶα, ὅ, compar. γλυκίων, sweet, having an agreeable taste, νέκταρ, Il. 1, 598; metaph. lovely, agreeable, ἵππος, πόλεμος, ἡμερος, αἰών, Od. 5, 152.

* γλύφανον, τό, (γλύφω), a carver's knife, a chisel, an auger, h. Merc. 41.

γλυφίς, ἰδος, ἡ (γλύφω), a notch cut in the arrow to fit it to the bow-string, Il. 4, 122. Od. 21, 419.

* γλύφω, fut. ψω, to excavate, to hollow out, Batr.

γλώσσα, ἡ, the tongue of men and animals; γλώσσας τάνναι, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered especially to Mercury, i. e. they were cut up, laid on the fire and burned, cf. Athen. I. 14.) 2) dialect, language, Il. 2, 804. γλῶσσ' ἐμίμικτο, the language was mixed, Il. 4, 438. h. Ven. 113.

γλωχίς or γλωχίν, ἴνος, ἡ (γλώξ), prop. any projecting, tongue-formed point; the end of the yoke-strap, Il. 24, 274. † (On the ending, see Buttm. Gram. § 41, 2.)

γναθμός, ὁ (γνάω, κνάω), *the jaw of men and beasts*; proverbial: πάντας ὀδόντας γναθμῶν ἐξελάννειν, to knock all the teeth from the jaws, Od. 18, 29; and ἀλλοτρίοις γναθμοῖς γελᾶν, Od.; see ἀλλότριος.

* γνάθος, ἡ = γναθμός, Ep. 14, 13; the common prose form.

γναμπτός, ἡ, ὄν (γνάμπτω), *curved, crooked, ἄγκιστρον*, Od. 4, 369; γένυς, Il. 11, 416. 2) *flexible, supple*, spoken of the limbs of animate beings; metaph. γναμπτόν νόημα, a placable disposition, Il. 24, 41.

γνάμπτω, aor. 1 γνάμψα, to bend, to curve. ἐν γόνυ γνάμψε, Il. 23, 731. †

γνήσιος, ἡ, ὄν (sync. from γενήσιος), *belonging to the race, genuine, pure, regular, εἶός* in opposition to νόθος, Il. 11, 102. Od. 14, 202.

γνύξ, adv. (γόνυ), *with bent knee*, always γνύξ ἐριπεῖν, to sink upon the knees, * Il. 5, 68.

γνώ, γνῶμεναι, γνώομεν, see γιγνώσχω.

γνώριμος, ὄν (γιγνώσχω), *known, an acquaintance*, Od. 16, 9. †

γνωτός, ἡ, ὄν (γνώναι), *known, noted*. γνωτὸν δέ, καὶ ὅς μάλα νήπιός ἐστιν, it is known even to him, who is very simple, for ἐκείνῳ, ὅς, Il. 7, 401. 2) *related, a relative by blood*, of any degree, Il. 3, 174; hence also for *brother*, Il. 15, 336. 17, 35.

γνώω, γνώωσι, see γιγνώσχω.

γοάω, ep. γοόω, infin. pres. ep. γοήμεναι, fut. γοήσομαι, aor. 2 γόον, Il. 6, 500; γοάσκειν, *iterat. imperf.*, 1) *to lament, to mourn, to complain*, often in part. 2) *With accus. to bewail, to mourn, πότμον τινός*. Of the mid. only the fut. occurs, Il. 21, 124. (γοήμεναι is, Buttm. Gram. § 105, note 16, an infin. pres.)

γόμφος, ὁ, *a peg of wood, a nail, a pin*, Od. 5, 248. † Here, nails with which Ulysses fastened the vessel or raft together.

* γονεύς, ἑώς, ὁ, *a procreator, a father*, plur. *parents*, h. Cer. 241.

γονή, ἡ (γένω), *that which is begotten, a child, offspring, progeny*, Il. 24, 539. Od. 4, 755.

γόνος, ὁ (γένω), 1) *race, origin*, = γένος, Od. 1, 216. 4, 207. h. Ven. 104. 2) *what is begotten, child, descendant*, Il. 5, 635; and often.

Γονόεσσα, ἡ, ep. for Γονοῦσα, *Gonousa*, a fortified village, or a promontory between

Pellene and Ægira in Achaia, Il. 2, 573. cf. Paus. 5, 18. 2.

γόνυ, τό, gen. γούνατος and γουνός, nom. plur. γούνατα and γούνα, gen. γούνων, dat. γούνασι (γούνασσι) and γούνεσσι, Il. 9, 488; 1) *the knee*. γόνυ κάμπτειν, to bend the knee, i. e. to rest, to sit, Il. 7, 118. ἐπὶ γούνα ἐξεσθαι, to seat oneself upon the knees, Il. 14, 437. The ancients considered the knees as the chief seat of physical power, hence γούνατα τινός λύνειν, to loose one's knees, to lame him, to prostrate him, to slay him, Il. 5, 176. εἴσοκέ μοι φίλα γούνατα ὀρώρη, whilst my knees move, i. e. as long as I am strong, Il. 9, 610. Od. 18, 133. ὥς τοι γούναθ' ἔποιτο, that your knees might obey you, Il. 4, 314. 2) In humble supplication, it was customary to embrace the knees, hence ἄψασθαι γούνων, Il. 1, 512: γούνα λάβειν, Od. 6, 147; γούνατα τινός ἰκάνεσθαι, Od. 3, 92; also γούνα κύνειν, Il. 8, 371. Hence also, ἐν γούνασι θεῶν κεῖται, it lies in the lap of the gods, it depends on their will, Il. 17, 514. Od. 1, 267; accord. to Nitzsch, 'in the power of the gods,' since the early language indicated this by the term *knee*.

γόον, ep. for ἔγοον, see γοάω.

γόος, ὁ (γοάω), *wailing, lamentation, complaint*, always connected with weeping, τινός, for any one, Od. 4, 113; chiefly, lamentation for one dead, Il. 18, 316.

γοόω, see γοάω.

Γόργειος, ἡ, ὄν (Γοργώ), *of Gorgo, belonging to Gorgo, Gorgon*. Γοργεῖη κεφαλὴ, the Gorgon head, Il. 5, 741. Od. 11, 634.

Γοργυθίων, ωνος, ὁ, son of Priam and Castianira from Æsyme; Teucer slew him, Il. 8, 302.

Γοργώ, ἡ, gen. Γοργοῦς (the terrible, related to ὀργή), *Gorgo*, a frightful monster, whose head is mentioned chiefly as exciting terror. Medusa is commonly understood by it, one of the three Gorgones mentioned by Hesiod, whose look was petrifying, Il. 8, 349. 11, 26. Homer places her in the lower world, Od. 11, 634. Hesiod and later writers mention three: *Stheno, Euryale* and *Medusa*, daughters of Phorcys and Ceto, who had serpents for hair. According to Hesiod, they dwell far west on Oceanus; accord. to later writers, in the Gorgon isles.

Γόργυς, ὄρος, ἡ (Γόργυνα, ἡ, Strab.), *Gortyna*, chief city of the island of Crete, near

its centre, on the river Lethæus, subsequently famed for its splendid edifices and two ports; the ruins are near the modern Messara, Il. 2, 646. Od. 3, 294. (On the nom. *Ιόρτιν*, see Buttm. Gram. § 41.)

γοῦν (γε, οὔν), at least, hence, only twice, in the Il. 5, 258. 16, 30. Accord. to Thiersch § 329, 1. Anm. and Spitzner on Il. 5, 258, *γοῦν* is not Homeric; hence the latter has adopted γ' οὔν after the Cod. Venet.

γουνάζομαι, depon. mid. (γόνυ), fut. *γουνύσομαι*, prop. to embrace any one's knees; hence, to supplicate at one's feet, to supplicate earnestly, τινά, Il. 1, 427; ἐπὲρ τιος, for any one, Il. 15, 665; πρὸς τιος and τιός, to conjure by any one, Od. 11, 68. 13, 324; but γούνων γουνάζεσθαι, to embrace one's knees, Il. 22, 345 (ep. form γουνόομαι).

γούρατα, *γούρασι* and *γούνασσι*, see γόνυ.

Γουνεῖς, ὁ (field-man, γουνός), leader of the Arcadians before Troy, Il. 2, 747.

γουνόομαι, ep. for γουνάζομαι, 1) to supplicate, with accus. Il. 9, 583. πολλὰ θεοὺς γουνοῦμενος, Od. 4, 443. 2) to row in supplicating, Od. 10, 521. cf. v. 526.

γουνός, ὁ (γόνος), a cultivated field, a fruitful field, a fertile place, rarely alone, Od. 11, 193; comm. γουνός ἀλωῆς, a fertile field, Il. 18, 97. Od. 1, 193; also Ἀθηνάων, Od. 11, 323. (Others say the signif. fruitful field conflicts with γουνός Ἀθηνάων; for Attica was stony and not fertile. They cite as akin to it γόνυ, γῶνος, according to which it would signify prop. projecting angle; and then gener. elevation.)

γραῖα, ἡ (γραῖος), an aged female, an old woman, Od. 1, 438. †

Γραῖα, ἡ, a very ancient town in Bæotia, near Oropus; according to Pausan. the later Tanagra, Il. 2, 498.

γραπτῆς, ὅς, ἡ, a scratch, an injury, e. g. by thorns. γραπτῆς for γραπτῆας, Od. 24, 229. †

γράφω, aor. 1 ἔγραψα, to scratch, to engrave, with accus. γράψας ἐν πίνακι θυμοφθόρα πολλά, after he had inscribed upon the tablet many fatal signs, Il. 6, 168 (a kind of picture-writing or hieroglyphics; for Homer's heroes were not acquainted with alphabetic writing, cf. Wolf, Proleg. p. LXXXI; and also σήματα); spoken of the spear's head: to graze, to injure, ὅστιον, Il. 17, 599.

Γρίνικος, ὁ, Ion. for Γράνικος, a river in

the Lesser Mysia, now *Ustrola*, Il. 12, 31; afterwards famed by the battle of Alexander the Great (from *Γράς*, the conductor of a colony, and *νίκη*, Strab. XIII. 582).

γρηῦς, ἡ, ep. also γρηῖς, Ion. for γραῖς, dat. γρηῖ, voc. γρηῦ and γρηῖ, an aged female, an old woman. (γρηῖς is incorrect; see Thiersch Gram. § 181, 46. c.)

* *γρουνός*, ὁ = γρυνός, fire-brand, Fr. 67.

γυῖαλον, τό (prob. related to κοῖλος), a hollow, an arch; θώρηκος, the swell of the cuirass, Il. 5, 99. This piece of armor consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, θώρηξ γυῖοισιν ἀρηρώς, a cuirass fitted together from convex plates, * Il. 15, 530. 2) ravine, valley, h. Ap. 336. h. 25, 5.

Γυγαίη λίμνη, ἡ, 1) the Gygaean lake, a lake in Lydia, at Mount Tmolus, not far from the Caystrus, later Κολόη, Il. 20, 391. 2) the nymph of the lake, mother of Mesthles and Antiphus, Il. 2, 865 (from γίγης, a water-fowl).

* *γυιάτιδος*, Epig. 15, 13; a corrupt word, for which Herm. proposes ἀγυιάτη.

γυῖον, τό, a limb, chiefly a hand, foot, knee; always in the plur. τὰ γυῖα, limbs; ποδῶν γυῖα, the feet, Il. 13, 512; hence, γυῖα λύειν, to loose the limbs, Il. 7, 6; ἐλαφρὰ θεῖται, to render the limbs light, Il. 5, 122; ἐκ δέος εἴλετο γυῖων, Od. 6, 140. 2) the body, the lap, h. Merc. 20.

γυιόω (γυιός), γυιώσω, to lame, to enfeeble, ἵππους, Il. 8, 402. 416. †

γυμνός, ἡ, ὄν, naked, bare; comm. without arms, unarmed, Il. 16, 815; also spoken of things: γυμνὸν τόξον, the bared bow, i. e. the bow taken from its case, Od. 11, 607; γυμνός οἰστός, the bared arrow (taken from the quiver), Od. 21, 417.

γυμνόω (γυμνός), fut. ὠσω, only aor. 1 pass. ἐγυμνώθη, 1) to lay bare, to uncover; in the pass. to strip oneself, to deprive oneself, with gen. ῥακίων, to free oneself from the rags, Od. 22, 1. 2) Chiefly spoken of warriors, who are spoiled of their arms, Il. 12, 428; and τεῖχος ἐγυμνώθη, the wall was laid bare, i. e. open to attack, Il. 12, 399.

γυναικεῖος, εἴη, εἶον (γυνή), female, belonging to women. γυναικεῖα βουλαί, Od. 11, 437. †

γυναιμανής, ἑς, gen. ἑός (μαίνομαι), *woman-mad, extravagantly fond of women* (*amorous*, V.), epith. of Paris, * Il. 3, 39. 13, 769.

γύναιος, α, ον = γυναικεῖος. γύναια δῶρα, presents to a woman, * Od. 11, 521. 15, 247.

γυνή, ἡ, gen. γυναικός, 1) *a woman, a female*, in distinction from a man, Il. 15, 683, without reference to rank or age; therefore often in Od. *a maid*; also in a contemptuous signif. γυναικός ἄρ' ἀντὶ τέτυξο, thou art become a woman, Il. 8, 163. Often in connection with subst. which have the force of adj. γυνή ταμίη, ἀλετρίς, etc. 2) *a wife, a consort*, Il. 6, 160. 8, 57. 3) *a mistress of a family, a mistress*, Od. 4) *a mortal woman*, in distinction from a goddess, Il. 14, 315. Od. 10, 228. In γυναικα θήσατο μαζόν, Il. 24, 58, according to the Schol. γυναικα stands for γυναικεῖον, or this construction can be explained by the fig. καθ' ὅλον καὶ μέρος. Cf. Thiersch Gram. § 273.

Γυραί, αἱ (sc. πέτραι), the *Gyræan rocks*, where the Locrian Ajax suffered shipwreck; accord. to Eustath. near Myconus, or, more correctly, near the promontory Caphareus of Eubœa, Od. 4, 500; cf. Quint. Sm. 570 (from γυρός), whence adj. Γυραῖος, αἶη, αἶον, *Gyræan*; hence Γυραῖη πέτρα, Od. 4, 507.

γυρός, ἡ, ὄν, *round, curved, crooked*. γυρός ἐν ὤμοισιν, round-shouldered, hump-backed, Od. 19, 246. †

Γυρτιάδης, ου, ὁ, son of Gyrtius = *Hyr-tius*, Il. 14, 512.

Γυρτώρη, ἡ (Γυρτών, ὦρος, Strab.), a town in Pelasgiotis (Thessalia), on the declivity of Olympus, on the Peneus, now *Salambría*, Il. 2, 738.

γύψ, γυπός, ἡ, dat. plur. γύπεσσι, *the vulture*, Il. and Od. 11, 578.

χωρῦτός, ὁ, *bow-case*, Od. 21, 54 (related to χωρέω, equivalent to θήκη, ὡς χωροῦσα τὸ ὄντόν, Eustath.).

Δ.

Δ, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

δα, an inseparable prefix, which strengthens the signif., according to some derived from διά, *very, exceedingly*.

δαείω, ep. for δαῶ, see ΔΑΩ.

(δάζομαι), obsol. theme, from which are formed the fut. and aor. of δαίω.

δαίμεναι, ep. for δαῖναι, see ΔΑΩ.

δαίμων, ον, gen. ονος (δαῖναι), *knowing, intelligent, acquainted with, expert, skilful*, with gen. ἄθλων, Od. 8, 159; ὀρχηθμοῖο, v. 263; ἐν πάντεσσ' ἔργοισι, Il. 23, 671.

δαῖναι, see ΔΑΩ.

δαήρ, ἑρος, ὁ, voc. δᾶερ, *brother-in-law, husband's brother*. (On the word see Buttm. Gram. § 45, 5. note 1, and gen. plur. δαέρων, dissyllabic, Il. 24, 769.) * Il.

δάηται, see δαίω.

δαῖ, ep. dat. see δαῖς, Il. 13, 286.

δαιδάλεος, η, ον (δαιδαλος), *artfully, skilfully made; beautifully wrought; artfully adorned*; spoken of weapons or furniture which are inlaid or adorned with metal or wood: ἔντεα, θρόνος, ζωστήρ, and other pro-

ductions of art; in Od. 1, 131, δαιδάλεον belongs to θρόνον. Conf. Nitzsch on the verse, p. 99.

δαιδάλλω (δαιδαλος), *to work artfully, to adorn skilfully, to ornament, to inlay*; to adorn with gold, silver, and ivory, λέχος χρυσῷ, ἀργύρῳ, Od. 23, 200; σάκος, Il. 18, 479.

δαιδαλον, τό, subst. *a work of art, embroidery*, sing. Od. 19, 227; plur. τὰ δαίδαλα, *works of art*, Il. 5, 60; pictures inwrought with metal-work and embroidery, Il. 14, 179 (prob. from δάω, δάλλω, δαιδάλλω).

Δαίδαλος, ὁ, prop. *the artist*, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. Homer calls him ὁ Κνώσσιος, from Gnosus in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, Il. 18, 592; cf. ἀσκέω and χορός. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15. 8.

δαῖζω, poet. (δαίω), fut. ξω, aor. ἐδαΐξα, perf. pass. δεδαΐγμένος, 1) *to divide, to share, to separate into parts*, Od. 14, 434; with accus. often *to tear in pieces, to split, to cut in pieces*, χιτῶνα χαλκῷ, Il. 2, 416; κόμην, *to tear out the hair*, Il. 18, 27; hence δεδαΐγμένος ἦτορ, *pierced through at the heart*, Il. 17, 535. b) Metaph. ἐδαΐζετο θυμός ἐνι στήθεσσι, *the heart in their breast was torn (by disquiet and pain)*, Il. 9, 8; but ὥρμαινε δαΐζόμενος κατὰ θυμόν διχθάδι, with ἦ, ἦ following, *he deliberated upon it doubly divided in mind, i. e. he was balancing between two purposes*, Il. 14, 20. ἔχων δεδαΐγμενον ἦτορ, *having a torn (troubled) heart*, Od. 13, 320. 2) *to cut down, to slay*, ἵππους τε καὶ ἀνέρας, Il. 11, 497. Pass. often χαλκῷ δεδαΐγμένος, *hewn down with the sword*, Il. 18, 236. 22, 72.

δαΐκτάμενος, η, ον (δαΐς, κτείνω), *slain in battle*, * Il. 21, 146. 301.

δαιμόνιος, ίη, ον (δαίμων), prop. proceeding from a demon or divinity, *divine*, νύξ, h. Merc. 98. 2) Spoken of every thing which according to the belief of the old world indicated a higher power, which excited astonishment, and thus fear; *astonishing, admirable*. Homer uses it only in the vocative, as a word of address to men, to express astonishment, horror, etc. at a strange action or speech; *strange, wonderful*, sometimes in a good sense, as Il. 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, *wretch, cruel, evil*, Il. 1, 561. 4, 31.

δαίμων, ονος, ό, ή, 1) any *divine being*, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, Il. 5, 438; we are not, however, to associate the later demons with those of Homer; *a demon, a divinity*. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. κακός δαίμων, Od. 10, 64. δαίμονος αἴσα κακή, Od. 11, 61; hence often used for *fate, happiness, misfortune*. τοὶ δαίμονα δώσω, *I will give the demon to thee, i. e. death*, Il. 8, 166. πρὸς δαίμονα, *against destiny*, Il. 17, 98. σύν δαίμονι, with *divine aid*, Il. 11, 792. 2) *deity, god, goddess*, spoken of definitely named divine persons,

Venus, Il. 3, 420. h. 18, 22; and in the plur. gods, Il. 1, 122. 6, 115.

δαίνυ' for ἐδαινυσο, see δαίνυμι.

δαίνυμι, ep. (δαίω), fut. δαίσω, aor. 1 mid. ἐδαισάμην, ep. forms: 3 sing. optat. mid. δαίνυτο (for νιτο), Il. 24, 665; 3 plur. δαινύατο, Od. 18, 248; imperf. mid. 2 sing. δαίνυ' for ἐδαινυσο, Il. 24. 63; 1) Act. prop. *to distribute, to give one his portion*, spoken only of a host: δαΐτα τινί, *to give any one food*, Il. 9, 70; τάφον, γάμον, *a funeral feast, a marriage feast*, Od. 3, 309. 4, 3. Il. 19, 299. 2) Mid. *to eat, to feast*, spoken of the guests; often absolutely, but also with accus. δαΐτα, *to consume a feast*; in like manner εἰλαπίνην, κρέα; and of the gods, ἐκατόμβας, Il. 9, 535.

δαΐς, ἴδος, ή (δαώ), 1) *a brand, a torch, a flambeau*, only plur. Od. 1, 428. 2) *war, battle*, only in the apocopat. dat. δαΐ, Il. 13, 286. 14, 387.

δαΐς, τός, ή (δαίω), *a meal, a feast, an entertainment, a sacrificial feast*, often in Hom. spoken of men and gods. δαΐς εἶση, *an equally distributed feast*, πλεῖρα, Il. 19, 179. 2) Of the *food of wild beasts*, Il. 24, 43, but not often [Aristarch. places the comma before βροτῶν, which would bring the signif. to no. 1].

δαίτη, ή, poet. for δαΐς, Il. 10, 217. Od. 3, 44. 7, 50.

δαίτηθεν, adv. *from the feast*, Od. 10, 216.

δαιτρεύω (δαιτρός), fut. σω, prop. *to divide into equal portions, to distribute*, spoken of booty, Il. 11, 688. 2) *to cut off, to carve*, Od. 14, 433.

δαιτρόν, τό (δαίω), *that which is distributed, a portion*; πίνειν, *to drink a given portion*, Il. 4, 262. †

δαιτρός, ό (δαίω), *one who distributes, a carver, a distributor*, chiefly of meat at a feast in small pieces, because the hands were used in eating, * Od. 4, 57. 17, 331.

δαιτροσύνη, ή, *carving, distributing meat at table*, Od. 16, 253. †

δαιτυμών, ονος, ή (δαιτύς), gener. *a companion at table*, 1) *one who is invited, a guest, a feaster*, Od. 8, 66. 2) *an ordinary companion at table*, once, * Od. 4, 621; see Nitzsch on the verse.

δαιτύς, ύος, ή, ep. for δαΐς, *a meal, an entertainment*, Il. 22, 496. †

Δαίτωρ, ορος, ό, a Trojan, slain by Teucer, Il. 8, 275.

δαΐφρων, ορος, ὁ, ἡ, signifies 1) (from δαΐς, φρήν), *thinking of battle, eager for battle, warlike*, Il. 2, 23; thus in the Iliad, except Il. 24, 325 (a book commonly regarded as of later date). 2) (from δαῖναι), *wise, intelligent, experienced*; so always in the Od. 15, 356. 8, 373. Buttm. Lex. I. p. 201. Anm. Nitzsch, on Od. 1, 48, derives it simply from δαῖναι in the signif. *to have proved, tried*; consequently spoken of a warrior: *proved, tried*; and of one in peace: *experienced, intelligent* [conf. G. Hermann Opusc. VII. p. 250].

δαίω, the ground meaning of the root ΔΑ is perhaps *to divide, to cut up, to destroy*. There occur:

1) δαίω, poet., in the act. only pres. and imperf., perf. 2 δέδηα, aor. 2 mid. 3 sing. subj. δάηται = καίω. 1) Transit. in the act. = καίω, *to kindle, to inflame, to set on fire*; with accus. πῦρ, φλόγα, Il. 9, 211; also δαΐς οἱ ἐκ κόρυθος—πῦρ, she (Minerva) kindled a flame upon his helmet, Il. 5, 4. cf. v. 7. 2) Mid. perf. 2 δέδηα, intransit. *to burn, to burst into flames, to flame*, as δαιόμενον σίλας, Il. 8, 75; metaph. ὅσσε δαίεται, his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, Il. 12, 466. πόλεμος δέδηε, the war is enkindled, rages, Il. 20, 18. ἔρις, στέφανος πολέμοιο; ὅσσα δεδήει, the report was enkindled, i. e. spread rapidly, Il. 2, 93; οἰμωγή δέδηε, arose, Od. 20, 353.

2) δαίωμα, poet. (only mid. in Hom. in the signif. *to divide*, act. δαΐζω), fut. δάσομαι, ep. σσ, aor. 1 ἐδασάμην, ep. σσ, perf. δέδασμαι (δεδαΐαται, Od. 1, 23), also a form δατσομαι. 1) Reflex. (for oneself), *to divide, to distribute, to share*, τί τινι; in the pres. κρέα μηστήρσι, Od. 17, 332. 15, 140; often in the fut. and aor. πάντα ἀνδιχα, *to divide all into two parts*, Il. 18, 511; also κτήματα, μοίρας, πατρώϊα: likewise, b) *to tear in pieces*, Il. 23, 21. Od. 18, 87. 2) Pass. *to be divided*, in the perf. Il. 1, 125; spoken of the Ethiopians: διχθὰ δεδαΐαται, Od. 1, 23. δαΐεται ἦτορ, my heart is torn, Od. 1, 48.

δάκνω, aor. 2 ἔδακον, infin. ep. δακνέειν, *to bite, to sting*, spoken of dogs and gnats, Il. 17, 572; of a mouse, Batr. 47; metaph. δάκε φρένας "Ἐκτορι μῦθος, the discourse wounded Hector's heart, Il. 5, 493 (in the aor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for δάκρυον, *tears*; in

nom. and accus. sing. and dat. plur. δάκρυσι.

δακρυόεις, εσσα, εν (δάκρυον), *tearful*, 1) Act. *weeping abundantly, shedding tears*, Il. 6, 455. The neut. as adv. δακρυόεν γελᾶν, *to laugh with tears in the eyes*, Il. 6, 484. 2) *worthy of tears, lamentable*, πόλεμος, μάχη, Il. 5, 737.

δάκρυον, τό (poet. δάκρυ), *a tear*; δακρύοφιν, ep. gen. Il. 17, 696. Od. 4, 705; often δάκρυα, χεῖν, λείβειν, βύλλειν.

δακρυπλώω (πλέω), *to flow in tears*, spoken of an intoxicated man, whose eyes overflow, Od. 19, 122. †

δακρυχέω (χέω), *to shed tears, to weep*; only in part. pres., Il. and Od. [cf. Jahrbüch. Jahn und K., März 1843, p. 257].

δακρύω, aor. 1 ἐδάκρυσα, perf. pass. δεδάκρυμαι, intrans. *to weep, to shed tears*; in perf. pass. *to be in tears*, Il. 16, 7. δεδάκρυνται ὅσσε, eyes were full of tears, Od. 20, 204; παρειαί, v. 353.

* δάκτυλος, ὁ, *a finger, a toe*, Batr. 45.

δᾶλός, ὁ (δαίω), *a brand, a fire-brand*, Il. 13, 320, and Od. 5, 488.

δαμάζω = δαμάω, as pres. not used in Homer; but aor. 1 pass. ἐδαμάσθην, Il. 19, 9. 16, 816.

δάμαρ, αρτος, ἡ, poet. (δαμάω), *a wife, a consort*; prop. *domita*, in distinction from ἀδμής, Il. 3, 122. Od. 4, 126.

Δάμασος, ὁ, *a Trojan*, Il. 12, 183.

Δαμαστορίδης, ον, ὁ, son of Damastor = the Lydian Tlepolemus, Il. 16, 416. 2) the suitor Agelaus, Od. 22, 293.

Δαμάστωρ, ορος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut. δαμάσω, poet. σσ, ep. δαμάω, thus δαμάα, δαμώσιν, aor. 1 ἐδάμασα, poet. σσ, fut. mid. δαμάσομαι, poet. σσ, aor. 1 mid. ἐδαμασάμην, poet. σσ, subj. 3 sing. δαμάσεται for δαμάσθεται, Il. 11, 478; perf. pass. δέδμημαι, aor. 1 pass. ἐδμήθην and ἐδαμάσθην, aor. 2 pass. ἐδάμην, 3 plur. δάμεν for ἐδάμησαν, subj. δαμείω, ep. for δαμῶ, optat. δαμείην, infin. δαμήναι, ep. δαμήμεναι, fut. 3 pass. δεδμήσομαι, h. Ap. 543; ground signif. 1) *to subdue*, hence 1) Spoken of animals: *to tame, to bring under the yoke*, for traveling or agriculture, Il. 10, 403. 2) Of maidens: *to bring under the yoke of wedlock, to marry, to espouse*, subigere, τινὰ ἀνδρὶ, Il. 18, 432. On Od. 3, 269, see πεδάω; also without reference to marriage: *to violate, to*

defile, Il. 3. 301. 3) Gener. to subdue, to conquer, to vanquish, spoken of fate, Od. 11, 398. Il. 16, 434. 816. 18, 119; τινὰ πληγῇσιν, Od. 4, 244. 18, 54; also by prayers: δμῖθ' ἡ-
τω (cf. *rinci precibus*), Il. 9, 158. Espec. a) to conquer in battle, στίχας, often in pass. τινί, ὑπό τινι, or χειρὶν τιος, Il. 3, 429. 2, 860; hence also to kill, Il. 1, 61. 11, 98, and often. b) to bring into subjection, to subject, τί τινι, Il. 6, 159; and pass. often: ἡ τοι πολλοὶ δεδμηῖτο κοῦροι, truly many youths are subject to thee, Il. 3, 183. 5, 878. Od. 3, 304. c) Metaph. spoken of states and inanimate objects: to subdue, to overpower, to exhaust; of sleep, Il. 10, 2; of wine, Od. 9, 454; of passions, Il. 6, 74. 14, 316; of the waves of the sea: to be exhausted, Od. 8, 231. II) Mid. like the act. except with a reference to the subject, Il. 5, 278. 10, 210. δαμύσασθαι ἀρεῖας οἶνον, to stupify the mind with wine, Od. 9, 454. (Other forms are δαμνάω, δάμνημι).

δαμείω, δάμεν, δαμῆμεναι, see δαμῖω.

δαμνάω = δαμῖω, of which occurs only 3 sing. pres. δαμνᾷ, Od. 11, 221; 3 sing. impf. ἔδαμνα and δάμνα, iterat. fr. δάμνασκε, h. Ven. 252; and 2 sing. pres. mid. δαμνᾷ for δάμνασαι, Il. 14, 199; cf. Spitzner.

δάμνημι, pass. δάμνᾶμαι, ep. (like ἴστυμι) = δαμνῖω, to subdue, to overpower. Besides the pres. act. Homer uses the pres. and imperf. pass. The mid. only Od. 14, 488. h. Ven. 17.

δαμόωσιν, ep. for δαμῶσιν, see δαμῖω.

Δανύη, ἡ, daughter of Acrisius, mother of Perseus by Jupiter, Il. 14, 319; see Περσεΐς.

Δαναοί, οἱ, the Danaï, prop. the subjects of king Danaus of Argos; in Hom., 1) the inhabitants of the kingdom of Argos = Ἀργεῖοι, the subjects of king Agamemnon. 2) Often the Hellenes in general, because Agamemnon was the principal leader, Il. 1, 42. 56, and Od. (Danaus, son of Belus, father of fifty daughters, contended with his brother Ægyptus concerning the kingdom of Egypt, fled to Greece, and founded Argos, about 1500 B. C. Apd. 2, 1. 4. According to Ottfr. Müller Gesch. hell. St. 1. p. 109, Danaus is only a mythic personification of the stock. He derives the name from δανός, dry, and thinks that originally τὸ δαναὸν Ἄργος was used in the same sense as τὸ δῖον.)

δανός, ἡ, ὄν (δαίω), dried, dry, withered, ξηλά, Od. 15, 322. † [As δαίω means to burn, δανὰ ξηλά would better be rendered fire-wood, Jahrb. J. und K. p. 258.]

δάος, τό (δαίω) = δαλός, a pine torch, a fire-brand, a torch, Il. 24, 647. Od. 4, 300, and often.

δάπεδον, τό (δα, Dor. for γή or for διά), ground, earth, Od. 11, 577. 2) Comm. the floor of a chamber, the house-floor, Il. 4, 2; chiefly Od.

δάπτω, and with reduplicat. δαρδάπτω, fut. δάψω, to tear in pieces, to lacerate, spoken of wild beasts, Il. 11, 481; metaph. of a spear: χροά, to tear the skin, Il. 13, 831; and of fire: to consume, * Il. 23, 183.

Δαρδανίδης, ου, ὁ, a son or descendant of Dardanus = Priam, Il. 3, 303; Anchises, h. in Ven. 178. [2) = Ilus, Il. 11, 166.]

Δαρδανίη, ἡ, Dardania, 1) an old city in Asia Minor, on the Hellespont, at the foot of Ida, which was founded by the old king Dardanus, and whose residence it was, Il. 20, 216; distinct from Ilium of Strab. XIII. p. 590; and from the Æol. town ἡ Δάρδαρος, which lay further south, 110 stadia from the mouth of the Rhodius, which falls into the Hellespont, Strab. XIII. 595. 2) sc. γῆ, a small district above Treas on the Hellespont, which Æneas ruled. Homer mentions only the inhabitants, the Dardanians, i. e. Δάρδαροι, q. v.; according to Strab. XIII. v. 561, p. 596, from Zeleia to Scepsis.

Δαρδάνιος, ἰς, ἰον, Dardanian, proceeding or named from Dardanus. αἱ Δαρδάνιαι πύλαι, the Dardanian gate, Il. 5, 789, = αἱ Σκαιαὶ, q. v. 2) Subst. the Dardani, i. q. Δάρδαροι, q. v.

Δαρδανίς, ἰδος, ἡ, Dardanian, also Trojan, as subst. a Trojan woman, Il. 18, 122. 339.

Δαρδαρίων, ωρος, ὁ, prop. a descendant of Dardanus, in the plur. = Δάρδαροι, e. g. Τρῶες καὶ Δαρδαρίωνες, Il. 7, 414.

Δάρδαροι, οἱ, sing. Il. 2, 701, the Dardanians, prop. the inhabitants of Dardania, the subjects of Æneas; they were the more ancient stock, hence the poet joins Τρῶες καὶ Δαρδαρίωνες, Il. 3, 456. 7, 348.

Δάρδανος, ὁ, son of Jupiter and Electra, brother of Jasius from Arcadia; he emigrated to Samothrace and thence to Asia Minor, where he founded the town Dardania. His wife Batia, daughter of Teucer,

bore him Ilus and Ericthonius, Il. 20, 215. 303. Apd. 3, 12. 1. 2) son of Bias, a Trojan, whom Achilles slew, Il. 20, 460. 3) Adj. = Δαρδάνιος: Δάρδανος ἀνὴρ, Il. 16, 807.

δαρδάπτω, a strengthened form of δάπτω, to tear in pieces, Il. 11, 479; metaph. κτήματα, Od. 14, 92; χρήματα, to squander property, Od. 16, 315.

Δάρης, ἦτος, ὁ, a priest of Vulcan in Troy, father of Phegeus and Idæus, Il. 5, 9. seq.

δαρθάνω, aor. ἔδαρθον, ep. ἔδραθον, to sleep, only aor. Od. 20, 143. †

δασύσκετω, δάσασθαι, δάσομαι, see δαίω.

δάσκιος, ον, poet. (δα, σκιῶ), very shady, deeply shaded, ὕλη, Il. Od. and h.

δασμός, ὁ (δαίω), division, distribution, Il. 1, 166. † h. in Cer. 86.

δασπλήτις, ἡ, difficult of approach, dreadful, terrible, epith. of the furies, Od. 15, 234. † (The correct deriv. is δα and πελάω, not πλήσσω, see Thiersch Gram. § 199, 5. cf. τειχεσιπλήτης.)

δασύμαλλος, ον (μαλλός), having thick wool, thick-woolled, Od. 9, 425. †

δασύς, εἶα, ὕ, rough, thickly planted, hairy, ῥῶπες, δέρμα, * Od. 14, 49. 51.

δατέομαι (δαίω), ep. form in pres. and imperf. for δαίομαι, 1) to divide, to distribute, λιγίδα, Il. 9, 138; metaph. μένος Ἄρης δατέονται, they divided among one another the fury of Mars, i. e. they fought on both sides with equal rage, Il. 18, 264. χθόνα ποσσὶ δατεῖντο, they divided the ground with their feet, i. e. passed over it in steps, Il. 23, 121. b) to allot to oneself, i. e. to receive, spoken of the gods, who are pleased with the savor of sacrifices, Il. 8, 550. c) Gener. to distribute, κρέα, Od. 1, 112. 2) to lacerate, to crush, Il. 20, 394.

Δαυλὶς, ἶδος, ἡ, a town in Phocis, upon an elevation not far from Delphi, the scene of the old fable of Tereus, Progne, and Philomele, Il. 2, 520 (from δαυλός, thickly overgrown).

δάφνη, ἡ, laurel, Od. 9, 183. † h. Ap. 396.

δαφινεός, ὄν = δαφινός. εἶμα δαφινεὸν αἵματι, Il. 18, 538. †

δαφινός, ὄν (δα, φοινός), blood-red, very red, dark-red, fire-colored, spoken of lions, serpents and jackals, * Il. h. Ap. 304.

ΔΔΩ, ep. th. of διδάσκω, with the signif.

to teach and to learn; from this theme the following forms occur in Homer: * aor. 2 act. δέδαε, perf. part. δεδαώς, aor. 2 pass. ἐδάην, subj. δαῶ, ep. δαείω, infin. δαῆναι, ep. δαίμεναι, whence fut. δάησομαι, perf. act. δεδάηκα, and perf. pass. part. δεδαημένος, h. Merc. 483; and an infin. pres. (as if fr. δέδαα) δεδάσθαι.

1) The signif. to teach has only the aor. 2 act. δέδαε, with double accus. τινά τι, Od. 6, 233. 8, 448; and with infin. Od. 20, 72. 2) To the signif. to learn, to know, to experience, belong the remaining forms. Thus aor. 2 pass. with accus. Il, 6, 150; once with gen: πολέμοιο δαίμεναι, to be acquainted with war, Il. 21, 487; τινός, to become acquainted with, Od. 19, 325; part. perf. act. δεδαώς, having learned, instructed, ἐκ θεῶν, Od. 17, 519; and δεδάηκε ἄεθλον, has learned [is acquainted with] a combat, Od. 8, 134. οὐ δεδαηκότις ἀλκίην, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. to teach oneself, to become acquainted with. δεδάσθαι γυναικας, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the ep. forms δέω and δέατο.)

δέ, conj. but, on the other hand, on the contrary. This conj., which, like the Lat. autem, may indicate every kind of opposition, has either an adversative or conjunctive force.

1) Adversative, 1) Most commonly in the apodosis of sentences whose protasis is marked by μέν, see μέν; also μέν, μέν, and δέ, δε succeed each other. b) δέ often stands also without a preceding μέν, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivalent word, ὥς Ἀχιλλεύς θάμβησεν—θάμβησαν δέ καὶ ἄλλοι, Il. 24, 484; οἱ δέ καὶ σὺτοὶ—ἄλγε' ἔχουσιν, Od. 1, 33. Il. 14, 9. 12. From the last use of δέ without μέν has 2) The conjunctive force of this particle developed itself. Here it can generally be translated by and, but most often be omitted in translating. This takes place a) When a transition is made from one subject to another, cf. Il. 1, 43-49. b) When it connects sentences which may be regarded as standing in a subordinate relation, in which case δέ often expresses a reason, and stands for γάρ. It can then be translated by since, for, because: ἀλλὰ πῖ-

θεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο, Il. 1, 259. 520. conf. 2, 26. 9, 496. 3) It often stands in the apodosis and has both an adversative and conjunctive force. α) The adversative δέ, *on the other hand, on my part, again*, α) After a hypothetical protasis: εἰ δέ κε μὴ δώωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι, I myself on the other hand, etc. Il. 1, 137. 12, 215. β) After a comparative or relative protasis: οἷη περ φύλλων γενεή, τοιῇ δὲ καὶ ἀνδρῶν, Il. 6, 146. Od. 7, 108. β) The conjunctive δὲ annexes the apodosis to the protasis as if a relation not of subordination but of equality existed between them; thus, after a temporal protasis with ἐπεὶ, ἐπειδὴ, ὅφρα, ὅποτε, ἕως, Il. 1, 57. 16, 199. 21, 53. 4) In connection with other particles: α) καὶ δέ, also on the other hand, but also, in Hom. Il. 23, 80. Od. 16, 418. β) δὲ δὴ, but still, but now, Il. 7, 94. γ) δέ τε, but also, Il. 1, 404. Od. 1, 53. 4, 379 [also separated, as Il. 9, 519]. δέ never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mostly with the accus. κλισίηνδε, Θρήκηνδε, οἶκόνδε. In Ἄιδόςδε it is connected with the gen. because the accus. is to be supplied, see Ἄιδής. More rarely we find it with adj. as ὄνδε δόμονδε, to his house. 2) To pronouns, to strengthen their demonstrative force; as ὅδε, τοιόςδε, etc. (The last probably originated from δῆ.)

δέατ' for δέατο, ep. the only form of an obsol. verb δέσμαι, Od. 6, 242. † πρόσθεν μοι αἰκίλιος δέατ' εἶναι, before he appeared ugly to me. (According to Buttm. Lex. II, 104, from aor. 2 δαῖναι, to see, whence pass. δέσμαι for δάσμαι, to appear. Before Wolf the reading here was δόατ', and was referred to δοάζομαι, q. v.)

δέγμενος, see δέχομαι.

δέδαα, δεδάασι, δεδάηκα, δεδαημένος, δεδαώς, see ΔΑΩ.

δεδαίεται, see δαίω 2.

δεδαϊγμένος, see δαΐζω.

δέδασται, see δαίω 2.

δέδηγε, δεδήγει, see δαίω.

δέδια, ep. δειδία, in the plur. after the analogy of verbs in μι, without union-vowel, δειδιμεν, δειδίτε, δεδίασι, imperat. δειδίθητε,

etc. Perf. from the old th. δίω with pres. signif. *I fear*, instead of the later pres. δειδω, see δίω.

I) δεδίσκομαι and δειδίσκομαι, only pres. and impf. ep. form (from δεικνυμι), *to greet, to welcome*, τινά, δεξιτερῇ χειρὶ, Od. 20, 197; δέπαϊ, to greet with the cup, i. e. to drink to, Od. 18, 121; absol. Od. 3, 41 (from δέχομαι, δίσκομαι, with reduplicat. δεδίσκομαι).

II) * δεδίσκομαι, a form of δεδίσσομαι, h. Merc. 103.

δεδίσσομαι, poet. δειδίσσομαι, q. v.

δεδμήατο, see δαμάω.

δεδμημένος, 1) Perf. part. from δαμάω, Il. 10, 2. 2) From δέμω, to build, Il. 6, 245.

δεδοκμημένος, ep. part. perf. pass. from the Ion. δέχομαι for δέχομαι, *watching, lying in wait*, Il. 15, 730. †

δέδορκα, see δέφομαι.

δεδραγμένος, see δράσσω.

δέελος, η, ον, ep. for δηλος, Il. 10, 466. †

δεῖ (from δέω), *it is necessary, it is fitting*; in Hom. Il. 9, 337; † elsewhere always χρή, see δέω.

δείδεκτο and δειδέχατο, ep. strengthened form for δέδεκτο, δεδέχατο, see δεικνυμι.

δειδήμων, ον, gen. ονος (δειδω), *fearful, cowardly, timid*, Il. 3, 56. †

δείδια, etc., see δειδω and δίω.

δειδίσκομαι, see δεδίσκομαι II.

δειδίσσομαι, ep. and δεδίσκομαι, only h. Merc. 163; depon. mid. (δειδω), fut. δειδίξομαι, infin. aor. 1 δειδίξασθαι, 1) Trans. *to terrify, to frighten, to frighten away*, τινά, any one, Il. 4, 184; τινά ἀπὸ νεκροῦ, any one from a corpse, Il. 18, 164. 2) Intrans. *to fear, to be dismayed*, Il. 2, 190.

δείδοικα, see δειδω.

δειδω, only 1 sing. pres. (formed from the ep. perf. δειδία), fut. δείσομαι, aor. 1 ἔδεια, ep. ἔδδεια, part. δείσας, perf. δέδοικα, ep. δειδοικα (also the ep. δέδια, δειδία, etc.), with pres. signif. 1) Intrans. *to fear, to be anxious, to be alarmed*, often absol.; only περί τινι, for any one, Il. 10, 240. h. Cer. 246; also with μή, that, following, δειδω, μή τι πάθῃσιν, Il. 11, 470; rarely with infin. δείσαν ὑποδέχθαι, Il. 7, 93. 2) Trans. *to fear, to dread*, τινά or τι, very often θεούς, Od. 14, 389. On the orthography ἔδδεια, more correctly ἔδεια, see Buttm. Gram. p. 274, margin. note. Kühner p. 120.

δειελιάω (δειελος), only aor. 1 part. δειε-

λήσας, to await the evening, to wait till evening. σὺ δ' ἔρχεο δειελήσας, Od. 17, 599. † (Accord. to Clarke and Buttm. Lex. II. 194, to take an afternoon's repast, which however the ancient Gramm. (οἱ παλαιοί) according to Eustath. rejected. The latter explains it: ἕως δειλῆς διατρίψας ἐνταῦθα.)

δείελος, ον (δειλή), belonging to the declining day, relating to afternoon and evening. δειλον ἡμαρ, evening, Od. 17, 606. ὁ δειελος ὀψὲ δύων, sc. ἡέλιος, the late-setting sun of evening, Il. 21, 232.

δεικανάομαι, depon. mid. only pres. and imperf. δεικανόωντο (δείκνυμι), to offer the hand in greeting; and gener. to welcome, to salute, to receive, ἐπέεσσι, δέπασσιν, Od. 18, 111. Il. 15, 86.

δείκνυμι, th. ΔΕΚΩ, aor. 1 δεῖξα, aor. mid. ἐδειξάμην, h. Merc. 367; perf. mid. δειδεγμαι, ep. for δίδεγμαι, 3 plur. δειδέχεται, 3 sing. pluperf. δειδέκτο, and 3 plur. δειδέχατο, 1) Prop. to present the hand; hence a) to show, to point out, to indicate, τί τινι, spoken of the gods: σῆμα, τέρας, to let a sign or prodigy be seen, Od. 3, 174. Il. 13, 244; ἔργα, h. 31, 19. b) to advertise, to inform, Il. 19, 332. 2) Mid. a) to point to, εἰς τι, h. Merc. 367. b) to show, τί τινι, Il. 23, 701. c) to greet, to welcome, Il. 9, 196. Od. 4, 59; perf. and pluperf. mid. with pres. signif. δέπασσιν (dat. instrum.) δεδέχατ' ἀλλήλους, they greeted one another with cups, i. e. they drank to one another, Il. 4, 4; κυπέλλοις, Il. 9, 671. cf. 9, 224; μύθοισι, Od. 7, 72; see Buttm. Gramm. under δείκνυμι, p. 274.

δείλη, ἡ (contr. from δειέλη sc. ὥρα), the declining day, the latter part of the afternoon and the early part of the evening, Il. 21, 111, † as the connection with ἡώς and μέσον ἡμαρ shows. (According to Buttm. Lexil. II. p. 191, from εἶλη, heat, prop. the time in which the heat extends itself, afternoon; δειλή has the same relation to εἶλη, as διώκω to ἰώκω.)

δείλομαι (δειλή), to incline towards evening, according to Aristarch. δέιλετο for δύσετο, Od. 7, 289. †

δειλός, ἡ, ὄν (δεῖδω), fearful, cowardly, timid, opposed to ἀλκιμος, Il. 13, 278; hence in Hom. weak, contemptible, miserable, bad, Il. 1, 293; δειλαὶ δειλῶν ἐγγύαι, Od. 8, 351. On this passage cf. ἐγγυάω. 2) wretched, unfortunate, miserable, poor, in the address: ἂ δειλέ, ἂ δειλοί, Od. 14, 361. Il. 11, 816.

δεῖμα, ατος, τό (δεῖδω), fear, terror, fright, Il. 5, 682. †

* δειμαίνω, ανῶ, to be afraid, h. in Ap. 404.

* δειμαλέος, η, ον, frightful, dreadful, ὄπλον, Batr. 289.

δείματο, see δέμω.

δείμομεν, ep. for δέμωμεν, see δέμω.

Δεῖμος, ὁ (app. δειμός), Terror, in the Il. as a personified, mythic being, servant and charioteer of Mars, like Phobos, Il. 4, 440. 11, 37. 15, 119. According to Hes. the son of Mars.

δεινός, ἡ, ὄν (δεῖδω), frightful, terrible, awful, terrific, αἰγίς, πέλωρον, chiefly neut. as adv. δεινὸν ἀυτεῖν, to shout terribly, Il. 11, 10; δέρχεσθαι, Il. 3, 342. 2) In a milder signif. applied to that which by its greatness and power inspires awe and admiration: wonderful, sublime, venerable, in connection with αἰδοῖος, Il. 3, 172. 18, 394. Od. 8, 22.

δεῖος, ους, τό, poet. for δέος, Il. 15, 4; only in gen.

δειπνέω (δεῖπνον), aor. ἐδείπνησα, pluperf. δεδειπνήκει, Od. 17, 359; to breakfast, to take the morning meal, Il. 19, 334, and often Od.; later, to take the principal meal; so even in h. Ap. 497.

δείπνηστος, ὁ (δειπνέω), the time of breakfast, meal-time, Od. 17, 170. (According to the Schol. the Gramm. make a distinction: δειπνηστος, meal-time; δειπνησιός, the meal itself.)

δειπνίζω (δειπνέω), aor. 1 ἐδείπνισα, only part. δειπνίσσας, to entertain, to give a meal to any one, with accus. * Od. 4, 535. 11, 411.

δεῖπνον, τό, in Hom. breakfast, or, more correctly, the principal meal, which was taken by those not in service about noon; in distinction from δόρπος, Il. 8, 53. 10, 578. Od. 15, 316. An army going to battle took this meal at day-break, Il. 2, 381; gener. meal, repast, entertainment, Od. 17, 176; spoken of horses: food, Il. 2, 383. (According to Nitzsch on Od. 1, 124, it is in Hom. everywhere the principal meal; according to Voss on h. Cer. 128, it is prop. an early meal, which as a feast indeed might last till towards evening; in Hom. it seems everywhere to signify meal in general.)

* δείρας, ἄδος, ἡ (δειρή), the ridge of a mountain, a mountain-chain, h. Ap. 281.

δειρή, ἡ, *the neck*, of men and beasts, Il. 3, 396.

δειροτομέω (τέμνω), fut. ἴσω, *to cut off the neck, to behead*, Il. 21, 89. Od. 22, 349.

δείρις, see δέρω.

Δειρήνωρ, ορος, ὁ, a Lycian, Il. 17, 217.

(Δείω), assumed th. of δαίω.

δέκα, οἱ, αἱ, τά, indecl. *ten* (from δέκω, δείκνυμι, the ten fingers), often for an indefinite number.

δεκάκις, adv. *ten times*, Il. 9, 379. †

δεκάς, ἄδος, ἡ, *a decade, the number ten*, Il. 2, 128. Od. 16, 245.

δέκατος, η, ον (δέκα), *tenth*; often as a round number, Il. 1, 54.

δεκάχιλοι, αι, α, *ten thousand* (only in Hom.), Il. 5, 860. †

δέκτης, ον, ὁ (δέχομαι), prop. a receiver; then a beggar, Od. 4, 248. †

δέκτο, see δέχομαι.

* δέλτος, ἡ, *a writing-tablet, a table*, Batr. 2, in the plur.

* Δέλφειος, η, ον (Δελφοί), *Delphian*, βωμός, h. in Ap. 496; doubtful. Herm. conjectures αὐτικ' ἄρ' ἀφνειός for αὐτός Δέλφειος.

δελφίν, see δελφίς.

* Δελφίνιος, ὁ, the *Delphian*, appell. of Apollo, either from the name of the serpent slain by him, or because he, upon a dolphin, or changed into a dolphin, led the Cretan colony which emigrated to Delphi, h. in Ap. 493, see Paus. 1, 19. 1.

δελφίς, ἴνος, ὁ, more correctly δελφίν, *a dolphin* (see Buttm. Gram. § 41, note 1), Il. 21, 22. Od. 12, 96.

* Δελφοί, ὦν, οἱ, *Delphi*, a famous oracle in Phocis, first found h. 27, 14; in Hom. elsewhere *Ἰνυθώ*, q. v.

δέμας, τό, defect. (δέμω), *the form of the body, the stature, a body, the external shape*, comm. spoken of men with φυή, Il. 1, 115; and with εἶδος, Il. 24, 376; twice of animals, Od. 10, 240. 17, 307; and gener. *body*, νεκρόν, Batr. 106. 2) As adv. like *instar*, in form, in the likeness of. δέμας πυρός, like fire, Il. 11, 596. 13, 673. (In Hom. only in accus., e. g. μικρός, ἄριστος δέμας.)

δέμνιον, τό (δέμω), always in the plur. *a bedstead*, Od. 4, 297. 8, 277, and often; in Il. only 24, 644; and gener. *a bed, a couch*.

δέμω, aor. 1 ἔδειμα, perf. pass. δέδμημαι, aor. 1 mid. ἐδειμάμην, 1) *to build, to construct*; with accus. πύργον, τεῖχος, ἔρκος

ἄλωϊς, h. Merc. 87. θάλαμοι πλησίοι ἀλλήλων δεδμημένοι, Il. 6, 245. 249. 2) Mid. *to build for oneself*, οἶκον, Od. 6, 9 (the imperf. only Od. 23, 192; pres. h. Merc. 87).

δενδῖλλω, only part. *to wink with the eyes*; accord. to the Schol. *to give to understand by a side look*; gener. *to give the wink*, εἰς τινα, Il. 9, 180. †

δένδρεον, τό, Ion. for δένδρον, *a tree*; in Hom. always the Ion. form (δενδρέω, δενδρέων, Il. 3, 152. Od. 19, 520, are dissyllabic).

δενδρίεις, εσσα, εν (δένδρον), *wooded, covered with trees*, * Od. 1, 51. h. Ap. 221.

Δεξαμένη, ἡ, daughter of Nereus and Doris, Il. 18, 44 (on the contrary, δεξαμένη, the fish-pool).

Δεξιάρχης, ον, ὁ, son of Dexius = *Iphionous*, Il. 7, 15.

* δεξιόμαι, depon. mid. (δεξία), *to welcome with the right hand*, h. 5, 16.

δεξιή, ἡ (sc. χεῖρ, origin. fem. of δεξιός), *the right hand*, as a mark of salutation or promise, Il. 10, 542. 2) *a promise, an agreement, a contract*, Il. 2, 341. 4, 159.

δεξιός, ἡ, ὄν, 1) *right, on the right hand*; μάζος, the right breast, Il. 4, 481; ὤμος, Od.; ἐπὶ δεξιᾷ, *on the right, to the right*, opposed to ἐπὶ ἀριστερᾷ, Il. 7, 238. 2) *propitious, auspicious, lucky*, chiefly spoken of the flight of birds and of other omens in divination. To the Greek diviner, who faced the north, auspicious omens came on the right from the east, inauspicious on the left from the west, Il. 12, 239; hence ὄρνις δεξιός = αἰσιος, Il. 13, 821. Od. 15, 160; see ἐνδεξιός, ἐπιδεξιός. According to Buttm. Lex. I. p. 173, it never signifies in Homer *ingenious, dexterous*. (δεξιός, from δέκω, related to δέχομαι and δείκνυμι.)

δεξιόφιν, adv. (δεξιός), ἐπὶ δεξιόφιν, *on the right, at the right*, Il. 13, 308. †

δεξιτερός, ἡ, ὄν, poet. (lengthened from δεξιός), ep. dat. δεξιτερῇφι, *at or on the right*. δεξιτερὴ χεῖρ, Il. 7, 108. Od. 1, 121; and δεξιτερὴ alone, the right hand, Il. 1, 501.

δέξο, see δέχομαι.

δέος, ον, τό, ep. δέϊος, of which only gen. δέϊον (δεῖω), *fear, alarm*, often with χλῶρον, ἀκήριον. 2) *cause of fear*. οὐ τοι ἐπὶ δέος, thou hast no cause of fear, i. e. thou hast nothing here to fear (cf. Nagelsbach), Il. 1, 515; and with infin. σοὶ οὐ δέος ἔστ' ἀπολέσθαι, Il. 12, 246.

δέπας, αος, τό, plur. nom. δέπα, dat. plur. δεπάεσσι, δέπασσιν, a goblet, a cup, generally of gold, or silver with a golden rim, Od. 15, 116. Also connected with ἀμφικίπελλον, q. v. Commonly it is a drinking cup, yet sometimes a larger cup in which the mixing was done, Il. 11, 632.

δέρχομαι, depon. iterat. imperf. δερκέσκετο, perf. δέδορκα, aor. 2 ἔδρακον, 1) to look, to see, to look on; often ἐμεῦ δερχομένου ἐπὶ χθονὶ, so long as I see the light on the earth, i. e. as long as I live, Il. 1, 88; δεινόν, to look terribly. The perf. with pres. signif. πῦρ ὀφθαλμοῖσι δεδορκώς, flashing fire from the eyes, Od. 19, 446. 2) Trans. to see, to perceive, to behold, with accus. Il. 14, 141.

δέρμα, ατος, τό (δέρω), the pelt, the skin, a hide, comm. of beasts, once of men, Il. 16, 341. 2) a prepared skin, leather, a skin-bottle, Od. 2, 291.

δερμάτινος, η, ον, leathern, τροποί, * Od. 4, 782. 8, 53.

δέρον, for ἔδερον, see δέρω.

δέρτρον, τό (δέρω), the peritoneum or omentum, a membrane covering the bowels. δέρτρον ἔσω δύνειν, i. e. εἰς δέρτρον, to penetrate to the caul, spoken of the vultures of Tityus, Od. 11, 579. †

δέρω, aor. 1 ἔδεια, to draw off the skin, to flay, with accus. βοῦν, Il. 2, 422; μῆλα, Od. 10, 533.

δέσμα, ατος, τό, poet. for δεσμός (δέω), only in the plur. δέσματα, bonds, fetters, Od. 1, 204. 8, 278. 2) the band with which the hair of the higher classes of women was confined, a fillet, Il. 22, 468.

* δεσμεύω (δέσμη), to bind, to fetter, h. 6, 17.

δεσμός, ό (δέω), in the plur. δεσμοί, Il. and Od.; also δέσμα, τά, h. Ap. 129. h. 7, 13; fetter, bond, Il. 5, 391; of a horse: the halter, Il. 6, 507; a cable, Od. 13, 100; the door-thong, Od. 21, 241.

* δεσπόζω (related to δεσμός), fut. σω, to rule, to command, τινός, h. Cer. 366.

δέσποινα, ή, a female sovereign, a mistress, also ἄλοχος, γυνή δέσποινα, * Od. 3, 403. 7, 347.

* δεσπόσυνος, ον, belonging to the master of a family, λήχος, h. Cer. 144.

δετή, ή (prop. fem. from δετός sc. λαμπάς), a bundle of pine sticks tied together, a torch, Il. 11, 554. 17, 663.

δενύσσεσθαι, see δεύω.

Δευκαλίδης, ον, ό, ep. for Δευκαλιωνίδης, son of Deucalion = Idomeneus, Il. 12, 117.

Δευκαλίων, ωνος, ό, son of Minos and Pasiphaë, father of Idomeneus, an Argonaut and Calydonian hunter, Il. 13, 452. Ulysses names him to Penelope as his father, Od. 19, 180. 2) a Trojan, slain by Achilles, Il. 20, 478.

δεῦρο, adv. of place, here, hither, comm. with verbs of motion, Il. 1, 153. Od. 4, 384. 2) As a particle of exhortation, up! on! here! δεῦρ' ἄγε, come on! δεῦρ' ἔθι, come hither! Il. 3, 130. (With the plur. δεῦτε.) Instead of δεῦρο, Il. 3, 240, Spitzner and Dindorf have adopted δέιρω, after Herodian and the Schol. cf. Thiersch Gram. § 147, 5.

δεύτατος, η, ον, the last, superl. of δεύτερος, Il. 19, 51. Od. 1, 286.

δεῦτε, adv. here, hither, etc., like δεῦρο, always with the plur.: δεῦτε φίλοι, δεῦτ' ἄγγετε, Il. 7, 350; ἴομεν, 14, 128. (From δεῦρ' ἴτε, contr. so Buttm.)

δεύτερος, η, ον, superl. δεύτετατος, η, ον, the second, 1) In respect of rank and order, spoken of one inferior in combat, Il. 23, 265. 498. 2) In respect to time: δεύτερος ἦλθε, he came as the second, i. e. later, Il. 10, 368; with gen. ἐμεῖο δεύτερος, later than I, after me, outliving me, Il. 23, 248. The neut. often as adv. δεύτερον, for the second time, secondly, again, connected with αὐ and αἶτε, and plur. δεύτερα, Il. 23, 538.

I) δέω (only pres. and imperf. act. and pass.), to moisten, to wet, with accus. γαῖαν, παρειάς, Il. 13, 655. Od. 8, 522; dat. δάκρυσι, with tears, Od. 7, 260. Pass. Il. 9, 570. 2) to fill, ἄγγεα, the vessels, Il. 2, 471.

II) δεύω, prop. δεF, with digamma, ep. for δέω (cf. δεῖ), of the act. only aor. 1 ἐδείησε and διῆσε for ἐδείησε, to want, to fail. ἐδείησεν δ' οἰήιον ἄκρον ἰχέσθαι, it failed to reach the extremity of the rudder, Od. 9, 540. (483.) διῆσεν ἐμεῖο (without digamma), he lacked me, Il. 18, 100. More comm., 2) Mid. δείομαι, fut. δηνήσομαι, to want, to be destitute, to need, τινός, Il. 2, 128. Od. 6, 192; θιμοῦ, to be deprived of life, Il. 3, 294. οὐ δείεσθαι πολέμοιο, not to lack battle, i. e. to have enough to combat, Il. 13, 310. Others, as Heyne, explain it without necessity, 'to be inferior' ['no where so much need battle, i. e. aid, as namely upon the left'; so Clarke, cf.

also Barnes; the connection demands either this sense or that of Heyne and Bothe]. 3) *to be wanting in a thing, to be inferior*. μάχης πόλλον ἐδεύεο, thou wert far inferior in battle, with gen. of person. ἄλλα πάντα δεύεαι Ἀργείων, in all other things thou art inferior to the Argives, Il. 23, 484.

δέχεται, see δέχομαι.

δέχθαι, see δέχομαι.

δέχομαι, depon. mid. fut. δέξομαι, aor. 1 ἐδεξάμην, perf. δέδεγμαι, pluperf. ἐδεδέγμην or ἐδέγμην, part. δεδεγμένος or δέγμενος, fut. 3 δεδέξομαι = δέξομαι, ep. sync. aor. ἐδέγμην; from this ἐδεκτο and δέκτο, imper. δέξο, infin. δέχθαι. Thiersch, § 218, 59. 60. Rost Gram. p. 291, and Dial. 61. (Here belongs as an ep. perf. δεδοκήμενος from δέχομαι, Il. 15, 730, watching, lurking.) 1) *to take, to receive, to accept*, what is presented, with accus. ἄποινα, δέπας, and in various regards. a) Spoken of the gods: ἴφα, to receive the victims, Il. 2, 420. b) *to receive hospitably, to entertain*, τινά, Il. 18, 331. Od. 19, 316. c) *to receive as an infliction, to bear, to suffer*, μῦθον, Od. 20, 271; κῆρα, to suffer fate, Il. 18, 115. Comm. παρά τινος, to receive from one, Il. 24, 429; oftener τινός alone, Il. 7, 400; and with dat. δέχεσθαι τί τινι, to take any thing from any one, Il. 2, 186. Od. 15, 282; but χρυσὸν ἀνδρὸς ἐδέξατο, she received gold for her husband [i. e. she betrayed him], Od. 11, 327. 2) *to receive, τινά*, a) In a hostile sense, *to await, to expect*. In Hom. in this signif. only the perf. δέδεγμαι or δέγμαι, with pres. signif. and pluperf. as imperf. ἐδεδέγμην or ἐδέγμην, part. δεδεγμένος and δέγμενος, fut. δεδέξομαι; often with dat. instrum.: ἔγχεϊ, δουρί, τόξοις; τόνδε—δεδέξομαι δουρί, Il. 5, 238; spoken of a hunter standing at his station, Il. 4, 107; also of the boar: ἀνδρῶν καὶ κυνῶν κολοσσιγτόν δέχεται, they await the tumult of the men and dogs, Il. 12, 147. b) Generally, *to wait, to await*, with ὅπποτε, εἰσόκε, Il. 2, 794. 10, 62; with accus. and infin. only Od. 9, 513. 12, 230. 3) Intrans. or pass. once *to follow*, like *excipere*: ὥς μοι δέχεται κακὸν ἐκ κακοῦ, thus one misfortune after another follows me, Il. 19, 290.

δεψέω (δέφω), fut. ἔσω, part. aor. 1 δεψήσας, prop. *to prepare hides, to soften, κηρόν*, Od. 12, 49. †

δέω, infin. pres. δεῖν, h. 6. in Dion. 12, fut. δήσω, aor. ἔδησα and δῆσα, aor. 1 mid. ἔδησά-

μην, ep. iterat. δησάσκετο, Il. 24, 15, perf. pass. δέδεμαι, ep. form. δίδημι, from this δίδη, Il. 11, 105. 1) *to bind, to fether, to fasten*; τινὰ δεσμῷ, or ἐν δεσμῷ, to bind one with fetters, Il. 10, 443. 5, 386. χαλκῷ ἐν κεράμῳ δέδετο, he lay bound in a brazen prison, Il. 5, 387; with ἔκ τινος, παρά τινι and τι, to fasten to any thing; metaph. πῶς ἂν ἐγὼ σε δέοιμι, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) *to restrain, to hinder*; μένος καὶ χεῖρας δῆσαι, Il. 14, 73; τινὰ κελεύθου, to hinder any one from a journey, Od. 4, 380. 469. II) *to bind on any thing for oneself* (sibi), ἱπὸ ποσσὶ πέδιλα, Il. 2, 44; περί and παρά τι, Il. 8, 26. 17, 290; ὅπλα ἀνὰ νῆα, Od. 2, 430.

δέω, aor. 1 δῆσα, see δείω.

δή, adv. (prop. abbrev. from ἤδη), *already, now, just, certainly, indeed*. It is never found at the beginning of a clause, except in the ep. constructions δὴ τότε, δὴ γάρ, but as subordinate gives strength to another word. The orig. signif. is 1) temporal, 1) *already, just, now*, spoken of the immediate present in distinction from the past or the future, καὶ δὴ, and now, Il. 1, 161; δὴ νῦν, just now, Od. 2, 25; μὴ δὴ, *ne jam*, after verbs of fearing, Il. 14, 44. 2) *already, at last, still*, in numbering, Il. 2, 134. 24, 107; καὶ δὴ, and already, Il. 1, 161. 15, 251; ὥς δὴ, as already, Il. 17, 328; γὰρ δὴ, for already, Il. 17, 546. 3) Especially is δὴ connected with adv. of time, to express that now something becomes a reality, as νῦν δὴ, now then, ep. δὴ νῦν, espec. in the apodosis τότε δὴ, then at last, or δὴ τότε, ὁπότε δὴ; in the protasis ὅτε δὴ, ὁπότε δὴ, when now, etc. From this last use has arisen II) The determinative signif. by which δὴ defines precisely the degree and measure of an idea: *just, exactly, only, now*. 1) With verbs, espec. with the imper. ἄγε δὴ, come then, Il. 3, 441; φράζεσθον δὴ, consider only, Il. 6, 306. Often with μή: μὴ δὴ—ἔλπεο, hope now not, Il. 20, 200. 2) With adj. ὠκίμορος δὴ μοι ἔσσει, Il. 18, 95; espec. with superl. κρᾶτιστοι δὴ, Il. 1, 266. 3) With pronouns, it either marks the prominence of the word: ἐκεῖνος δὴ, he now; or it recalls a foregoing subject, τοῦπερ δὴ θυγάτηρ, his daughter now, Il. 6, 398. 4) With indefinite pronouns, it heightens the indefiniteness: ἄλλοι δὴ, others, whoever they may be [whom you

please], Il. 1, 295. 5) With particles, α) *just, exactly, now*, α) With conjunctions: ὥς δὴ, ἵνα δὴ, that, that now; ὥς δὴ, that however [with ὄφελον, *utinam*], Od. 1, 217. β) With particles of explanation: γὰρ δὴ, ep. δὴ γάρ, comm. with temporal signif.; ὥς δὴ, mostly ironical, Il. 1, 110. γ) ἀλλὰ δὴ, but now. δ) With interrogative particles: πῇ δὴ, Il. 2, 339; ποῦ δὴ. b) *certainly, truly, assuredly*; ἦ δὴ, ἦ μάλα δὴ, καὶ δὴ, δὴ πού, assuredly indeed; δὴ αὖτε, now again, which also by crasis form δηῦτε; incorrect therefore is δ' αὖτε, Il. 1, 340. 7, 448. cf. Kühner § 591. Rost § 133. p. 686.

δηθά=δὴν, abbrev. δὴθ', Il. 2, 435; adv. *long, a long time*; δηθὰ μάλα, very long.

δηθύνω (δηθά), *to delay, to loiter, to linger*, Il. 1, 27, and Od. 12, 121.

Δηϊκόων, ωντος, ὁ, son of Pergasus, a Trojan, slain by Agamemnon, Il. 5, 534 (ep. from Δηϊκῶν for Δηϊκάων, from δηῖς=δαῖς and κάω=κτείνω, slaying in battle).

Δηϊοπύτης, ου, ὁ, son of Priam, slain by Ulysses, Il. 11, 420.

δηῖος, η, ον, Ion. for δαῖος (δαῖς), *hostile, destructive, angry, πόλεμος*; πῦρ, consuming fire, Il. 6, 331. 2) Subst. *an enemy*, Il. 2, 544. (ῖ; sometimes dissyllabic, ηι with synizesis, Il. 2, 415. 544. cf. Spitzner Pros. § 6. 5. d.) * Il.

δηϊότης, ἦτος, ἡ (δηῖος), *the tumult of war, battle, contention*; often Il. generally, *slaughter, massacre*, Od. 12, 257.

Δηϊόχος, ὁ, a Greek, Il. 15, 341.

δηϊόω, contr. δηῶω (δηῖος), fut. δηῶσω, aor. ἐδήωσα, aor. pass. ἐδηῶσθην, prop. to treat in a hostile manner; *to desolate, to destroy, to cut down, to slaughter, to tear in pieces*, with accus. and dat. instrum. ἐγχεί, καλχοί; ἀλλήλων ἀμφὶ στήθεσσι ἀσπίδας, to destroy the shields about each other's breasts, Il. 5, 452; ἔλαφον, to tear in pieces a stag, Il. 16, 158; περὶ τινος, to fight about any one, Il. 18, 195. (δηϊόω is often resolved like verbs in αω: δηϊόων, δηϊόωεν, etc.; the contr. form is found according to the necessity of the metre, δηῶον, δηῶωσιν.)

Δηϊπύλος, ὁ, a companion of Sthenelus, Il. 5, 325.

Δηϊπυρός, ὁ, a Grecian hero, slain by Helenus, Il. 13, 576.

Δηϊφροβος, ὁ, son of Priam and Hecuba, one of the first heroes among the Trojans, Il. 12, 94. 13, 413. In Od. 4, 276, he accom-

panied Helen to the hollow horse, and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαίω), fut. δηλήσομαι, aor. 1 ἐδηλησάμην, 1) *to destroy*, in opposition to ὀνινάγει, h. Merc. 541; *to harm, to injure*, with accus. ὀνόν, Od. 22, 278; Ἀχαιοὺς ὑπὲρ ὄρκια, to injure the Achaeans contrary to the oaths, Il. 4, 67. 72; *to slay*, Od. 11, 401. b) Of inanimate things: *to destroy, to lay waste*, καρπὸν, Il. 1, 156; ὄρκια ὑπερβασίῃ, to violate the oaths by transgression, Il. 3, 107. 2) Intrans. *to do injury, to do wrong*, Il. 14, 102; ὑπὲρ ὄρκια, to do wrong contrary to treaty, Il. 4, 236. 271 (it is unnecessary to supply Ἀχαιοὺς, as Il. 4, 67).

δῆλημα, τό (δηλέομαι), *injury, destruction, δηλήματα νηῶν*, by the winds, Od. 12, 286. †

δηλήμων, ον, (δηλέομαι), gen. ονος, *pernicious, injurious, destructive*, Il. 24, 33. Subst. *destroyer*. βροτῶν δηλήμων, the destroyer of mortals, Od. 18, 85. 116.

* δηλητήρ, ἦρος, ὁ (δηλέομαι), *destroyer*, Ep. 15, 8.

* Δηλιάς, αδος, ἡ, *Delian*, belonging to the island Delos, h. Ap. 157.

Δῆλος, ἡ, *Delos*, a little island of the Ægean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Diana, originally Ὀρτυγία, Od. 6, 162. h. in Ap. 16, 61 (prob. from δῆλος, visible, because Jupiter caused it suddenly to emerge, when Latona was persecuted by Juno).

δῆλος, η, ον (ep. δέλος, Il. 10, 466. †), *visible, plain, manifest*, Od. 20, 333. †

Δημήτηρ, gen. τερος and τρος, accus. μήτερα and Δήμητρα (prob. γῆ and μήτηρ, mother earth), *Ceres*, daughter of Saturn and Tellus, sister of Jupiter, mother of Proserpina by Jupiter, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law, Il. 5, 500. She had a temple in Pyrasus in Thessalia, Il. 2, 696. She loved Jasion and by him bore Plutus, Od. 5, 125. Espec. h. in Cer.

δημοεργός, ὄν, ep. for δημιουργός (ἔργον), prop. prosecuting public business; *taking care of the public affairs; profitable to the commonwealth*. Thus Hom. Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, heralds; metaph. ὄρθρος, labor-exciting morning, h. Merc. 98.

δήμιος, ον (δήμος), *relating to the people*,

pertaining to the commonwealth, public, οἶκος, Od. 20, 264; *πρῆξις*, a public affair, opposed to *ἰδίη*, Od. 3, 82; *αἰσινμνῆται*, Od. 8, 259. *δίμιόν τι ἀγορεύειν*, to speak any thing for the public good, Od. 2, 32; the neut. plur. *δήμια πίνειν*, adv. to drink at the public cost, Il. 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. Il. 9, 71.

δημιουργός, see *δημιουργός*.

δημοβόρος, ον (βορά), *devouring the people*, i. e. that consumes the property of the people, βασιλεύς, Il. 1, 231. †

δημογέρων, οντος, ό (γέρον), *an elder*, one who for age and worth is honored by the people, Il. 3, 149; the prince himself, Il. 11, 372. * Il.

Δημόδοκος, ό, the blind bard in the house of the king of the Phæaces, Alcinoüs in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

δημόθεν, adv. *from the people, at the public expense*, Od. 19, 197. †

Δημοκόων, ωντος, ό, son of Priam and of a female slave from Abydos, slain by Ulysses, Il. 4, 499.

Δημόλεων, οντος, ό, son of Antenor and Theano, slain by Achilles, Il. 20, 395.

Δημοπτόλεμος, ό, a suitor of Penelope, Od. 22, 242.

δῆμος, ό, 1) *the people, a community*, Il. 2, 517. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller communities only attached themselves to a larger. Thus, among the Phæaces there were twelve princes; Alcinoüs was the thirteenth. As divisions of the people, Homer mentions tribes and families (φύλα and φρῆτραι). Further, he distinguishes 1) *kings* (ἄνακτες, βασιλῆες), 2) *the chief men* (γέροντες), and 3) *the free citizens* (δῆμος), who were by no means proper subjects of the king, but only obeyed him when the public good required it. [But cf. Ph. Humpert. de civit. Hom. p. 44 seq.] Hence *δῆμου ἀνὴρ*, a man of the people, Il. 2, 193; and as adj. *δῆμος εἰών*, perhaps for *δήμιος*, a man of the people, Il. 12, 213. 2) *the country, the territory*, which a people occupied, often with gen. *ἐν δήμῳ Ἰθάκης*,

Λυκίης, Φαιήκων; metaph. *Ὀνείρων*, the land of dreams, Od. 24, 12. *κατὰ δῆμων*, in the land, Od. 4, 167 (prob. from *δέμω*, culture; according to Rost from th. *ΔΔΜ*, *δαμάω*, subjects).

δημός, ό, *fat, grease* (prop. of the caul), of beasts, Il. and Od.; and of men, Il. 8, 380.

Δημοῦχος, ό, son of Philetor, a Trojan slain by Achilles, Il. 20, 457.

* *Δημοφῶν, ωντος, ό*, ep. for *Δημοφῶν* (from *φᾶω*, brightest of the people, cf. Etym. Mag.), son of Celeus and Metanira, whom Ceres educated in Eleusis, h. in Cer. 234.

δῆν (related to *δή*), *long, a long time*. οὐδὲ *δῆν ἦν*, he lived not long, Il. 6, 131 (before the δ the vowel always becomes long).

δηναιός, ή, όν (δῆν), *long-lasting, long-living*, Il. 5, 407. †

δῆνεα, τά (related to *δήω*), *resolutions, purposes, designs, thoughts*; *ἥπια*, gentle thoughts, Il. 4, 361; in a bad signif. *artifices, plans, wiles, ὀλοφῶια*, Od. 10, 239 (Hesych. assumes τὸ δῆνος as sing.).

δῆποτε, δῆπου, in Homer only separated, see *δή*.

δηριόομαι, depon. mid. poet. (δῆρις), pres. infin. *δηριόασθαι*, ep. for *δηριῶσθαι*, imperf. 3 plur. *δηριόωντο*, ep. for *ἐδηριῶντο* (also aor. from *δηρίομαι*), *to contend, to fight with arms*, Od. 8, 78; *περὶ νεκροῦ*, about a dead body, Il. 17, 131; with words: *ἀμφὶ τι*, Il. 12, 421.

δηρίομαι, depon. aor. 1 mid. *δηρίσάμην*, and aor. pass. *ἐδηρίνθην*, only in aor. in Hom. *to contend, to fight*, *δηρίσαντο ἐπέεσσι*, Od. 8, 76. † *τὼ περὶ Κεβριόναο δηννθήτην*, they fought about Cebriones, Il. 16, 756. †

δῆρις, ιος, ή, *contention, fighting, combat, battle*, Il. 17, 158. Od. 24, 515.

δηρός, ή, όν (δῆν) = *δηναιός, long, long-lived*. *διρὸν χρόνον*, a long time, Il. 14, 206. h. Cer. 282; the neut. *δηρόν* as adv. *long, ἐπὶ δηρόν*, *for a long time*, Il. 9, 415.

δῆσε, ep. for *ἔδησε* from *δέω*, but also for *ἐδέησε* from *δέω*, *to want*, see *δεύω*.

δήω, ep. fut. without the tense characteristic, from *ΔΔΩ*, there occur *δήεις, δήομεν, δήετε, I shall find*; with accus. *οὐκ εἴτε δήετε τέκμωρ Ἰλίου*, you will not attain the destruction of Troy, Il. 9, 418. 685; *ἄλσος*, Od. 6, 291. (According to others, pres. with fut. signif.)

* *Δηώ, οὔς, ή*, a name of Ceres, h. in Cer.

492. (The deriv. uncertain; prob. from *δήω*, to find; see Spanhem. Call. in Cer. 133.)

Δία, see Ζεύς.

Δία, ἡ, the island *Naxos*, near Crete; ἐν Δίῃ, Od. 11, 325. (It was called divine, because it was sacred to Bacchus.) See Ἀριάδνη.

διά, I) Prepos. with gen. and dat., ground signif. *through*. 1) With gen. α) Of place: α) To indicate a motion which goes through an object and out again, διὰ ὤμου ἦλθεν ἔγχος, through the shoulder. ἔθυσεν διὰ προμάχων, Il. 17, 281. For greater exactness of idea, Hom. connects διά with ἐκ and πρό, see διέκ and διαπρό. β) Of motion in place, without the connected idea of emerging: *through*, διὰ νήσου ἰών, Od. 12, 335. b) Of the manner, prop. post-Homeric; only ἔπρεπε καὶ διὰ πάντων, before all, Il. 12, 104. 2) With accus. α) Of place, to denote extension through an object; only poet. διὰ δώματα, διὰ βήσας, Il. b) Of time, to indicate extension through a period: διὰ νύκτα, through the night [by night], Il. 2, 57 [in some passages, as here, the two ideas of time and place are combined, see Passow]. c) Of cause, means, etc. α) The cause: *through, on account of*, δι' ἀτασθαλίας, Od. 23, 67. β) The means: *through*, διὰ μαντοσύνην, Il. 1, 72; Ἀθήναις διὰ βουλάς, Il. 15, 71. II) Adv. without case: *through*, espec. in the compounds διαπρό, διέκ, q. v. III) In compos. it denotes 1) A motion through any thing. 2) Completion and intenseness: *very, entirely*. 3) Separation [often like *dis-* in English]: *apart, asunder*. 4) Mutual operation: *with one another*. 5) A mingling in colors and materials: διάλευκος, mixed with white (διά prop. ~, but sometimes long in the beginning of a verse, Il. 3, 357. 4, 135. 11, 435).

διαβαίνω (βαίνω), aor. 2 διέβην, part. διαβάς, 1) Intrans. to place the feet apart, to stride, ἐν διαβάς, Il. 12, 458. 2) Trans. to go through, to cross, to pass over; with accus. τάφρον, to cross the ditch, Il. 10, 198; and absol. εἰς Ἡλίδα, to cross to Elis, Od. 4, 635.

διαγιγνώσκω (γιγνώσκω), aor. 2 infin. διαγνῶναι, to distinguish, to discriminate, to inspect closely, τινά, Il. 7, 424; ὅστις, Il. 23, 240. * Il.

διαγλάφω (γλάφω), aor. 1 part. διαγλάψας, to dig out, to hollow out, εὐνάς, Od. 4, 438. †

διάγω (ἄγω), aor. 2 διήγαγον, 1) to conduct through, to transport, τινά (by ship), Od. 20, 187. † 2) to spend a period of time, to live, αἰῶνα, h. 19, 7.

διαδαίωμα (δαίω), Ion. to divide, to distribute, διὰ παῦρα, δασάσκετο, Il. 9, 333; † see διαδατέομαι.

διαδάπτω (δάπτω), aor. 1 ἔδαψα, to tear in pieces, to lacerate, χροά, * Il. 5, 858. 21, 398.

διαδατέομαι, ep. (δατέομαι), to distribute, διὰ κτήσιν δατίοντο, Il. 5, 158. †

διαδέркоμαι, depon. (δέркоμαι), aor. 2 διέδρακον, to look through, to see through, with accus. Il. 14, 344. †

διαδηλέομαι, depon. mid. (δηλέομαι), to injure severely, to lacerate. ὀλίγου σε κύνες διεδηλήσαντο, the dogs had nearly torn thee, Od. 14, 37. †

διάει, see διάημι.

διαείδομαι, ep. mid. (εἶδω), fut. διαείσομαι, 1) to let be seen, to show clearly, ἀρετήν, Il. 8, 535. 2) to show oneself clearly. ἀρετὴ διαείδεται, Il. 13, 277.

διαειπεῖν, poet. for διειπεῖν, q. v.

διάημι, ep. (ἄημι), from the form διαίω, 3 sing. imperf. διάει, to blow through, with accus. * Od. 5, 478. 19, 440.

διαθειόω (θειόω), to fumigate with brimstone, δῶμα, Od. 22, 494. †

διαθρύπτω (θρύπτω), aor. 2 pass. διατρυφην, to break in pieces. εἶφος διατρυφέν, Il. 3, 363. †

διαίνω, aor. 1 ἐδίηνα, to moisten, to wet, with accus. Il. 21, 202. 22, 495. Pass. διαίρετο ἄξων, * Il. 13, 30.

διαίρέω (αἰρέω), aor. 2 διεῖλον, poet. δέιλον, to take apart, to separate, with accus. only in tmesis, Il. 20, 280. †

διακέαζω (κεάζω), aor. ἐκέασα, poet. σσ, to split apart, to split, ξύλα, in tmesis, Od. 15, 322. †

διακείρω (κείρω), aor. 1 infin. διακείρσαι, prop. to cut apart or in pieces; metaph. to destroy, to render void, ἔπος, Il. 8, 8. †

διακλάω (κλάω), aor. 1 διέκλασα, poet. σσ, to break in pieces, with accus. τόξον, Il. 5, 216. †

διακοιρανέω, formerly πολίας διακοιρανέοντο, Il. 4, 230; now, more correctly, πολίας διὰ κοιρανέοντα, see κοιρανέω.

διακοσμέω (κοσμέω), fut. ἔσω, to arrange separately, to divide, to place, τινά, Il. 2, 476; διακοσμηθῆναι ἐς δεκάδας, to be divided into decades, Il. 2, 126. διὰ τρία κοσμηθέντες, distributed into three parts, Il. 2, 665. 2) Mid. to arrange throughout, to adorn, with accus. μέγαρον, Od. 22, 457.

διακριδόν, adv. (διακρίνω), separately, distinctly, clearly, decidedly, ἄριστος, Il. 12, 103. 15, 108.

διακρίνω (κρίνω), fut. ep. διακρινέω for διακρίνῳ, aor. διέκρινα, aor. 1 pass. διακρίθην and διεκρίνθην, optat. 2 plur. διακρινθεῖτε, infin. ep. διακρινθήμεναι, part. διακρινθείς, 1) to separate from one another, to put asunder, with accus. αἰπόλια, Il. 2, 475; to part, spoken espec. of combatants: μένος ἀνδρῶν, Il. 2, 387. cf. 7, 292; metaph. to distinguish, σῆμα, Od. 8, 195; hence pass. with fut. infin. mid. Od. 18, 149, to be separated, to separate, Il. 2, 815; of combatants: to separate, to withdraw from each other, i. e. to end the contest, to become reconciled, Il. 3, 98. οὐ γὰρ ἀναιμωτί γε διακρινέσθαι οἷω μνηστῆρας καὶ κείνον, I do not think the suitors and he will separate without blood, Od. 18, 149. 20, 180.

διάκτορος, ὁ, a messenger, appell. of Mercury as messenger of the gods (in the Iliad this office is commonly discharged by Iris, cf. Il. 2, 786.), connected with Ἀργειφόντης, Il. 2, 103; with Ἑρμης, Od. 12, 390. 15, 319; and often alone in the hymns. (Commonly derived from διάγω: ὃς διάγει τὰς ἀγγελίας τῶν θεῶν, cf. Eustath. on Il. 2, 103. Buttm. Lex. I. p. 120, derives it from an old theme διάκω, διώκω, intrans. Ἰτση, so that it is = διάκονος. Nitzsch, on the other hand, on Od. 1, 84, prefers the derivation from διάγω, and explains it: the conductor, one who conducts through.)

διαλέγομαι (λέγω), ep. aor. 1 διελέξαμην, to separate (in thought), to revolve, to ponder any thing, to reflect upon. τίη μοι ταῦτα διελέξατο θυμός, why did my heart ponder these things, * Il. 11, 407. 17, 97.

διαμάω (ἀμάω), fut. ἔσω, to mow through, to cut through, with accus. χιτῶνα, * Il. 3, 359. 7, 253.

διαμελεῖστί, adv. (μελεῖστί), limb. from limb, piecemeal, τάμνειν, * Od. 9, 291. 18, 339.

διαμετρέω (μετρέω), to measure through, to measure off, χώρον, Il. 3, 315. †

διαμετρητός, ἢ, ὅν (μετρέω), measured off, measured, χώρος, Il. 3, 344. †

* διαμήδομαι = μήδομαι, Ep. 4, 12, doubtful.

διαμοιράομαι, dep. mid. (μοιράω), to divide into parts, to separate. ἑπταχα πάντα διμοιράτο, to divide all into seven pieces, Od. 14, 434; † in the following, τὴν ἰαν—θῆκεν, supply μοῖραν.

διαμπερές, adv. 1) through and through, entirely through, Il. 5, 284. Od. 5, 480; with gen. Il. 12, 429. 20, 362. κλήρω νῦν πεπάλαχθε διαμπερές, cast lots throughout, Il. 7, 171. 2) Spoken of time: continually, unceasingly. αἰεὶ διαμπερές, ἥματα πάντα διαμπερές, Il. 15, 70. 16, 499 (from διά, ἀνά and πέρας, with epenthetic μ).

διάνδιχα, adv. (διά, ἀνά, δίχα), in two ways, in two parts; μερμηρίζειν, to be of two opinions, to hesitate, to ponder anxiously, Il. 1, 198. 13, 455; with ἢ, ἥ following: σοὶ διάνδιχα δῶκε, he gave to you in a divided manner, i. e. but one of two things, Il. 9, 37. Schol. διηρημένως.

διανύω (ἀνύω), fut. ἔσω, aor. διήνυσσα, to complete entirely, to finish; ὅδον, to finish a way or journey, h. Cer. 380. καχότητα διήνυσεν ἀγορεύων, he finished narrating his sufferings, i. e. he recounted his sufferings to the end, * Od. 17, 517. †

διαπείρω (πείρω), to pierce through, Il. 16, 405. † in tmesis.

διαπέρθω (πέρθω), fut. διαπέρσω, aor. 1 διέπερσα, aor. 2 διέπραθον, infin. διαπραθεῖν ep. for διεπραθεῖν, aor. 2 mid. διεπραθόμην, to destroy utterly, to lay waste, to ravage, with accus. πόλιν, ἄστυ. 2) Mid. only aor. 2, to perish, Od. 15, 384.

διαπέταμαι, depon. mid. (πέταμαι), aor. 2 διεπτάμην, to fly through, spoken of missiles, Il. 5, 99; absol. to fly away, Il. 15, 83. Od. 1, 320.

* διαπλέκω (πλέκω), fut. ξω, to interweave, to entangle, to weave together, h. in Merc. 80.

διαπλήσσω (πλήσσω), to break in pieces, to split, with accus. δρυς, Il. 23, 120. † Thus Wolf; where others read διαφρήσσοντες or διαπλίσσοντες.

διαπορθέω, poet. = διαπέρθω, from which part. aor. 1 διαπορθήσας, Il. 2, 691. †

διαπραθείν, see διαπέρθω.

* διαπρέπω (πρέπω), *to be prominent, to be visible*, h. Merc. 351.

διαπρήσσω (πρήσσω, Ion. for πράσσω), *to bring to an end, to accomplish, to finish*, with accus. κέλευθον, Od. 2, 213; also without κέλευθον, they marched through the plain, Il. 2, 785; with part. ἤματα διέπρησσον πολεμίζων, I spent days in fighting, Il. 9, 326. ἅπαντα οὔτι διαπρήξαιμι λέγων ἐμὰ κήδεα, narrating for a year I should not finish my woes, Od. 14, 197.

διαπρό (πρό), *through and out, entirely through*, Wolf in the Il. διαπρό, in the Od. διὰ πρό, Il. 5, 66. Od. 22, 295; cf. Spitzner Excurs. XIV. on Il.

* διαπρύσιον, adv. *passing through*, spoken of place: πρὸν πεδίοιο διαπρύσιον τετυχηώς, a hill extending far into the plain, Il. 17, 748. 2) *piercing, loud*, of sound, ἤυσεν, Il. 8, 227. h. Ven. 80; prop. neut. from

* διαπρύσιος, ον, *passing through, penetrating, piercing*, h. Ven. 19; περαϊστής, h. Merc. 336 (prob. Æol. from περάω).

διαπτοίεω (πτοίω), *to frighten away, to scare*, with accus. γυναῖκας, Od. 18, 340. †

* διαπυρπαλαμάω, see πυρπαλαμάω.

διαρπάζω (ἀρπάζω), *to tear in pieces, to lacerate*, spoken of wolves: μῆλα, Il. 16, 355.

διαρράϊω (ράϊω), fut. σω, aor. 1 infin. διαρράϊσαι, *to break in pieces entirely, to destroy utterly*; with accus. of inanimate things: πόλιν, οἶκον, *to destroy*; of men, Il. 9, 78. 2) Mid. fut. διαρράϊσσομαι, with pass. signif. τάχα δ' ἄμμε διαρράϊσσεσθαι οἶω, quickly I think we shall both be destroyed, Il. 24, 355. (So the Schol. διαφθαρήσεσθαι; Damm and Voss take the infin. fut. in an act. signif. and supply αὐτόν.)

διαρρήγνυμι (ρήγνυμι), *to break through, to break in pieces*; with accus. only mid. διαρρήξασθαι ἐπάλξεις, *to break through the breastworks*, Il. 12, 308. †

* διαρρήδην, adv. (διαρρήθηναι), *with clear words, distinctly*, h. Merc. 313.

διαρρίπτω (ρίπτω), *to throw through, to shoot through*, only ep. imperf. 3 sing. διαρρίπτασκεν οἷστόν, Od. 19, 575. †

διασεύω (σεύω), only 3 sing. ep. aor. 2 mid. δίσσυστο, with accus. λαόν, *to hurry through the people*, Il. 2, 450; often with gen. τάφροιο, *through the ditch*, Il. 10, 194; spoken of missiles, with gen. στέρνοιο, Il. 15, 542; ἐκ μεγάροιο, Od. 4, 37.

διασκεδάννυμι (σκεδάννυμι), fut. σκεδάσω, aor. διεσκεδάσα, *to scatter*, with accus. δούρατα, Od. 5, 370; *to destroy*, νῆα, Od. 7, 275; metaph. ἀγλαΐας τινί, *to dissipate one's arrogance*, Od. 17, 244.

διασκίδνυμι (σκίδνυμι), poet. form from διασκεδάννυμι, *to scatter*, νέφεα, Il. 5, 526. †

διασκοπιάομαι, depon. mid. (σκοπιάζω), *to look down around from an elevation, to watch, to observe*, with accus. ἕκαστα, * Il. 10, 388. 17, 252.

διασχίζω (σχίζω), aor. 1 δίσχισα, aor. 1 pass. διεσχίσθην, *to split asunder, to tear in pieces*, with accus. ἱστία, Od. 9, 71. Pass. Il. 16, 316.

διατάμνω, ep. for διατέμνω, and aor. 2 δίσταμον, *to cut through*, Il. 17, 522. 618, in tmesis; ep. form διατμήγω.

διατελεντάω (τελεντάω), *to finish entirely, to accomplish fully*, with accus. Il. 19, 90. †

* διατίθημι (τίθημι), aor. 1 διέθηκε, *to place apart, to put, to place, to lay*, Θειμίλια, h. Ap. 254. 294.

διατινύσσω (τινάσσω), aor. 1 διέτιναξα, *to shake apart, to dash in pieces*, with accus. σχεδίην, Od. 5, 363. † in tmesis.

διατμήγω (τμήγω), ep. for διατέμνω, aor. 1 διέτμηξα, aor. 2 δίσταγον, aor. 2 pass. διετμάγην, 1) *to cut through, to cut in pieces*; κηροῖο τροχὸν τυτθά, Od. 12, 174; δόρυ χαλκῷ Od. 8, 507; metaph. ἠχόμενος λαῖτμα δίσταγον, swimming I cut through the deep, Od. 7, 276. cf. 5, 409. 2) Generally, *to separate, to scatter*, Ἀχαιοὺς, Il. 21, 3; νῆας, Od. 3, 291. Pass. 1) *to be cut in pieces, to be divided*. σανίδες δίσταγεν ep. for διετμάγησαν, Il. 12, 462. 2) *to separate, to scatter*, Il. 16, 354; *to part*, Il. 1, 531. 7, 302. cf. ἀρθμέω.

διατρέχω (τρέχω), aor. 2 δῖδραμον, *to run through*, with accus. κέλευθα, ὕδωρ, * Od. 3, 177. 5, 100.

διατρέω (τρέω), aor. 1 δίστρεσα, *to run away from fear, to scatter*, * Il. 11, 481. 486.

διατρίβω (τρίβω), aor. 1 δίστριψα, *to rub or bruise in pieces*, with accus. ῥίξαν, Il. 11, 847. 2) Spoken of time: prop. subaud. χρόνον, *to spend time*, and as intrans. *to linger, to delay*, τινός, about any thing; ὁδοῖο, a journey, Od. 2, 404; hence, 3) *to procrastinate, to check, to hinder*, with accus. Od. 2, 265; χόλον, Il. 4, 42; so μητρός γάμον, Od. 20, 341; with double accus. διατρίβει Ἀχαιοὺς γάμον, *to put off the Achaeans about the marriage*, Od. 2, 204.

διάτριχα, adv. in three ways, in three parts; Wolf always writes διὰ τρία, only in h. Cer. 86, is διάτριχα found; cf. Spitz. on Il. 2, 655.

διατρύγιος, ον (τρύγη), ὄρχος, Od. 24, 342, † a vineyard whose grapes ripen at different times (διά), Eustath.. or where grain is sown between the rows of vines. The first is correct.

διατρυνέν, see διαθρύπτω.

διαφαίνομαι (φαίνω), only mid. to shine through, to be visible, to appear, with gen. νεκύν, between the dead, Il. 8, 491; spoken of a glowing body, to sparkle, to shine brightly, Od. 9, 379.

* διαφέρω (φέρω), only fut. mid. διοίσομαι, to bear apart; mid. to differ, to contend, to be at variance, h. Merc. 255. †

διαφθείρω (φθείρω), fut. διαφθέρσω, perf. 2 διεφθορα, 1) to destroy utterly, to desolate, with accus. πόλιν, Il. 13, 625. 2) The second perf. intrans. to perish, like perii: μαινόμενε — διεφθορας, thou art rushing to destruction, Il. 15, 128. (Schol. διεφθαρσαι.)

διαφορέω (φορέω), a form of φέρω, to disperse, to spread abroad, κλέος, Od. 19, 333. †

διαφράζω (φράζω), only ep. aor. 2 διεπέφραδον, to speak clearly, to show distinctly, τινί τι, Il. 18, 9. Od. 6, 47.

διαφύσσω (φύσσω), aor. 1 διήφυσσα, ep. διάφυσσα, 1) Prop. to draw through, to draw out any thing from a vessel to the bottom, with accus. οἶνον, Od. 16, 110. 2) Metaph. to pierce, to cut through, to lacerate, cf. Virg. Æn. II. 600, haurire; διήφυσσε σαρκός, he tore the flesh (the boar), Od. 19, 450; so also in tmesis, διὰ τ' ἔντερα χαλκός ἤφυνσε, the brass [weapon] cut through the entrails, Il. 13, 507.

διαχέω, ep. διαχεύω (χέω), only aor. 1. 3 plur. διέχευαν, to pour out, to diffuse. 2) In Hom. only: to divide, to carve, to distribute, spoken of slain victims, with accus. Il. 7, 316. Od. 3, 456.

διάω, more correctly διαίω, see διάημι.

* διδάσκαλος, ὁ, ἡ, a teacher, a female teacher, h. Merc. 556.

διδάσκω (δάω), aor. 1 act. ἐδίδαξα, ep. ἐδιδάσκησα, h. Cer. 144; perf. pass. δεδίδαγμαι, to teach, to instruct. a) With accus. of the thing: πάντα, Il. 9, 442. b) With accus. of the pers. τινά, Il. 11, 832. c) With double accus. τινά τι, to teach one any thing, Il. 23, 307. Od. 8, 481; for accus. the infin. δμῶας

ἔργα ἐργάζεσθαι, to teach the maids to perform work, Od. 1, 384. 22, 422; hence, pass. to be instructed, to learn, τὸ πρὸς τινος, to learn any thing from any one, Il. 11, 831; and part. with gen. διδασκόμενος πολέμοιο, Il. 16, 811.

δίδημι, ep. form, from δέω, to bind; from which, δίδη, 3 imperf. for ἐδίδη, Il. 11, 105. †

δίδοι, δίδοισθα, see δίδομι.

διδυμάων, ονος, ὁ (δίδυμος), a twin-brother, only in dual and plur. connected with παῖς, and alone, Il. 5, 548.

δίδυμος, η, ον, double, twofold, αὐλοί, Od. 19, 227. 2) twins, in plur. Il. 23, 641. (prob. from δίς).

δίδωμι, fut. δώσω, aor. 1 ἔδωκα, and δῶκα, only in indicat. sing. aor. 2 act. (ἔδων), only in plur. indicat. ἔδομεν, etc. and in the subj. optat. imperat., perf. pass. δέδομαι. Homer has: 1) Also forms from διδόω, pres. δίδοις and δίδοισθα, Il. 19, 270; (incorrectly δίδοισθα,) δίδοι, imperf. δίδου for ἐδίδου, and fut. διδώσμεν, Od. 13, 358; infin. διδώσκειν, Od. 24, 314. 2) Forms with lengthened stem-vowel: pres. imperat. δίδωθι, Od. 3, 380; infin. δίδουσαι for διδόναι (not aor. 2, Il. 24, 425. 3) The iterat. forms of aor. 2, δόσκον, δόσκει, Od. 19, 76. 1) to give, to present, to bestow, τινί τι, Il. 1, 123; in reference to the gods, to offer, to devote, θεοῖσι ἑκατόμβας, Il. 7, 450; spoken of the gods, to grant, to accord, εἶχος, νίκη, κῦδος, often of evils: to decree, to inflict, ἄλγεα, κήδεα, Il. 1, 96. Od. 7, 242. b) With accus. of the pers. τινά τι, to give over, to deliver, νέκυν, πυρί, κυσίν, Il. 17, 127; τινά ὀδύνησιν, ἀχέεσσι, Il. 5, 397; especially of parents, who give their daughters in marriage to a man: θρυγατέρα ἀνδρί, Il. 6, 192. 11, 226. c) An infin. is often added, which serves as a further limitation of the sentence: δῶκε τεύχεα Ἐρευνθαλίῳ φορῆναι, he gave arms to Ereuthalion to bear, Il. 7, 149; and with the infin. pass. πόλεμόνδε φέρεσθαι, Il. 11, 798. cf. Il. 23, 183. 2) With accus. and infin. to give, to grant, to let, to permit, αὐτὸν πρηγέα δὸς πεσείν, let him fall prone; Il. 6, 307. 3) Pass. only once: οὐ τοι δέδοται πολέμηια ἔργα, the works of war are not accorded to thee, Il. 5, 428.

δίε, see δίω.

διεέργω, ep. for διείργω (είργω), to separate, to keep apart, with accus. τοὺς διεργον ἐπάλξεις, Il. 12, 424. †

διέδραμον, see διατρέχω.

διεῖπον (εἶπον), a defect. aor. 2, of which occur only imper. δειπε, infin. διαειπέμεν, ep. for διειπεῖν, prop. *to speak through, to finish speaking*; then, *to speak clearly, distinctly*, with dat. of the person, Il. 10, 425. διαειπέμεν ἀλλήλοισιν, *to converse fully with each other*, Od. 4, 215.

διείρομαι, poet. and Ion. (ἔρομαι), only pres. *to question strictly, to interrogate strictly*, τί, Il. 1, 550; and τινά τι, *any one about any thing*, Il. 15, 93. Od. 4, 292.

διέκ (διά, ἐκ), *entirely through*; Wolf in the Il. correctly, διέκ, Il. 15, 124; but in Od. δι' ἐκ, Od. 17, 61. 10, 388. cf. Spitzner Excurs. XVIII.

διελαύνω (ἐλαύνω), aor. 1 διήλασα, 1) Trans. *to drive through*, τί τινος; ἵππους τάφροιο, Il. 10, 564; *to thrust through*, ἔγχος λαπάρης, a spear through the loins, Il. 16, 318; δόρυ ἀσπίδος, Il. 13, 161. 2) Intrans. *to pass through, to hurry through*, with accus. ὄρη, h. Merc. 96.

διελθέμεν, see διέρχομαι.

διέμαι, mid. (ΔΙΗΜΙ), like τίθεμαι, in Hom. there occur of the pres. 3 plur. διένται, subj. διήται, δίωνται, optat. δίοιτο (cf. τίθονται), infin. διεσθαι, 1) Intrans. *to become terrified, to fly*, spoken of horses: διένται πεδίοιο, they fly through the plain, Il. 23, 475; of lions: σταθμοῖο διεσθαι, to let himself be driven from the enclosure, Il. 12, 304. 2) Oftener trans. *to terrify, to chase away, to drive*, with accus. Il. 7, 197; δηῖους, Il. 12, 276; ξεινον ἀπὸ μεγάροιο, Od. 20, 343; ἵππους προτὶ ἄστυ, to drive the steeds to the city, Il. 15, 681; spoken of a dog: κνώδαλον, ὃ, τι δίοιτι, Od. 17, 317. (Rem. διέμαι together with the above cited forms belongs to the act. ΔΙΗΜΙ, which has the trans. signif. *to chase, to terrify*, of which the 3 plur. imperf. ἐνδύεσαν still occurs. The mid. means either *to let oneself be driven*, or it has the signif. of the act. with a weak reflexive sense; δῖω on the contrary is always intrans. and signifies *to fear*, conf. Kühner Gram. § 188, 4.)

διέξειμι (ἔξειμι), *to pass through any thing*. τῇ ἐμελλε διεξιμέναι πεδίονδε, there he was about to pass out into the plain, Il. 6, 393. †

διεξερέομαι (ἐρέομαι, ep. form, from εἶρομαι), *to question closely, to scrutinize*, τινά τι, Il. 10, 432. †

διεπέφραδε, see διαφράζω.

διέπραθον, see διαπέρθω.

διέπτατο, see διαπέταμαι.

διέπω (ἔπω), imperf. διεῖπον and διέπον, 1) *to manage, to direct, to administer*, τί, e. g. πόλεμον, *to prosecute the war*, Il. 1, 166. Od. 12, 16. 2) *to arrange, to put in order, to command*, στρατόν, Il. 2, 207; ἀνέρας σκηπᾶνι, *to drive away the men with a staff*, Il. 24, 247.

διερέσσω (ἐρέσσω), aor. διήρεσα, poet. σσ, *to row through*, χερσί, with the hands, * Od. 12, 444. 14, 351.

διερός, ἦ, ὄν, only twice in the Od. and a word of doubtful signif. The ancients explained it, *wet, moist*; metaph. *fresh, lively, living*. (Eustath. after Aristarch. ζῶς, σπουδαῖος, and derived it from δαίνω); hence, διερός βρότος, a vigorous (living) mortal, Od. 6, 201. (Others read here δυερός from δυή, unhappy.) διερωῖ ποδὶ φευγέμεν, *to fly with swift foot*, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. *liquid, flowing, liquidus*; metaph. *active, movable*. He construes the sentence thus: οὗτος ἀνὴρ, ὃς κεν ἵκηται φέρον δηϊοτήτῃα, οὐκ ἔστι διερός βρ. οὐδὲ γένηται, and paraphrases it, 'neither now nor ever is he to move active and well who penetrates with hostile force into the land of the Phæaces.' Voss, 'he moves not yet, the mortal, nor can he ever live,' etc. Lehrs de Aristarch. stud. p. 59, derives διερός from διέμαι (cf. στυγερός), and explains it, Od. 9, 43, by *fugax*; but Od. 6, 201, act. *fugator*. 'Non est iste vir fugator homo, i. e. non is est, quem fugere opus sit.'

διέρχομαι (ἔρχομαι). fut. διελείσομαι, aor. 2 διήλθον, infin. ep. διελθέμεν, *to go through, to pass through, to traverse*, with accus. πᾶν, the flock, Il. 3, 198; ἄστυ, Il. 6, 392; with gen. μεγάροιο, Od. 6, 304. 2) *to pass through, to pierce*, spoken of missiles, with gen. χροός, *to pierce through the skin*, Il. 20, 100; absol. Il. 23, 876. 3) Metaph. *to go over, to reflect upon*, μετὰ φρεσὶ τι, h. Ven. 277.

διέσσντο, see διασεύω.

διέτμαγεν, see διατμήγω.

διέχω (ἔχω), aor. 2 διέσχον, only intrans. *to go through, to penetrate, to pierce, to pass through a body and come forth on the opposite side*, spoken of an arrow: διὰ δ' ἔπτατο οἷστός, ἀντικρὺ δὲ διέσχε, the arrow flew through and came forth on the other side,

Il. 5, 100; so also Il. 11, 253. 20, 416. In like manner δι' ὧμου ἔγχος ἔσχευ, Il. 13, 520.

δίζημαι, ep. depon. mid., fut. διζήσομαι, Od. 16, 239 (from δίζω), *to seek out, to search for, τινά*, Il. 4, 88; or with εἶπον. 2) *to seek to procure, to be at pains, to strive*; absol. ἑκαστος μνάσθω ἐίδνοισιν διζήμενος, let each one woo, striving with presents, Od. 16, 391; νόστιον τινί, *to seek to accomplish one's return*, Od. 23, 253; and with accus. alone, Od. 11, 100. (An Ion. word, with η retained.)

δίζυξ, υγος, ὁ, ἡ (ζυγόν), *harnessed in a span, or two abreast*, ἵπποι, * Il. 5, 195. 10, 473.

δίζω, only imperf. δίζε, *to doubt, to be doubtful, to be uncertain*, with ἦ, Il. 16, 713. †

διηκόσιοι, αι, α, ep. for διακόσιοι, *two hundred*, Il.

διηνεκής, ἐς (διανέκω, i. q. διαφέρω), *continuous, uninterrupted, continuous*, the adj. spoken only of place: *far-extending, long, great*, ῥάβδοι, Il. 12, 297; νῶτος, Il. 7, 321; ῥίζαι διηνεκές, Il. 12, 134; ἀτραπιτοί, *far-extending ways*, Od. 13, 195; ὠλξ, the continuous or long furrow, Od. 18, 375. The adv. διηνεκέως with ἀγορεύειν, *to recount at large, in the natural order*, Od. 7, 241. 12, 56.

διήρεσα, see διερέσσω.

δίηται, see διέμαι.

διήμι (ἵημι), *to send through, to throw through, to discharge*, with gen. only in tmesis. διὰ δ' ἦκε σιδήρου, * Od. 21, 328.

διῖκνέομαι, depon. mid. (ἰκνέομαι), fut. διῖξομαι, aor. διῖκόμην, *to go through*; only metaph. *to narrate at length*, πάντα, * Il. 9, 61. 19, 186.

Διῖπετής, ἐς (Διός, πίπτω), *fallen from Jupiter, i. e. from the air, descending from heaven*, an appell. of rivers, because they are swollen by rain, Il. 17, 263; and of Αἴγυπτος (Nile), Od. 4, 477. Later also οἰωνοί, h. in Ven. 4 (the second ι long).

διῖστημι (ῖστημι), only intrans. aor. 2 διῖστην, dual διαστήτην, and pres. mid. διῖσταμαι, 1) *to open, to divide itself, to separate*, Il. 12, 86; Θάλασσα, the sea divided, Il. 13, 29. 2) Metaph. *to differ, to quarrel*. ἐξ οὗ —διαστήτην ἐρίσαντε, they fell out in a quarrel, * Il. 1, 6.

[Διῖφιλος = Διῖ φίλος, thus Freytag and others, Il. 1, 74. cf. Jahr. J. und K., p. 258.]

δικάζω (δίκη), fut. δικάσω, aor. 1 ἐδικάσα, ep. σσ, 1) Act. spoken of a judge: *to judge, to pronounce sentence, to decide between two*

parties, with dat. τινί; Τρωσὶ τε καὶ Δαναοῖσι δικάζτω, let him decide the controversy between the Trojans and Greeks, Il. 8, 431. τοῖσιν (σκήπτροις) ἔπειτ' ἡῖσσαν, ἀμοιβηδὶς δὲ δικάζον, with these they (γέροντες) arose and in turn delivered their sentence, Il. 18, 506. ἐς μέσον ἀμφοτέροισι δικάσσετε, decide (ye princes), between the two, according to equity. Thus speaks Menelaus, Il. 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumelus. Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. εἰ δ' ἄγε, ἐγὼν αὐτὸς δικάσω, come on, said he at last, I myself will deliver a judgment; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; κρυπτάδια, *to take secret resolutions*, Il. 1, 542. 2) Mid. of the parties: *to go to law, to bring a matter before a court*, Od. 11, 545. 12, 440.

δίκαιος, η, ον (δίκη), *just, righteous, practising justice*, one who fulfils what right demands towards gods and men; thus Chiron, Il. 11, 832; the Abii, Il. 13, 6. 19, 181; on the other hand, the suitors are οὐδὲ δίκαιοι, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality). Compar. δικαιοτέρος, and superl. δικαιοτάτος.

δικαίως, adv. *justly, in a becoming manner*, μνάσθαι, Od. 14, 90. †

δικασπόλος, ὁ (πολέω), *a judge, one who dispenses justice*, Il. 1, 238; with ἀνὴρ, Od. 11, 186.

* δικαρήνος, ον (κάρηνον), *two-headed*, Batr. 300.

* δικέρως, ωτος, ὁ (κέρας), *two-horned*, epith. of Pan, h. 18, 2.

δίκη, ἡ, 1) Originally, *usage, custom, right*, that which is introduced by custom. ἦτ' ἐστὶ δίκη βασιλῆων, Od. 4, 691; Θεῶν, Od. 19, 43. αὕτη δίκη ἐστὶ βροτῶν, this is the lot of mortals, Od. 11, 218; δμῶν, Od. 14, 59. 2) *right, justice, a cause or suit*. δίκης ἐπιδεινὲς ἔχειν, *to lack justice*, Il. 19, 180. δίκην ἐξελαύνειν, *to expel, to pervert justice*, Il. 16, 388; τίειν, Od. 14, 84. εἰπεῖν δίκην, *to speak justice, to pronounce* (spoken of a judge), Il. 16, 508. b) In the plur. δίκαι, *the administration of justice*, Il. 16, 542. Od. 11, 570. 3) *cause, suit*; διδόναι καὶ λαμβάνειν, *to give*

and receive right, i. e. to submit a cause and receive a decision, h. Merc. 312.

δικλῖς, ἶδος, ἡ (κλίνω), bent double, *double, folding*, epith. of doors, πύλαι, θύραι, Il. 12, 455. Od. 2, 345.

δίκτυον, τό, a *fishing-net*, Od. 22, 386. †

δινεύω and δινέω (δίνη), (δινεύω only pres. and imperf. iterat. δινεύεσκεν), from δινέω also aor. 1 pass. δινηθείς, 1) Act. to turn in a circle or vortex, *to whirl, to move around*, σόλον, Il. 23, 840; ζεύγεα, to drive around, Il. 18, 543; μόχλον, to twirl the stake, Od. 9, 388. 2) Intrans. *to turn oneself in a circle*, spoken of dancers, Il. 18, 494; metaph. *to wander about, to move around*, κατὰ μέσσον, Il. 4, 541; παρὰ θῖνα, Il. 24, 12; κατὰ οἶκον, Od. 19, 67; in like manner in pass. ὅσσε δινείσθην, the eyes rolled around, Il. 17, 680; to walk about, Od. 9, 153. ἐπὶ ἄστεα δινηθῆναι, Od. 16, 63.

δίνη, ἡ, a *vortex, a whirlpool*, in a river, * Il. 21, 11. 132.

δινίεις, εσσα, εν (δίνη), *whirling, full of whirlpools*, epith. of a river, Il. 2, 877. Od. 11, 242.

δινωτός, ἡ, ὄν (δινώω), prop. turned in a circle; in Hom. *turned round, formed round*, λέχεια, Il. 3, 391; κλισίη, Od. 19, 56. ἄσπις φινόισι βοῶν καὶ νώροπι χαλκῷ δινωτή, a curved or arched shield made of bull's hide and glittering brass, Il. 13, 407.

Διογενής, εὖος, ὁ, ἡ (γένος), *sprung from Jupiter, god-born*, a common epith. of heroes and kings, because they receive their dignity from Jupiter, the king of kings, cf. Il. 1, 337. Od. 2, 352.

Διόθεν, adv. (Διός), *from Jupiter, according to the will of Jupiter*, Il. 15, 489. 24, 194.

διοῖστεύω (οῖστεύω), fut. σω, *to shoot an arrow through*, τινός, any thing, Od. 19, 578. 21, 76. 97. 2) Absol. *to shoot an arrow*, Od. 12, 102.

διοῖσσομαι, see διαφέρω.

δίοιτο, see διέμαι.

* διοιχνέω (οἰχνέω), *to go through, to walk about*, h. 8, 10.

Διοκλῆς, ἦρος, ὁ, 1) son of Orsilochus, grandson of Alpheus, father of Crethon and Orsilochus, king of Pheræ in Messenia, Il. 5, 542. Telemachus spent the night with him, Od. 3, 488; prob. a vassal of Agamemnon, cf. Il. 9, 151. 2) one of the princes of Eleusis, whom Ceres taught the ceremonies of the

sacred service, h. Cer. 473 (but v. 153 Διόκλου).

διόλλυμι (ὄλλυμι), perf. II. διόλωλα, trans. *to destroy utterly*. 2) Mid. and perf. II. intrans. *to perish utterly*. οὐδ' ἔτι καλῶς οἶκος ἐμὸς διόλωλε, and no longer with decency is my house perishing, i. e. formerly ye did it with moderation, but now without any regard to decency, Od. 2, 64. †

Διομήδη, ἡ, daughter of Phorbus, slave of Achilles, Il. 9, 665.

Διομήδης, εὖος, ὁ, accus. η, and εα, son of Tydeus and Deipyle, husband of Ægialea, king of Argos, Il. 5, 412. He took part in the second expedition against Thebes, Il. 4, 406; and went to Troy with 80 ships, Il. 2, 568. He was among the bravest in the army and performed many exploits which Homer celebrates in the fifth book (Διομήδους ἀριστεία). He exchanged armor with the Lycian Glaucus, an hereditary guest, Il. 6, 230. According to Homer, he returned happily to Argos, Od. 3, 180; according to later tradition, he directed his course, after his return, to lower Italy, where he built the town Arpi.

Δῖον, τό, a town in Eubœa, on the promontory Censeon, Il. 2, 538.

Διόνυσος, ep. Διώνισος, ὁ, son of Jupiter and Semele, god of wine and joy, Il. 14, 325; h. 6, 56. Homer was acquainted with the insult offered him in Thrace. Him, the drunken divinity, the Thracian Lycurgus would not tolerate, so that he fled to Thetis into the sea, Il. 6, 132, seq. According to Od. 11, 325, the poet was also acquainted with his love for Ariadne. (The word according to Voss, signifies the god of Nysa, or, according to Herm., Torculus, from δια and an old verb, from which ὄνυξ is derived.)

διοπτεύω (ὀπτεύω), *to observe closely, to look about*, Il. 10, 451. †

διοπτῆρ, ἦρος, ὁ, a *spy, a scout*, Il. 10, 562. †

διορύσσω (ὀρύσσω), part. aor. 1 διορύξας, *to dig through*; τάφρον, to open a ditch or furrow, Od. 21, 120. †

δῖος, δια, δῖον, (from Διός for δῖος), prop. sprung from Jupiter, prob. Il. 9, 538; then generally, *divine, exalted, great, glorious, excellent*. 1) As epith. of the gods, only in fem. δία θεία, glorious goddess, Il. 10, 290; often δία θεάων, most exalted of goddesses, δία Χαρυβδῆς, Od. 12, 104. 2) Of distinguished men, not heroes merely, but others:

noble, excellent, δῖος, ὑφορβός, Od. 14, 48; of entire people: δῖοι Ἀχαιοί, δῖοι ἑταῖροι (Σαρπηδόνης), Il. 5, 692.3) Of noble animals: of horses: ἵππος, Il. 8, 185. 4) Of inanimate things, as the earth, sea, cities (cf. ἱερός), since they are under the divine influence or derive their origin from gods, Od. 5, 261. Il. 16, 365.

Δῖος, ὁ, son of Priam, Il. 24, 251.

* Διόσκουροι, οἱ, sons of Jupiter, chiefly Castor and Pollux, only divided, Διὸς κοῦροι, h. 16, and 33, 1. 9.

Διοτρεφής, ἐς (τρέφω), nourished by Jupiter, epith. of kings, see Διογενής, and of Scamandrus, Il. 21, 223; ἄνθρωποι, Od. 5, 378.

δίπλαξ, ἄκος, ἡ, laid double, laid two-fold, in double layers, δημός, Il. 23, 243. 2) As subst. ἡ, a double mantle, a mantle that can be wrapt around double, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, Il. 3, 126. 22, 441; in full ἡ δίπλαξ χιτῶν, Od. 19, 241.

διπλόος, η, ον, contr. only in fem. διπλῇ, double, two-fold, θώρηξ, Il. 4, 133; χλαῖνα, a double mantle, Il. 10, 134. Od. 19, 226.

δίπτυχος, ον (πτύσσω), double-folded, laid double, λώπη, a double garment, Od. 13, 224. Also neut. plur. δίπτυχα ποιεῖν, to lay double i. e. to lay the flesh or thigh pieces of the victims upon a layer of fat, and upon this to place still another, Il. 1, 461. Od. 3, 458.

Δίς, ὁ, obs. nom. of the oblique cases Διός, Διῖ, Δία, of Ζεύς, q. v.

δίς, adv. twice, double, Od. 9, 491. †

δισθανής, ἐς (θανεῖν), twice dead, Od. 12, 22. †

δισκέω (δίσκος), to cast the discus. δίσκω ἐδίσκειον ἀλλήλοισιν, among one another, Od. 8, 188. †

δίσκος, ὁ (δικεῖν), the discus, the quoit, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as Homer's time a common sport, to cast this, Il. 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, espec. Od. 8, 186; δίσκου οὔρα, Il. 23, 431. It is distinct from the σόλος, q. v.

δίσκουρα, τὰ (οὔρον), the distance to which the discus was cast. ἐς δίσκουρα λείλειπτο, he was left a quoit's cast behind, Il. 23, 523. † cf. οὔρον.

* διπτός, ἡ, ὄν (ep. δισστός), two-fold, double, Batr. 61.

διφάω, to seek out, to trace; τίθεα, to seek oysters, spoken of a diver, Il. 16, 747. †

δίφρος, ὁ (for διφόρος), 1) Prop. the chariot seat, for two persons, the double seat in the war chariot for the charioteer and the warrior, Il. 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, Il. 5, 727; sometimes in the Il. it signifies the war-chariot itself; a journeying carriage with two seats, Od. 3, 324. 2) Generally, a seat, a chair, and as it seems, a low one, Il. 3, 424. Od. 4, 717.

δίχα, adv. 1) divided into two parts: double. δίχα πάντα ἡρίθμεον, in two bands, Od. 10, 203. 2) Metaph. of two sorts, in two ways, different, Il. 18, 510; θυμὸν ἔχειν, to have different sentiments, Il. 20, 32; βάζειν, Od. 3, 127.

διχθά, adv. poet. for δίχα, two-fold, etc. τοὶ διχθὰ δεδαίεται, Od. 1, 23. διχθὰ κραδίη μέμονε, my heart is divided, Il. 16, 435.

διχθάδιος, η, ον, two-fold, double, Κῆρες, Il. 9, 411; neut. as adv. Il. 14, 21.

* διχόμενος, ον (μήν), in the middle of the month, at the time of the full moon, h. 32, 11.

δίψα, ἡ, thirst, Il. 11, 642.

* διψαλέος, η, ον, poet. (δίψα), thirsty, Batr. 9.

διψάω (δίψα), to thirst, to be thirsty, Od. 11, 584. †

δίω, ep. ground form of δειδω. From this occur: imperf. ἔδιον, ep. διον, 3 sing. διε, perf. δέδια and δείδια, with pres. signif. pl. δέδιμεν, δέδιτε, δεδίασι, imper. δέδιθι, infin. δέδιμεν, part. δεδιώς, 3 plur. pluperf. ἐδεδισαν, and from this an imperf. δείδιε, Il. 18, 34. [24, 358.]

1) Intrans. to fear, to be fearful, περὶ γὰρ δὲ νηυσὶν Ἀχαιῶν, he feared greatly for the ships of the Achaeans, Il. 9, 433. 11, 557; ποιμῆνι λαῶν, in like manner in the perf. δέδια = δειδοικα, see δειδω. 2) to flee, to run, περὶ ἄστν, once, Il. 22, 251. The middle forms διενται, δίηται, etc. belong to δέμαι, q. v.

διωθέω (ώθew), aor. διῶσα, to push apart, to tear asunder, Il. 21, 244. †

διώκω (δίω), only pres. and imper. I) Active, to cause to run; hence, 1) to drive away, to drive forward, to expel, with accus. διώκω δ' οὔτιν' ἔγωγε, I drive no one forth, Od. 18, 409; ἄρμα καὶ ἵππους, Il. 8, 439; sometimes absol. to drive, Il. 23, 344. 424; spoken of a

ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ νηὺς ἤλυθε, ῥίμφα διακομένη, the ship approached rapidly propelled, Od. 13, 162. 2) *to pursue, to follow*, in opposition to φεύγω; τινά, Il. 5, 672; absol. Il. 5, 223. 8, 107; metaph. *to strive after, to seek to obtain*, ἀκίχῃτα, Il. 17, 175. 3) Intrans. *to run swiftly, to hasten*, h. Merc. 350. cf. Il. 5, 213. 23, 344. II) Mid. *to drive before me*, τινά πεδλοιο, through the plain, Il. 21, 602; δόμοιο, Od. 18, 8.

Διώνη, ἡ, mother of Venus by Jupiter, Il. 5, 370. h. Ap. 93. Accord. to Hes. Th. 353, daughter of Oceanus and Tethys; or, Apd. 1. 3, daughter of Uranus (Caelus).

Διώνῦσος, ὁ, ep. for Διόνυσος.

Διώρης, εὐς, ὁ, 1) son of Amarynceus, leader of the Epei, slain before Troy by Peirus, Il. 2, 622. 4, 518. 2) father of Automedon companion in arms of Achilles, Il. 17, 429.

δημηθείς, δημηθήτω, see δαμάω.

δηῆσις, ιος, ἡ (δαμάω), *the act of subduing, taming, curbing*. ἵππων ἐχέμεν δηῆσιν τε μένος τε, to hold the curbing and the force of steeds [i. e. to be able to restrain or to urge on against the enemy], Il. 17, 476.

δημήτειρα, ἡ, *a female subduer, conqueror, victor*, epith. of Night, Il. 14, 259; † prop. from

* δημήτηρ, ἦρος, ὁ, *a subduer, conqueror, victor*, h. 21, 5.

Δμήτωρ, ορος, ὁ, *a fictitious character, feigned by Ulysses, son of Jason king of Cyprus*, Od. 17, 443.

δμωή, ἡ, prop. one subdued; hence, *a slave* (female), spoken primarily of those free-born and reduced to slavery by war (distinct from δουλῇ), Il. 18, 28. cf. Il. 9, 658. b) Generally, *a female slave, a maid servant*, only plur. also δμωαὶ γυναῖκες, Il. 6, 323. They were employed at all kinds of housework. They were obliged to clean the house, grind the corn, bake, weave, etc.

δμῶς, ὡς, ὁ (δαμάω), prop. one conquered; hence, *a slave*, primarily by capture in war (see δούλος), Od. 1, 398. b) Generally, *a slave, a servant, a bond-man*, often in the plur. δμῶες ἄνδρες. The male slaves were obliged to do the heavier housework, to split wood, to look to the cattle, to take care of the flocks, and to till the ground. In the Iliad only 19, 333; † often in Od. Ac-

cord. to Nitzsch on Od. 4, 10, δμῶς, a slave in general, whether born such, purchased, or taken in war.

δνοπαλίζω (δονέω), fut. -ξω, *to strike hither and thither, to hurl*, with accus. νῆρ ἄνδρ' ἐδνοπάλιζεν. Il. 4, 472; ῥάκεα, to cut the rags around, Od. 14, 512.

δνοφερός, ἡ, ὄν (δνόφος = νέος), *dark, black*, νύξ, Od. 13, 269; ἴωρ, Il. 9, 15, 16, 4.

δοάσσατο, defect. aor. 1 miç, of which the 3 sing. subj. occurs δοάσσει (for δοάσσηται), *to appear, to seem*. ὦδιδέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, that it appeared to him, on reflection, to be better, Il. 13, 458. Od. 5, 474. ὥς ἂν τοι πλήμνη γε διάσσειται ἄκρον ἰκέσθαι κίρκου, that the nave of the wheel may seem to graze the surface (the exterior part of the goal), Il. 23, 339. (A shortened form fr. δοιάζω; it is, according to Buttmann Lex. II. p. 104, more correctly derived from δέαται, *it seems*, (q. v.)

δοιή, ἡ, *doubt, uncertainty*. εἰ δοιῇ (εἶναι), to be in doubt, Il. 9, 230. †

δοιός, ἡ, ὄν, *doubled*, only dual. δοιώ and plur. δοιοί, αἱ, ἄ = δύο, *two*, *both*, Il. 5, 7. 28. The neut. plur. δοιά as adv. *in two ways*, of *two kinds*, Od. 2, 46. The dual δοιώ is indecl., Il. 24, 648.

δοκεύω (δέχομαι), *to endeavor to seize*, with accus. spoken of a dog following a wild animal: ἰσχία γλουτούς τε, to strive to lay hold of his hips and loins, Il. 8, 340; hence *to watch, to lie in wait for*, τινά, Il. 13, 545. 16, 313; gener. *to observe*. Ὠρίωνα, of the Great Bear, Il. 18, 488. Od. 5, 274; δεδοκημένος, see δέχομαι.

δοκέω, aor. 1 ἐδόκησα ep. for ἔδοξα, h. Merc. 208, 1) Trans. *to be of opinion, to think, to believe*, δοκέω νικήσειν Ἑκτορα, I believe I shall conquer Hector, Il. 7, 192. 2) Intrans. *to appear, to seem*; with dat. of the pers. πέπλος οἱ δοκέει χαρίστατος εἶναι, Il. 6, 90; ὥς μοι δοκεῖ εἶναι ἄριστα, as it seems to me to be best, Il. 9, 103; more rarely with infin. fut. Il. 6, 338; δόκησε σφίσι θυμὸς ὥς εἶμεναι, their feelings seemed to be such, Od. 10, 415.

δοκός, ἡ, *a beam*, especially of the roof, Il. 17, 744. Od. 19, 38.

δόλιος, η, ὄν (δόλος), *cunning, deceitful, sly, artful*, spoken only of things, ἔπεια, τέχνη; κύκλος, the crafty circle which the hunters

draw round a wild animal, * Od. 4, 792. Adv. *αἰῶς*, *craftily*, Batr. 93.

Δολίε, ὁ, a slave of Laertes in Ithaca, father of Melanthius and Melanthe, Od. 4, 735.

δολίχαιος, ον (αὐλός), *having a long tube, long-shed*; *αἰγανή*, a hunting-spear, a long tube to which the iron head of the spear was attached, or simply *long-handled*, Od. 9, 16. †

δολιχεγγής (ἔγχος), *armed with a long spear*, Παίονες, Il. 21. 155. †

δολιχῆρετος ον (ἔρετος), *having long oars, long-oared* νῆες, Od. 4, 499; spoken of people: *οαρ-σῆμα*, maritime, Φαίηκες, * Od. 8, 191.

δολιχίδειρος, ον, ep. *δουλιχόδειρος*.

δολιχας, ἡ, ὄν, *long*, spoken of space: ἔγχεα, δορυ. 2) Of time: *long, lasting*, νόσος, νύξ; of space and time together: πλόος, Od. 3, 169. Naut. as adv. *δολιχόν*, Il. 10, 52.

* *Δολιχοί*, ὁ (accord. to Voss l. c. to be written *Δόλιχος*), pr. n. of a prince in Eleusis, h. in Cer. 15.

δολιχόσκιος, ον (σκιά), *long-shadowing, casting a long shadow*, epith. of a spear, Il. and Od.

δολόεις, εσσα, εν, poet. (δόλος), *crafty, cunning, insinuating, artful*, Κίρκη, Od. 9, 32.; metaph. spoken of bonds, δέσματα, Od. 8, 281.

δολομήτης, ον, ὁ = *δολόμητις*, only in voc. *δολομήτα*, Il. 1, 540. †

δολόμητις, ι (μῆτις), *full of artful plots, perfidious, artful*, epith. of Ægisthus and Clytemnestra, * Od. 1, 300. 11, 422.

Δόλοπες, οἱ, see *Δόλοψ*.

Δολοπίων, ἴονος, ὁ, father of Hypsenor, a Trojan, priest of Scamander, Il. 5, 77. (fr. *δόλοψ*.)

δόλος, ὁ (δέλεαρ), 1) Prop. *a bait*, to take fish, Od. 12, 252; hence, any *trap or stratagem*, to take or deceive any one, spoken of the Trojan horse, Od. 8, 494; and of the net-work in which Vulcan confined Mars, Od. 8, 276. *δόλος ξύλινος*, a mouse-trap, Batr. 116. 2) In general: *cunning, deceit, an artful plot, a stratagem*, often in the plur. *δόλοι*, tricks, wiles, Il. 6, 187.

* *δολοφραδής*, ἐς (φράζω), *of crafty mind, cunning*, h. Merc. 282.

δολοφρονέων, ουσα, ον (φρονέω), *devising deception, plotting fraud*, only part. Il. and Od.

δολοφροσύνη, ἡ, *thinking of treachery, deception, fraud*, plur. *artifices*, Il. 19, 97. 112. h. Merc. 361.

Δόλοψ, οπος, ὁ, 1) a *Dolopian*. The Dolopes were a powerful tribe in Thessalia, on the river Enipeus, Il. 9, 484; later on Pindus. II) As masc. prop. nom. 1) son of Lampus, grandson of Laomedon, a Trojan slain by Menelaus, Il. 15, 525 seq. (*δόλοψ*, a spy). 2) son of Clytius, a Greek, Il. 11, 302.

Δόλων, ωνος, ὁ, son of Eumedes, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomedes and Ulysses, Il. 10, 314 seq. (from *δόλος*, cunning).

δόμονδε, adv. *to one's home, homeward*; also ὄνδε *δόμονδε*, Il. 16, 445; † often Od.

δόμος, ὁ, (δέμω), prop. *what is built, a building*; hence, 1) *a house, dwelling*, spoken of the temples of the gods, Il. 6, 242 [*Ἐρεχθῆος πυκινὸν δόμον*, the firm house of Erechtheus = the temple of Minerva, Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, Il. 6, 242; in this case comm. plur.; also of brutes, as pens of sheep, and nests of bees, Il. 12, 301. 169. 2) *a chamber, an apartment*, especially that of the men, Od. 1, 255. 22, 291.

δονακεύς, ἦος, ὁ (δόναξ), *a reed-bed, a place full of rushes*, Il. 18, 576. †

δόναξ, ακος, ὁ (δονέω), 1) *a reed, donakes*, reed-stalks, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, *an arrow*, Il. 11, 584.

δονέω, aor. 1 *έδόνησα*, fut. mid. *δονήσεται*, *to put in motion, to agitate, to drive hither and thither*, with accus. spoken of the wind which agitates the trees, Il. 17, 55; and drives the clouds, Il. 12, 157; of the gad-fly: *οἷσιτρος βόας έδόνησεν*, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

δόξα, ἡ (δοκίω), *opinion, notion, expectation*. ἀπὸ δόξης, contrary to expectation, Il. 10, 324. Od. 11, 344.

δόρος, ὁ (δέρω), *a leathern bottle*, * Od. 2, 354. 380.

δορπέω (*δόρπον*), fut. *δορπήσω*, *to sup, to take the evening meal*, Od. 15, 302.

δόρπον, τό, *the evening meal, supper*, ἅμα ἡελίῳ καταδύντι, Il. 19, 207. 24, 2; and gener-

ally, a meal; in plur. δόρπα, Il. 8, 503. Od. 4, 213.

δόρυ, τό, gen. ep. δούρατος and δουρός, dat. δούρατι, δουρί, accus. δόρυ, dual δοῦρα, plur. δούρατα, δοῦρα, gen. δούρων, dat. δούρασι and δούρεσσι (Hom. never uses the common form δόρατος), 1) wood, the trunk of a tree, Od. 6, 167. 2) Comm. a beam, timber; δόρυ νήιον and δοῦρα νεῶν, ship-timber, Il. 2, 135. 3) every thing made of wood, a spear-handle. δόρυ μέλινον, an ashen spear-handle, cf. ἔγχος, comm. a spear, lance, javelin; the Hom. heroes bore in battle and generally elsewhere two spears, Il. 11, 43. Od. 1, 256; and hence poet. war, battle, δουρὶ πόλιν πέρθαι, to ravage a city by war, Il. 16, 708.

Δόρυκλος, ὁ, son of Priam, slain by the Telamonian Ajax, Il. 11, 489.

* δορυσθενής, ἐς (σθένος), powerful with the spear, h. Mart. 3.

δόσις, ιος, ἡ (δίδωμι), a present, a gift, Il. 10, 213. Od. 6, 208.

* δότειρα, ἡ, a giver (female), a donor, Ep. 7, 1; fem. from

δοτήρ, ἦρος, ὁ, poet. (δίδωμι), a giver, a donor, σίτιοι, Il. 19, 44. † h. 7, 9.

δούλειος, η, ον (δοῦλος), slavish, servile, Od. 24, 252. †

δουλή, ἡ, a female slave, a maid-servant, prop. one born in slavery, fem. of δοῦλος, Il. 3, 409. Od. 4, 12.

δούλιος, η, ον (δοῦλος), slavish, servile, only δούλιον ἡμαρ, the day of slavery, Il. 6, 463.

Δουλίχιον, τό, an island in the Ionian sea, south-east from Ithaca, which according to Homer belonged to the Echinades, and was inhabited by Epeans; from it the warrior Meges went to Troy; according to Strabo, the island *Doliché*; according to a tradition of the modern Greeks, a sunken island *Cucaba*, Il. 2, 625; Δουλίχιόνδε, adv. to Dulichium, Od. 14, 397. Δουλιχεύς, ἦρος, ὁ, an inhabitant of Dulichium.

δουλιχόδειρος, ον, ep. for δολιχόδειρος (δειρή), having a long-neck, long-necked, epith. of the swan, Il. 2, 460. 15, 692.

δουλοσύνη, ἡ, slavery, servitude, bondage, Od. 22, 423. †

δουπέω, poet. (δοῦπος), aor. 1 ἐδούπησα and ἐγδούπησα, perf. 2. δίδουπα, 1) to make a noise, to make a heavy sound, especially

spoken of falling in battle, often δοῦπησι πεισῶν, he gave a hollow sound in falling. 2) absol. to sound, to fall, Il. 13, 426. 23, 679.

δοῦπος, ὁ, noise, a dull or heavy sound. δοῦπος ἀκόντων, the clash of spears: ποδῶν, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od. 5, 401; of the rushing of mountain torrents, Il. 4, 455.

δουράτεος, η, ον (δόρυ), wooden, made of wood, ἵππος, Od. 8, 493. 512. h. Merc. 521.

δουρηνηκής, ἐς (ἐνεγχεῖν), only neut. as adv. as far as a spear is cast, a spear's cast off, Il. 10, 357. †

δουρικλειτός, ὄν (κλειτός), famed in hurling the spear, famed with the spear, epith. of heroes, Il. 5, 578. Od. 15, 52.

δουρικλυτός, ὄν (κλυτός) = δουρικλειτός, Il. 2, 645. Od. 17, 71; and often.

δουρικτητός, ἡ, ὄν (κτάομαι), captured with the spear, taken in war, Il. 9, 343. †

δουρός, δουρί, see δόρυ.

δουροδόκη, ἡ (δέχομαι), a place for keeping spears, a spear-magazine, Od. 1, 128. †

δόχμιος, η, ον (δοχή), transverse, across, oblique, neut. plur. as adv. παράντά τε δόχμιά τ' ἤλθον, sidewise and obliquely through, Il. 23, 116. †

δοχμός, ἡ, ὄν, oblique, sidewise; δοχμῶ αἴσσοντε, Il. 12, 148. †

* δοχμόω, to bend, to incline to the side, in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσσω), what one can grasp with the hand, a handful, a bundle of corn, as much as the reaper grasps in cutting. δράγματα τάρφεα πίπτει, handful after handful falls, Il. 11, 69; or as much as the harvester embraces to bind, a sheaf, Il. 18, 552.

δραγμεύω (δράγμα), to collect the ears of grain in sheafs, to bind in bundles, Il. 18, 555. †

δραίνω (δράω), to wish to do any thing, Il. 10, 96. †

* δράκαινα, ἡ, a female dragon, fem. of δράκων, h. in Ap. 300.

* Δράκανον, τό, a town and promontory on the island Icaria, h. 26, 1.

Δράκιος, ὁ, a leader of the Epei, Il. 13, 692.

δράκων, οντος, ὁ, a dragon, a large serpent, Il. 2, 308; in Homer as with us dragons belong among fabulous animals, cf. Il. 11, 39. Od. 4, 457 (prob. from δέρομαι).

* δράξ, ακός, ὁ (δράσσω), a handful, Batr. 240.

δράσσω, depon. mid. δράσσομαι, perf. δέ-

δραγμαί, to grasp, to seize, to collect, with gen. only part. δεδραγμένος κόνιος, grasping the dust with the hand, * Il. 13, 393. 16, 486. (The act. only in later writers.)

δρατός, ἡ, ὄν, metathesis for δαρτός (δέρω), flayed, skinned, σώματα, Il. 23, 169. †

δράω, pres. subj. δρώωσι, optat. δρώοιμι, to be active; espec. to serve, to wait upon, * Od. 15, 317. 324.

ΔΡΑΩ, obsol. theme of διδράσκω.

ΔΡΕΜΩ, obsol. theme; see τρέχω.

δρεπάνη, ἡ (δρέπω), a sickle, Il. 18, 551. †

δρέπανον, τό = δρεπάνη, Od. 18, 368. †

δρέπω, to break off, to pluck, with accus. ἀνθεα, h. Cer. 425; comm. Od. 12, 357. h. Cer. 429.

* δρησμοσύνη, ἡ, service, worship, ἱερῶν, h. Cer. 476.

Δρησος, ὁ, a Trojan, slain by Euryalus, Il. 6, 20.

δρηστήρ, ἦρος, ὁ, Ion. for δραστήρ (δράω), a servant; fem. δρήστειρα, ἡ, a female servant, * Od. 10, 349. 16, 249.

δρηστοσύνη, ἡ, activity, assiduity in serving, Od. 15, 321. †

δριμύς, εἶα, ὕ, sharp, biting, pungent, prop. spoken of taste, then metaph. βέλος, the piercing arrow (spoken of the pangs of parturition), Il. 11, 270; fierce, violent, κόλος, Il. 18, 322; δριμεῖα μάχη, the fierce battle, Il. 15, 696; μένος, Od. 24, 319.

δρίος, in the plur. τὰ δρία, Hes. under-wood, thicket, forest. δρίος ὕλης, Od. 14, 353. † (The gender in the sing. is uncertain, since besides the nom. sing. in Hom. and the plur. in Hes. no cases occur.)

δρόμος, ὁ (ΔΡΕΜΩ, δίδρομα), 1) the act of running, a race, Il. 18, 281. 23, 758. 2) a race-course, a race-ground, Od. 4, 605; and generally, level surface, Batr. 96.

Δρυάς, ἄδος, ἡ (δρῦς), a Dryad, a wood-nymph, who lived and died with the time in which she was.

Δρύας, αἰτος, ὁ, 1) one of the Lapithæ, a friend of Pirothous, Il. 1, 263. 2) father of king Lycurgus, Il. 6, 130.

δρύϊνος, η, ον, of oak, of oaken wood, Od. 21, 43. †

δρυμός, ὁ, plur. τὰ δρυμά, an oak wood, and generally, a wood, a forest, only in plur. Il. 11, 118. Od. 10, 150. 197.

δρύοχος, ὁ (ἔχω), plur. δρύοχοι, according to Eustath. and the Schol. the oaken props,

standing in two rows, on which the ship rested, whilst being built, that it might not be injured by the wet sand. Damm and Passow incorrectly define it to be, the oaken ribs fastened in the keel of a ship to which the remaining wood-work is attached, Od. 19, 574. † Ulysses compares the axes placed in a row to them.

Δρύου, πος, ὁ, 1) son of Priam, slain by Achilles, Il. 20, 455. 2) son of Apollo, father of Dryope, h. in Pan, 34.

δρύπτω, aor. 1 ἔδριψα, aor. mid. ἐδρυψάμην, 1) to scratch, to tear off, to lacerate; βραχίονα ἀπὸ μυῶνων, to tear the arm from the muscles, Il. 16, 324. 2) Mid. to tear oneself, παρτιάς, Od. 2, 153.

δρῦς, δρυός, ἡ, an oak, it was sacred to Jupiter, Od. 14, 328. As an adage: οὐ πως νῦν ἔστιν ἀπὸ δρυός οὐδ' ἀπὸ πέτρης ἀαρίζεω, it behooves not now to parley from an oak or a rock, i. e. to talk familiarly about indifferent things, Il. 22, 126; οὐκ ἀπὸ δρυός οὐδ' ἀπὸ πέτρης ἔσσι, thou art neither from the oak nor from the rock, i. e. thou art not of doubtful descent, Od. 19, 163.

δρυτόμος, ον, poet. for δρυτοτόμος (τέμνω), felling oaks, cutting oaks, * Il. 11, 86. 16, 633.

δρώοιμι, δρώωσι, see δράω.

δῦ, ep. for ἔδϋ, see δύω.

δυνάω (δύη), to render unhappy, to plunge into wretchedness, ἀνθρώπους, Od. 20, 195. † (δυνώωσι, ep. for δυῶσι).

δύη, ἡ, wretchedness, misery, misfortune. δύης ἐπὶ πῆμα γενέσθαι, to sink in the depths of misery, * Od. 14, 338. (Prop. from δύω, immersion).

* δυνήπαθος, ον (πάσχω), suffering misery, miserable, h. Merc. 468.

Δύμας, αἰτος, ὁ, 1) father of Asius and Hecuba in Phrygia, Il. 16, 718. a) a Phæacian, Od. 6, 22.

δύμεναι, see δύω.

Δύμη, ἡ, Dyma, a town in Achaia, on the sea, at an earlier period, Στράτος, Il.; now Caminitza, h. in Ap. 425.

(δῦμι), obsol. form from δύω.

δύναμαι, depon. mid. fut. δυνήσομαι, aor. 1 ἐδυνήσάμην and ἐδυνάσθην, to be able, to have power, to be in a condition to do any thing, absol. and often with infin. b) With accus. Ζεὺς δύναιται ἅπαντα, Jupiter has all power, can do all things, Od. 4, 237. c) μέγα

δύνασθαι, to be very powerful, Od. 1, 275. (v is long in the particip. by the arsis, Od. 1, 275.)

Δυναμένη, ἡ (the mighty), a Nereid, Il. 18, 43.

δύναμις, ιος, ἡ, power, ability, might, force; espec. bodily power. ὅση δύναμις πάρεστιν, as far as my power extends, Il. 8, 294; πὰρ δύναμιν, beyond my power, Il. 13, 787.

δύνω, a form of δύω, only in the [indicat.] pres. and imperf. mid. δύομαι, Il. 8, 43; see δύω.

δύο or δύω [with dual and plur.], two, in Hom. indecl. τῶν δύο μοιράων, Il. 10, 253. δύω κανόνεσσ' ἀραρυῖα, Il. 13, 407. δύω δ' ἄνδρες ἐνείκεον, Il. 18, 498. σὺν δύο, two together, Il. 10, 224.

δυοκαίδεκα and δυώδεκα, poet. for δώδεκα, indecl. twelve, Il. and Od.

δυσ, an inseparable particle denoting *aversion, difficulty, weariness, misfortune*, etc. like the English *in-, un-, mis-*, etc.; to words having a good signif. it gives an opposite sense, and in words of a bad signif. it strengthens the sense.

δυσᾶής, ἐς, poet. (ἄημι), blowing adversely, blowing violently, blustering, epith. of the wind and chiefly of Zephyr. Il. 23, 200; gen. δυσᾶων for δυσᾶων, Od. 13, 99.

δυσάμμορος, ον (ἄμμορος), very unfortunate, * Il. 22, 428. 485.

δυσαριστοτόκεια (ἄριστος, τίκτω), one who had borne to her misfortune a most brave son, an unhappy mother of a hero, so Thetis calls herself, Il. 18, 54.

* δύσβωλος, ον (βῶλος), having a bad soil, unfruitful, Ep. 7.

δύσεο, δύσετο, see δύω.

δύσζηλος, ον (ζήλος), irascible, choleric, Od. 7, 307. 2) dangerously rivalling, τινί, Ep. 8, 2.

δυσηλεγής, ἐς (λέγω), making a hard bed, epith. of war and of death, Il. 20, 154. Od. 22, 325 (others say from ἀλέγω, regarding no one).

δυσηχής, ἐς (ἡχίω), sounding dreadfully, terribly, epith. of war, prop. spoken of the clash of arms, Il. 2, 686. 2) having an evil sound, in whose very name lies an evil foreboding, frightful, abominable, epith. of death, * Il. 16, 442. 18, 464; τινί, h. Ap. 64.

δυσθαλπής, ἐς (θάλπω), hard to warm [or badly warming], χειμών, Il. 17, 549. †

δυσθυμαίνω (θυμός), to be vexed, to be angry, h. Cer. 363.

δυσκέλαδος, ον (κέλαδος), sounding dreadfully, resounding, φόβος, Il. 16, 357. †

δυσκηδής, ἐς (κῆδος), anxious, melancholy, sad, νύξ, Od. 5, 466. †

δυσκλής, ἐς (κλέος), without fame, inglorious, poet. accus. δυσκλέα for δυσκλεία, Il. 2, 115. 9, 22.

δύσκον, see δύω.

δυσμενέων, ουσά, ον (μένος), ill disposed, in part. masc. sing. and plur. * Od.

δυσμενής, ἐς (μένος), adverse, hostile, evil-disposed, Il. 3, 51, and often; and subst. an enemy, Il. 10, 193.

δυσμήτηρ, ερος, ἡ (μήτηρ), an evil mother, a bad mother, Od. 23, 97. †

δύσμορος, ον (μόρος), having an evil lot, unfortunate, wretched, Il. and Od.

Δύσπαρις, ιος, ὁ, unfortunate Paris, odious Paris, * Il. 3, 39. 13, 769.

δυσπέμφελος, ον (πέμπω), dangerous to cross, boisterous, stormy, πόντος, Il. 16, 748. †

δυσπονής, ἐς (πόνος), laborious, toilsome, wearisome, Od. 5, 493. †

δύστηνος, ον (στένω), groaning heavily, sighing deeply, wretched, miserable; subst. δυστήνων παῖδες, the children of wretched parents, Il. 6, 127.

* δυστλήμων, ον (τλήμων), much-suffering, wretched, h. Ap. 532.

δυσχείμερος, ον (χείμα), having a severe winter, wintry, stormy, epith. of Dodona, Il. 2, 750. 16, 234.

δυσώνυμος, ον (ὄνυμα, Æol. for ὄνομα), having a bad name; hence, odious, hated, abominable, as μοῖρα, Il. 12, 116; ἥως, Od. 19, 571.

δυσωρέομαι, depon. mid. (fr ὥρος for οὔρος), fut. ἥσομαι, to have an anxious night-watch, to watch without rest, spoken of dogs which watch the sheep: περὶ μῆλα, Il. 10, 183. † Spitzner, instead of the mid. δυσωρήσονται (for which Thiersch § 346, 10, requires δυσωρήσωνται) has restored from Apoll. Lex. the act. δυσωρήσωσι, which also analogy (cf. ἀωρέω) recommends.

δύω, aor. 2 ἔδυν, sing. 3 δῦ for ἔδυν, ep. iterat. δύσκον, subj. δύνω, infin. δύναι, ep. δύναι, part. δύς, perf. δέδυνκα, mid. pres. δύομαι, fut. δύσομαι, aor. 1 ἐδυσάμην, with the ep. forms ἐδύσεο, ἐδύσετο, imper. δύσειο (characteristic of aor. 1, and termination of

aor. 2). The part. *δυσόμενος* Od. 1, 24, is future, as in the epic poets the fut. is used to indicate that also which commonly takes place; it is not pres. or aor. see Buttm. Ausf. Gr. § 96. Anm. 10 [it is rather a mixed aor. form, cf. Rost Gr. p. 408. 6th Revis. Ed. Robinson's Buttm. § 114.] Of the pres. only the part. *δύων* occurs, Il. 21, 232. The form *δύνω* = *δύομαι*. All these forms have the intrans. signif. *to go in*, hence, 1) Spoken of the relations of place: a) Of places and regions: *to go into, to enter, to penetrate into, to plunge into*, with accus. πόλιν, *to go into the city*; τεῖχος, Il. 15, 345. δύναι σπέος, Od. 13, 366; πόντον, *to plunge into the sea*, Il. 15, 19; γαῖαν, *to go under the earth*, Il. 6, 19; δόμον Ἀϊδὸς εἶσω, Il. 3, 322; νέφεα δύναι (spoken of the stars), Il. 11, 63; often πόλεμον, μάχην, ὄμιλον, *to go into the war, the battle, the crowd*; δύεσθαι θεῖον ἄγωνα, *to enter an assembly of the gods*, Il. 18, 376; with prep. βέλος εἰς ἐγκέφαλον δῦ, *the arrow penetrated into the brain*, Il. 8, 85; ἐς πόντον; uncommon: δύσκειν εἰς Ἀἴαντα, *he pressed upon Ajax (to shelter himself under his shield)*, Il. 8, 271. b) Metaph. of human conditions: κάματος γυῖα δέδυνεν, *fatigue entered the limbs*, Il. 5, 811. ὀδύναι δύνον μένος Ἀτρεΐδαο, Il. 11, 268. δῦμιν Ἀρης, *Mars, i. e. martial fury, entered him*, Il. 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans. *to put on, to clothe oneself in*; δύνειν and δύεσθαι, δύναι, δύσασθαι τεύχεα, ἔντεα, κυνέην, *to put on a helmet*, Il. 5, 845; χιτῶνα, *to put on a tunic*, Il. 18, 416. 23, 61. b) Also with added dat. τεύχεα ὤμοισιν, *to put the arms about one's shoulders*, Il. 16, 64. ἔντεα χροῖ, Il. 9, 596; and with prepos. ἐν: ὅπλοισιν ἐνι ἐδύτην, Il. 10, 254; ἐν τεύχεσσι δύνοντο, Od. 24, 496; also εἰς τεύχεα, Od. 22, 201; metaph. δύεσθαι ἀλκὴν, *to gird oneself with strength*, Il. 9, 231. 3) Absol. *to penetrate, to soak into*, δύνει ἀλοιφή, Il. 17, 392; πᾶν δ' εἶσω ξίφος, Il. 16, 340. Espec. spoken of the sun and stars: *to set, to go down*, often ἥλιος δ' ἄρ' ἔδυ, δύσσετο δ' ἥλιος, and Βωώτης ὀπὲ δύων, and δυσομένου Ἑπερίονος, *Hyperion beginning to set*, Od. 1, 24. (δύω is short in the pres. and imperf. act. and mid. in the remaining tenses long, as also in δύνω; hence δύω is long only in subj. aor. 2, as Il. 6, 340. 7, 193, etc.)

δύω, see δύο.

δυνώδεκα, poet. for δώδεκα, q. v.

δυνωδεκάβοιος, ον, poet. (βοῦς), *worth twelve oxen*, Il. 23, 703. †

δυνωδέκατος, η, ον, ep. for δωδέκατος, *the twelfth*, ἡώς, Il. 1, 493.

δυνωκαιικοσίπετρος, ον (μέτρον), *containing two and twenty measures*, τρίπους, Il. 23, 264. †

δυνωκαιικοσίπηχυς, υ (πῆχυς), *two and twenty cubits long*, ξυστόν, Il. 15, 678. †

δῶ, τό, abbrev. ep. form for δῶμα, *a house*, used only in the nom. and accus. Il. 1, 426. Od. 1, 176 [prob. the primitive word, Buttm. Gram. § 57. note 3].

δώδεκα, indecl. *twelve*, poet. also δυοκαίδεκα and δυνώδεκα, Il. and Od. The number 12, like 9, used often in Homer as a round number.

δωδέκατος, η, ον, *the twelfth*, poet. δυοδέκατος and δυνωδέκατος, Il. 24, 781.

Δωδωναῖος, αἴη, αἶον, *Dodonian*, an appellation of Jupiter, from the celebrated oracle at Dodona. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, Il. 16, 233.

Δωδώνη, ἡ, according to Schol. Ven. a town in Molossia, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprotia; and according to Hom. Il. 2, 750, the Perrhæbi came from its vicinity. Herod. also was acquainted with it, 7, 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucalion first built here a temple to Jupiter, to which subsequently, according to Herod. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded to establish here an oracle of Jupiter. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. *Ἠελαςγικέ*, Il. 16, 233. The temple was situated on mount Tomarus. The priests (Σελλοί) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouqueville, near the place now called Proskynisia. (According to Strabo, there was a second Dodona in Perrhæbia, near Scotussa.) The name is said to have been derived from the sound of the caldron Δῶδω.

δῶη and δῶησι, ep. for δῶ, see δίδωμι.

δῶμα, ατος, τό (δέμω), 1) a house, a dwelling, often in plur. δώματα; spoken of men and gods, δῶμ' Ἀίδαο, Il. 15, 251. 2) a single apartment of a house, a room, an apartment, espec. that of the men, i. q. μέγαρον, often in the Od.

δωρέομαι, depon. mid. (δῶρον), aor. ἔδωρον, to bestow, to present, with accus. ἵππους, Il. 10, 557. †

δωρητός, ἡ, ὄν (δωρέομαι), presented with gifts, that may be propitiated with presents, Il. 9, 526. †

Δωριεύς, εος, ὁ, plur. Δωριῆες, the Dorians, one of the main branches of the Hellenes, deriving their name from Dorus, son of Helen. They resided at first about the Olympus, but removed subsequently to the district Doris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 77, speaks of Dorians in Crete, and calls them τριχάϊκες, the trebly divided, according to the Schol. because they dwelt in Eubœa, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δώριον, τό, Dorium, a place in western Messenia or Elis, where the bard Thamyras in a contest with the muses lost his sight, Il. 2, 594. According to Strab. VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be Oluris in

Messenia [Pausan. 4, 33. 7, says its ruins were near a fountain called Achaia, in Messenia]; and according to Gell it was in the vicinity of the modern Sidero Castro.

Δωρίς, ἴδος, ἡ, daughter of Nereus and Doris, Il. 18, 45.

δῶρον, τό, a gift, a present, a) δῶρα θεῶν, either presents which are made to them, votive offerings, Il. 3, 54. 8, 203; or which are received from them, Il. 20, 268.

δῶρα Ἀφροδίτης, the gifts of Venus, i. e. beauty, and the pleasures of love, Il. 3, 54. Ἕπνου δῶρον, the gift of sleep, Il. 7, 482.

b) In reference to men, Il. 17, 225. Od. 1, 311; espec. gifts of hospitality, which friends mutually gave, Od. 4, 589. 600.

* Δῶς, ἡ (the giver), a name of Ceres, h. Cer. 122, ed. Herm.; Δηώ, Wolf.

δωτήρ, ἥρος, ὁ, a giver; δωτήρες ἑάων, Od. 8, 325. †

δωτίτη, ἡ, a gift, a present = δῶρον, Il. and Od.

* Δῶτιον πεδῖον, τό, the Dotian plain, a plain surrounded by mountains between Magnesia, Phthiotis and the Pelasgian plain near Ossa, h. 15, 5.

Δωτώ, οῦς, ἡ, a Nereid, Il. 18, 43.

δώτωρ, ορος, ὁ, a giver, a bestower. Mercury is called δώτωρ ἑάων, Od. 9, 335. h. 16, 12.

δώωσι, see δίδωμι.

E.

E, the fifth letter of the Greek alphabet, and therefore the sign of the fifth rhapsody.

ἑᾶ, 1) Ep. for ἥν, see εἶμι. 2) For εἶα, see ἑάω.

ἑᾶ, see ἑάω.

ἑάγην, see ἄγνυμι.

ἑαδα, see ἀνδάνω.

ἑάλη, see εἴλω.

I) ἑᾶνός, ἡ, ὄν, ep. 1) As adj. with ᾶ, prop. that may easily be put on, flexible, soft (fine, V.); πέπλος, a light, soft robe, Il. 5, 734. 8, 385. ἑανῶ λιπέ, Il. 18, 352; and κασσίτερος, thin-beaten, flexible tin, Il. 18, 613.

II) ἑᾶνός, as subst. always with ᾶ (prob. from ἑω, ἔγνυμι, as στέφανος from στέφω), once εἰανός, Il. 16, 9; a robe, a garment, of

goddesses and distinguished women: νεκτάρεος ἑανός, Il. 3, 389. 14, 178. 21, 507. (This word, which occurs only in the Il., is double timed. As an adj. it has ᾶ, and Buttm. would derive it from ἑάω, so that originally it signifies yielding, pliant. As subst. it has always ᾶ and is masc., cf. Il. 21, 507. (Later ἑανόν.) The significations fine, thin, shining, splendid, are derived by mere conjecture from the Hom. passages.

ἑαξα, see ἄγνυμι.

ἑαρ, ἑαρος, τό, poet. gen. εἵαρος, h. Cer. 174; and ἥρος, h. Cer. 455; spring, Il. 6, 148. ἑαρ νέον ἱστάμενον, the newly beginning spring, Od. 19, 519.

ἑαρινός, ἡ, ὄν, poet. εἰαρινός, q. v.

ἔασιν, ep. for εἰσί, 3 plur. pres. from ἤμαι. ἔαφθῃ (ed. Wolf), or, more correctly, ἑάφθῃ (ed. Spitzner after Aristarch. and Tyrann.), ep. 3 sing. aor. 1 pass. only twice, ἐπὶ δ' ἄσπις ἑάφθῃ καὶ κόρυς, Il. 13, 543; and ἐπ' αὐτῷ δ' ἄσπις, ἐ. κ. κ., prob. from ἄπτω for ἤφθῃ, with the syllab. augm. 'the shield and the helmet fell upon it' (*clipeus adjungebatur*, i. e. *sequebatur*, Heinr.), cf. ἐφῆπται from ἐφάπτω. Thus Köppen, Heinr., Rost; the explanation which Passow and Bothe give, after Heyne, 'the shield was fastened, hung fast,' contravenes the second passage, for ἐπ' αὐτῷ relates to ἔγχος. Buttm. Lex. II. p. 140, would, with the old Grammarians, without probability, derive it from ἔπομαι, as an aor. 1 pass. Voss translates, 'and the shield and helmet followed after it,' conf. Thiersch § 157. 6. Buttm. § 114.

ἔάω, ep. εἰάω, fut. ἑάσω, aor. 1 εἵασα, ep. ἑάσα, 1) *to let*, i. e. *to permit, to allow*, absol. Il. 17, 449; with infin. and accus. τοὺςδε δ' ἑα φθινύθειν, let those perish, Il. 2, 346. τὰ προτετύχθαι ἑάσομεν, we will suffer that to have happened [see προτείχω], Il. 18, 112. οὐκ ἔαν, not to suffer, i. e. to hinder, to forbid, Od. 19, 25. 2) *to let go, to let depart, to leave, to give up*, with accus. χόλον, Il. 9, 260; ἵππους, to lead steeds, Il. 4, 226; τινά, to let any one go, Il. 4, 42 [also, to leave any one, Il. 5, 148]; and often. 3) *to intermit, to forbear, to cease*, with infin. κλῆσαι, Il. 24, 71; also with accus. Od. 14, 444 (α is short in the pres. and imperf., before σ long; Hom. uses in the pres. and imperf. partly the contract. forms ἑῶ, ἑῶ, ἑῶμι, and partly the ep. forms ἑάα, ἑῶ and ἑα, monosyllabic, Il. 5, 256).

ἑάων, gen. plur. from ἑύς, q. v.

ἑβδομάτος, η, ον, poet. for ἑβδομος, Il. 7, 248.

ἑβδομος, η, ον (ἑπτά), *the seventh*, Il. and Od.

ἑβλητο, ep. see βάλλω.

ἑγγεγάσι, see ἑγγίγνομαι.

ἑγγείνομαι (γείνομαι), in the pres. obsol., only aor. 1 ἐνεγεινάμην, *to engender within*, with accus. εὐλὰς ἑγγείνωνται, 3 plur. subj. aor. 1, Il. 19, 26. †

ἑγγίγνομαι (γίγνομαι), ep. perf. only 3 plur. ἑγγεγάσιν, *to be born in*, perf. *to be in, to live in*; with dat. τοὶ ἑγγεγάσιν Ἰλίοι, who dwell in Troy, Il. 4, 41. 6, 493.

ἑγγυαλίζω (γύαλον), fut. ἑγγυαλλῶ, aor. 1

ἑγγυάλιξα, prop. *to give into the hand*, hence *to give up, to communicate, to bestow*, τί τινι; σκῆπτρόν τινι, Il. 9, 99; τιμήν, κῦδος, κέρδος; τινά τινι, *to give any one to one*, Od. 16, 66.

ἑγγυάω (ἑγγύη), fut. ἥσω, *to give up any thing as a pledge*, hence *to become security*, mid. *to be bail, to be surety*. δειλαί τοι δειλῶν γε καὶ ἑγγύαι ἑγγυάσθαι, Od. 8, 351. † Among the various explanations of this passage (in the Schol.), the connection seems best suited by the following construction: ἑγγύαι τῶν δειλῶν (i. e. ὑπὲρ τῶν δειλῶν Eustath.) καὶ δειλαί εἰς ἑγγυάσθαι, i. e. *sureties for the miserable give miserable security*. Or, with Passow, 'for the worthless it is of no avail to become surety.' With this agrees Baumgarten-Crusius in Jahrbuch. für Philol. IX. 4. p. 436: 'Such sureties,' says he, 'are generally as bad as the persons for whom they are undertaken.' Nitzsch refers δειλῶν to Vulcan, and explains: δειλὴν ἑγγύην ἑγγυᾶται ὁ πρὸς δειλὸν ἑγγυώμενος, he who becomes security for a worthless person gives a worthless security.

ἑγγύη, ἡ (γυνῖον), *surety* by delivering a pledge; and gener. *security, surety*, τινός, for any one, Od. 8, 351. †

ἑγγύθεν, adv. (ἑγγύς), 1) Of place: *from near, near*, e. g. ἔρχεσθαι, ἵστασθαι; with dat. ὁ γὰρ οἱ ἑγγύθεν ἦεν, he was near him, Il. 17, 554. 2) Of time: *near, soon*, Il. 18, 133.

ἑγγύθι, adv. (ἑγγύς), 1) Of place: *near*, sometimes with gen. Πριάμοιο, Il. 6, 317. 2) Of time: *near, soon*, Il. 10, 251; with dat. Il. 22, 300.

ἑγγύς, adv. 1) Of place: *near, near by*, either without cases or with gen.; also with infin. following, Il. 11, 340. 2) Of time: *near, soon*, Il. 22, 453. Od. 10, 86.

ἑγδούπησαν, see δουπέω.

ἑγείρω, aor. 1 ἤγειρα, mid. aor. sync. ἤγρόμην, ep. ἑγρόμην, infin. ἑγρέσθαι, and with pres. accent ἑγρεσθαι, Od. 13, 124; perf. 2 ἑγρίγορα; here belong the forms ἑγρίγορθε, ἑγρηγόρθαι, ἑγρηγόρθασι, 1) Act. 1) *to wake, to awaken*, τινὰ ἐξ ὕπνου, Il. 5, 413; and alone, Il. 10, 146. 2) *to arouse, to excite, to animate, to encourage*, τινά, Il. 5, 208. 15, 242; often Ἄρηα, *to excite Mars*, i. e. the battle, Il.; and πόλεμον, φύλοπιν, πόνον, μάχην, also θύμον, μένος, *to excite the spirit*. II) Mid. together with the sync. aor. 2 and

perf. 2, *to be awake, to watch*, Il. 2, 41; ἀμφὶ πυρὶ, Il. 7, 434. The perf. 2, *I am awake* (imper. ἐγρήγορθε for ἐγρηγόρατε, infin. ἐγρηγόρθαι (ἐγρήγορθαι), Il. 10, 67 (as if from ἐγρήγορμαι), and 3 plur. perf. ἐγρηγόρθασι, Il. 10, 419; which extraordinary form either comes through ἐγρηγόρθαι, or has sprung from a theme ἐγείρω abbrev. ἐγίρω, and from this ἐγρήγορθαι); see Buttm. Gram. p. 277. Rost Dial. 75. D. Anm. 1.

ἔγκατα, τά, *the interior, the entrails*; only plur. Il. 11, 176. Od.; dat. plur. ἔγκασι, Il. 11, 438.

ἐγκαταπήγνυμι (πήγνυμι), aor. 1 ἐγκατέπηξα, *to infix, to fasten in*; ξίφος κουλεῶ, *to thrust the sword into the scabbard*, Od. 11, 98. †

ἐγκατατίθημι (τίθημι), only mid. aor. 2, 3 sing. ἐγκάτθετο, and imperat. ἐγκάτθεο, *to lay down upon for oneself, to place in, to conceal*; ἱμάτια κόλπῳ, *to hide the girdle in the bosom, as an amulet* (not 'to put on around'), Il. 14, 219. 223; thus Voss and the Schol.; metaph. τὴν αἴτην θυμῶ, *to weigh the punishment in one's heart*, Od. 23, 223. Extraordinary is τελαμῶνα ἐῖ ἐγκάτθετο τέχνη, Od. 11, 614; prop. he laid the sword-belt upon his art, i. e. he applied to it his art. According to Eustath. a periphrasis for ἐτεχνήσατο, because it was not prepared easily and quickly, but with toil. Others explain it ἐπενόησεν, he invented, he devised it, etc. This explanation is preferred by Nitzsch. The reading of the Schol. Harl. is easier: ὃς κείνῳ τελαμῶνι ἐῖ ἐγκάτθετο τέχνην, he laid down [laid out] his art upon it. So Schneider in Lex.

ἐγκειμαι (κειμαι), fut. ἐγκείσομαι, *to lie in*, with dat. ἱματίοις, *to lie in garments*, spoken of one dead, Il. 22, 513. †

* Ἐγκέλαδος, ὁ (the roaring), one of the hundred-handed giants who stormed heaven, Batr. 285.

ἐγκεράννυμι (κεράννυμι), aor. 1 ἐνέκρασσα, *to mix in, to mingle, to dilute*, οἶνον, Il. 8, 189. Od. 20, 223.

ἐγκέφαλος, ὁ (κεφαλή), prop. adj., which is in the head; subst. *the brain* (subaud. μυελός, marrow), Il. and Od. χόλος δ' εἰς ἐγκέφαλον δῦ, Il. 85.

ἐγκιθαρίζω (κιθαρίζω), *to play to any one on the guitar or harp*, h. Ap. 201. Merc. 17.

* ἐγκλιδόν, adv. (κλίνω), *bending, inclining*, h. 23.

ἐγκλίνω (κλίνω), perf. pass. ἐγκέκλιμαι, *to bend, to incline to*. 2) *to lean upon*, hence metaph. πόνος ὑμῖν ἐγκέκλιται, *the labor rests upon you*, Il. 6, 77. †

ἐγκονέω (κονέω), *to be diligent, quick*, especially in service, only part. στόρεσαν λέχος ἐγκονέουσai, *they quickly prepared the bed*, Il. 24, 648. Od. 7, 340.

ἐγκοσμέω (κοσμέω), *to arrange in*, τί τινι; τεύχεα νηϊ, *to arrange the tackling and furniture in a ship*, Od. 15, 218. †

ἐγκρύπτω (κρύπτω), aor. 1 ἐνέκρυψα, *to hide in, to conceal*; δαλὸν σποδιῇ, Od. 5, 488. † (Buttm. for the sake of position would read here ἐγκρυψε for ἐνέκρυψε, cf. Ausf. Gr. § 7, p. 38.), h. Merc. 416.

ἐγκυκάω, see κυκάω.

ἐγκυρέω, Ion. and poet. (κυρέω), aor. 1 ἐνέκυρσα, *to fall into, to fall upon any thing*, with dat. φάλαγξι, *upon the phalanxes*, Il. 13, 145. †

* ἐγρέμαχος, ον (μάχη), *exciting battle*; fem. ἐγρεμάχη, epith. of Minerva, h. Cer. 424.

ἐγρεο, see ἐγείρω.

ἐγρηγόρθαι, ἐγρηγόρθασι, ἐγρήγορθε, ep. perf. forms; see ἐγείρω.

ἐγρηγορόων, ep. for ἐγρηγορῶν, from ἐγρηγοράω, *watching, waking*, a newly formed pres. from the perf. ἐγρήγορα, Od. 20, 6. †

ἐγρηγορεῖ, adv. (ἐγρήγορα), *awake*, Il. 10, 182. †

ἐγρήσσω (from ἐγείρω, ἐγείρω), *to watch, to be awake*, only pres. Il. 11, 551. Od. 20, 33.

ἐγρομαι, a pres. form assumed without reason for the infin. ἐγρεῖσθαι, Od. 13, 124, which the Gramm. and Wolf accent ἐγρεσθαι, see ἐγείρω.

ἐγχείη, ἡ, ep. for ἔγχος, *a spear, a lance*, Il. 3, 345. [The signif. 'battle with spears,' is unnecessary, cf. Jahrb. J. und K., p. 259.]

ἐγχείη, ep. for ἐγχείη, see ἐγχείω.

ἐγγέλυσ, υος, ἡ, *an eel*, plur. ἐγγέλυνες, ep. for ἐγγέλεις, Il. 21, 203. 353.

ἐγχεσίμωρος, ον, *skilled in the use of the spear*, epith. of brave warriors, Il. 2, 692. Od. 3, 188. (The ancients themselves did not know the derivation. They explain it: οἱ παρὶ τὰ δόρατα μεμωρημένοι, and derive it from μόρος, μοίρα, whose fate it is to bear the spear; others from μῶλος, battle, changing λ into ρ; others from μωρός, raging with the spear. If we compare ἰόμωροι and ὑλα-

κόμωροι, we may infer that the word indicates *skill*.)

ἐγχέσπαλος, ον (πάλλω), *wielding the spear*, epith. of warriors, * Il. 2, 131.

ἐγγέω (χέω), 3 sing. subj. ἐγγείη ep. for ἐγγήη, aor. 1 act. ἐνέχευα, 3 plur. ἐνέχσαν, mid. ἐνεχευάμην, 1) *to pour in*, with accus. ὕδωρ, οἶνον, Il. 18, 347. οἶνον δεπάσσει, *to pour wine into the goblets*, Od. 9, 10. b) *to pour in*, spoken of things dry: ἄλφιτα δοροῖσιν, Od. 2, 354. 2) Mid. *to pour in for oneself* (εἰδῖ), ὕδωρ, Od. 19, 387; often in tmesis.

ἐγχος, εος, τό, *a spear, a javelin*. The spear consisted of a long wooden shaft (δόρυ), which was pointed with brass (αἰχμή), Il. 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (ἐνδεκάπηχυ). The shaft was commonly made of ash, cf. μέλιη. The lower end of the shaft (σφυρωτήρ) was also pointed with brass, that when the bearer wished to rest, it might easily penetrate the earth, Il. 10, 152. 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, Il. 3, 18. 12, 298. cf. Kopke Kriegswes. der Griechen, p. 115.

ἐγχρίμπτω (χρίμπτω), aor. 1 act. ἐγχριμψα, aor. 1 pass. only part. ἐγχριμφθείς, 1) *to force on, to push on, to drive on*; once intrans. *to press on*. τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους, *pressing on to this (the goal) drive the chariot and horses near*, Il. 23, 334. Comm. pass., 1) αἰχμή ὁστέω ἐγχριμφθεῖσα, *the point driven to the bone*, Il. 5, 662. ἀσπίδ' ἐνιχριμφθείς, *dashed down with the shield*, Il. 7, 272. 2) Absol. *to crowd in, to push close on*. νηλεμές ἐγχρίμπτοντο, Il. 17, 413; with dat. πύλῃσιν, *to the gates*, * Il. 17, 405.

ἐγώ, and ep. before a vowel ἐγών, gen. ep. ἐμίο, ἐμεῖο, ἐμεῦ, μεῦ, ἐμέθεν, I, gen. of me; also strengthened ἐγωγε; μ' for μοι in μ' οἶω, Od. 4, 387; cf. Gram. and on the plur. see ἡμεῖς.

ἐδάην, see ΔΑΛ.

ἐδανός, ἡ, όν, *pleasing, agreeable, delicious*, an epith. of oil in Il. 14, 172. † h. Ven. 63. (The ancients derived it from ἡδύς, ἡδομαι.)

ἔδαφος, τό (ἔδος), *a seat, basis, bottom, upon which any thing rests*, νηός, Od. 5, 249. †

ἔδδαισα, ep. for ἔδαισα, see δαῖδα.

ἐδέδμητο, see δέμω.

ἐδείδμεν, ἐδείδισαν, see δαῖδα, δάω.

ἔδεκτο, see δέχομαι.

* ἔδεσμα, ατος, τό (ἔδω), *food, victuals*, Batr. 31.

ἐδήδοται, ἐδηδώς, see ἔδω.

ἐδητύς, ύος, ἡ (ἔδω), *food, victuals*, often with πόσις, Il. 9, 92. Od. 1, 150. 3, 67.

ἔδμεναι, ep. for ἐδέμεναι, from ἔδω.

ἔδνον, τό, only in the plur. τὰ ἔδνα, Ion. ἔδνα, *bridal presents*, in different senses: 1) presents which the suitor gives the bride: the common use. b) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, Il. 16, 178. Od. 8, 318. 2) the dowry or outfit which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od. 1, 277. 2, 196 (in the Il. always ἔδνα, in the Od. also ἔδνα).

ἔδνοπαλίζεν, see δνοπαλίζω.

ἔδνόω, ep. ἐεδνόω (ἔδνα), *to promise for presents*, only in mid. aor. 1 ἐεδνωσάμην, *to betroth a daughter*, θύγατρα, spoken of a father who marries his daughter, Od. 2, 53. †

ἔδνωτής, ep. ἐεδνωτής, οὔ, ό (ἔδνα), the one who affiances, *the bride's father, a father-in-law*, Il. 13, 382; † only in the ep. form.

ἔδομαι, see ἔδω, ἐσθίω.

ἔδος, εος, τό (ἔζομαι), 1) *the act of sitting*. οὐχ ἔδος ἐστί, *it is no time to sit*, Il. 11, 648. 23, 205. 2) *a seat*, Il. 1, 534. 581. 3) *a residence, an abode*, spoken of Olympus: ἀθάνατων ἔδος, *the abode of the immortals*, Il. 8, 456; and metaph. the place on which any thing rests, *ground, basis*. ἔδος Θήβης, and periphrastically, ἔδος Οὐλύμποιο, Il. 24, 144; *situation*, Od. 13, 344.

ἔδραθον, ep. for ἔδαρθον, see δαρθάνω.

ἔδραμον, see τρέχω.

ἔδρη, ἡ, Ion. and ep. for ἔδρα (ἔδος), 1) *a seat*, Il. 19, 77. 2) the place where one sits, *the seat of honor*. τίσω τινά ἐδρῃ, *to honor one with a chief seat*, Il. 8, 162. cf. 12, 311.

ἔδριάομαι, depon. mid. (ἔδρα), infin. ἐδριάσθαι ep. for ἐδριάσθαι, imperf. ἐδριόωντο ep. resol. for ἐδριῶντο, *to seat oneself, to sit down*, Il. 10, 198. Od. 3, 35.

ἔδῃν and ἔδῃν, see δύω.

ἔδω (ep. for ἐσθίω), ep. infin. ἔδμεναι, fut. ἔδομαι, Il. 4, 237; perf. act. ἔδηδα, part. ἔδη-

δῶς, perf. pass. ἐδήδομαι (as aor. ἔφαγον), iterat. imperf. ἔδισκα, 1) *to eat*, with accus. Δημήτερος ἀκτὴν, Il. 13, 322; with gen. Od. 9, 102; also spoken of brutes: *to eat, to devour*. 2) *to waste, to consume*, οἶκον, κτήματα, Od. metaph.: καμάτῳ καὶ ἄλγεσι θυμόν, the heart with labor and care, Od. 9, 75. cf. Il. 24, 129. (For ἔδω in the pres. ἐσθίω, ἐσθῶ also occurs.)

ἔδωδῆ, ἥ (ἔδω), *food, nourishment*, food for horses, Il. 8, 504. Od. 3, 70.

ἑῖ, poet. for ἑ, *himself, herself, itself*, see οὗ.

ἔδνα, τά, ἐδνόω, ἐδνωτής, ep. for ἔδνα, ἐδνόω, ἐδνωτής, q. v.

εἰκοσάβοιος, ον, ep. for εἰκος. (βοῦς), *worth twenty oxen*. τιμὴν εἰκοσάβοιον ἄγειν, to bring a recompense of twenty oxen, Od. 22, 57. Neut. plur. * Od. 1, 431.

εἰκοσι, and before a vowel εἰκοσιν, ep. for εἰκοσι.

εἰκόσορος, ον, ep. for εἰκόσ. *having twenty ranks of rowers*, Od. 9, 322, † a rare form for εἰκοσήρης like τριήρης.

εἰκοστός, ἥ, όν, ep. for εἰκοστός, *the twentieth*.

εἰλεον, ep. for εἴλεον, see εἰλέω.

εἰσάμενος, εἰσάμην, see ΕΙΔΩ.

εἰσάσθην, Il. 15, 544, see εἴμι.

ἐλδομαι, ἐλδωρ, see ἔλδομαι, ἔλδωρ.

ἐλμεθα, ἐλμένος, see εἴλω.

ἐλπομαι, see ἔλπομαι.

ἐέλσαι, see εἴλω.

ἐεργάθω, see ἐργάθω.

ἐεργνυμι, ep. form of ἐέργω, *to shut up*, κατὰ συμφεοῖσιν ἐεργνυ, Od. 10, 238; † see ἐέργω.

ἐέργω, see ἔργω.

ἐερμένος, see εἴρω.

ἐέρση, ἐερσήεις, ep. for ἐρση, ἐρσήεις.

ἐερτο, see εἴρω.

ἐέρχατο, see ἔργω.

ἐέσσατο, see ἔννυμι.

ἐέσσατο, see εἴσα.

ἐεστο, see ἔννυμι.

ἔζομαι, depon. mid. (ΕΔΩ, ΕΩ), only pres. and imperf. without augm. *to seat oneself, to sit*, comm. with ἐν τινι, rarely ἐς τι, Od. 4, 51; with ἐπὶ τινι and τι; metaph. κῆρες ἐπὶ χθονὶ—ἐζίσθην, the fates (in the balance) settled to the earth, Il. 8, 74. (There is no act. ἔζω, from which it is common to derive the tenses εἴσα, εἰσάμην, ἔσσομαι, see εἴσα.)

ἔηκε, ep. for ἦκε, see ἦμι.

ἔην, ep. for ἦν, see εἴμι.

ἐήνδανε, see ἀνδάνω.

ἔηος, gen. masc. as if from εἰνός, see εὔς.

ἔης, gen. ep. for ἦς, but εἴης from εἰός.

ἔησθα, see εἴμι.

ἔησι, see εἴμι.

ἔθ', abbrev. for ἔτι.

ἔθειρα, ἥ, prop. *the hair of the head*, h. 3, 4, in the Il. only plur.; spoken of the mane of horses, Il. 8, 42; or of the horse-hair crest, * Il. 16, 795 (related to ἐθείρω).

ἐθείρω (θείρω), *to attend, to take care of, to cultivate*, ἀλων, Il. 21, 347. †

ἐθειλοντήρ, ἦρος, ό, ep. for ἐθειλοντής (ἐθέλω), *one who acts voluntarily, a volunteer*, Od. 2, 292. †

ἐθέλω, fut. ἐθελήσω, imperf. ἤθειλον and ἔθειλον, iterative ἐθέλεισκον, 1) *to will* (see βούλομαι), *to wish*, often with infin., or accus. with infin.; the imperat. with negat. serves the purpose of the Lat. *noli*, Il. 2, 247; also absol. chiefly in the part. where it can be translated *willingly, gladly*, Il. 10, 556. 2) Sometimes with negat. and is equivalent to *to be able, to be wont*, with infin. Il. 13, 106. 21, 366. Od. 3, 120 (ἐθέλω always in Homer, never θέλω).

ἔθεν, ep. for οὗ, q. v.

ἐθνεύμεθα, see θηίσομαι.

ἔθνος, εος, τό (ἔθω), any multitude living or dwelling together, *a troop, a multitude, a nation*, ἑταίρων, Ἀχαιῶν; spoken of animals: *a swarm, a flock, a herd*, of bees, geese, pigs, Il. 2, 469. 459.

ἔθορον, see θρώσκω.

* ἔθος, ους, τό, Att. for ἦθος, *habit, custom*, Batr. 34.

ἔθρεψα, see τρέφω.

ἔθω, from which we have the ep. part. ἔθων, *accustomed*, Il. 9, 540. 16, 260; comm. perf. 2 εἴωθα, Ion. ἔωθα, part. εἰωθώς, *to be wont, to be accustomed*, with infin. The part. perf. is used absol. for *accustomed, customary*. μᾶλλον ὑφ' ἡνίοχου εἰωθότι ἄρμα οἴσσειν, they will draw the chariot better under the accustomed charioteer, Il. 5, 231.

εἰ, conj. ep. and Dor., also αἰ, 1) *if*, in the protasis of a conditional sentence. According to the relation of the condition to the conviction of the speaker, it stands 1) With the indicat. in all tenses when the condition is represented as something certain or without

doubt, with pres., Il. 1, 178; preter., Il. 1, 290; fut., Il. 1, 294. The apodosis is either in the indicat. of all tenses (also imperat. Il. 1, 173), or in the optat. with ἄν, Il. 1, 293. 6, 129. 2) With the subjunct. when the condition is represented as a mere supposition to be decided, *in case that, allow that*, comm. εἴ κε, αἶ κε and εἰ—ἄν, in prose εἰάν. With the subjunct. εἰ also stands in the ep. language alone, espec. εἴπερ, εἰ γ' οὖν, καὶ εἰ, Od. 12, 96. 14, 373. Il. 12, 223. The apodosis is either in the indicat. with one of the primary tenses (or imperat.), or in the subjunct. aor. and pres., Il. 1, 137; or in the optat. with ἄν, Il. 4, 97. 3) With the optat. when the condition is represented as a mere supposition without regard to reality, a simple conjecture. Τρῶες μέγα κεν κεχαρομένοιο, εἰ τάδε πάντα πυθόλοιο, the Trojans would rejoice, if they should learn all this, Il. 1, 257. The apodosis stands in the optat. with ἄν, and sometimes also in the indicat., Il. 10, 223. 4) With the indicat. the historical tenses, when the reality of the condition is denied or rejected. The apodosis then stands, a) Comm. in the indicat. hist. tenses with ἄν, so that the reality of the conclusion is also denied. καὶ νῦν κ' ἔτι πλείονας—κτάνε' Ὀδυσσεύς, εἰ μὴ ἄρ' ὁδὺν νόησε Ἑκτωρ, and Ulysses would have slain still more, if Hector had not immediately perceived it, Il. 5, 679. Od. 4, 363. b) Or in the optat. with ἄν, the apodosis being merely indicated 'as possible, Il. 2, 80. 5, 311. II) *if but, would that*, a particle of wishing, prop. a hypothetic protasis without apodosis, with optat. Il. 16, 559. 24, 74; comm. εἰθε, εἰ γάρ, αἶ γάρ, q. v. III) *whether*, in indirect questions, after verbs of considering, seeking, asking, knowing, saying, etc., with indicat. Il. 1, 83. 5, 183. If the discourse relates to events expected and yet to be ascertained, εἴ κε or ἦν is employed with the subjunct., Il. 15, 32. Also εἰ, *whether*, is found with other verbs, in which case σκοπεῖν or πειρᾶσθαι must be supplied. The subjunct. or optat. may follow, Il. 11, 797. 10, 55; cf. Kühner II. § 815–822. 837. Thiersch § 327–333. Rost § 121 seq. IV) εἰ generally begins the sentence, so that other particles follow, as εἰ γάρ, εἰ δέ, εἰ καί, εἰ μή, etc., which see under their own articles. It follows in καὶ εἰ, even if; οὐδ' εἰ, not if; ὥς εἰ, as if, see ὥς εἰ.

εἰᾶμενῇ or εἰαμενῇ, ἦ, a low moist place about rivers and swamps, a low ground, meadow, pasture,* Il. 4, 483. 15, 631. It is commonly derived from ἦμαι, sedere, hence εἰαμενῇ (εἵαται) for ἦμενῇ. Spitzner writes εἰαμενῇ, because both the deriv. and the best Gramm. require the spiritus asper.

εἰ—ἄν, stands in Hom. for the ep. εἴ κε, αἶ κε, when it is separated by particles, as εἰ δ' ἄν, εἴπερ ἄν, Il. 3, 288. Of the contr. εἰάν and ἦν, only the last is found in Hom., cf. εἰ I. 2.

εἰανός, ep. for εἰανός, Il. 16, 9. †

εἴαρ, ρος, τό, poet. for ἔαρ, q. v.

εἰαρινός, ἦ, όν, ep. for εἰαρινός (ἔαρ), relating to spring, vernal. ὥρη εἰαρινή, spring-time. ἄνθεα εἰαρινά, vernal flowers, Il. 2, 89. Od. 18, 367.

εἴασα, εἴασκον, see εἰάω.

εἵαται, εἵατο, ep. for ἦνται, ἦντο, see ἦμαι.

εἵατο, ep. for ἦντο, see εἰμί, I am.

εἵβω, ep. for λείβω, to drop, always εἵβειν δάκρυον, to shed tears, * Od. 4, 153.

εἰ γάρ, 1) *for if*, in hypothet. sentences, Il. 13, 276. 17, 156. Od. 18, 366. 2) *O that, if but*, a particle of wishing, with optat., Il. 8, 538. 17, 561; more comm. αἶ γάρ, q. v.

εἵγε, conj. 1) *if at least, if indeed, si quidem*, spoken of things which one may reasonably suppose; comm. it is separated by other words. εἰ δύνασαι γε, Il. 1, 393. 18, 427. It is found only once united: εἵγε μὲν εἰδείης, Od. 5, 206.

εἰ γούν, even if, although, Il. 5, 258. † Thiersch § 329. 1, rejects γούν as unhomeric, and reads εἰ γ' οὖν, which Spitzner adopts, see γέ.

εἰ δ' ἄγε, come on then! up then! in connection with νῦν, δῆ, μῆν, with imperat. and with δεῦρο, Il. 17, 685; also with subj. or fut., Od. 9, 37; also with plur. following, Il. 6, 376; and itself in the plur. εἰ δ', ἄγετ'—πειρηθῶμεν, Il. 17, 381. There is a partial ellipsis of the protasis: εἰ δέ βούλει, ἄγε.

εἰδάλιμος, η, ον (εἶδος), handsome, beautiful in form, Od. 24, 279. †

εἶδαρ, ατος, τό, ep. for ἔδαρ (ἔδω), food, food for horses, Il. 5, 369; bait for fish, Od. 12, 252.

εἰ δέ, 1) *but if, and if*, in complete sentences, see εἰ. 2) εἰ δέ is sometimes used elliptically as an antithesis, in which case

the verb must be supplied from the connection. εἰ δὲ καὶ αὐτοὶ (sc. φεύξονται), φευγόντων, but if they will fly, let them fly, Il. 9, 46. cf. 262. Il. 21, 487.

εἰδέω, 1) For εἰδῶ, subj. of οἶδα. 2) An assumed theme for some forms of εἶδω and οἶδα, see ΕΙΔΩ.

εἰδησέμεν, ep. for εἰδήσειν, see ΕΙΔΩ.

εἰ δῆ, with indic. [sometimes prob. with subj. as Il. 1, 293.], 1) *if now, si quidem jam*; δῆ indicates the termination of a development in time, Il. 1, 62. 12, 79. 16, 66. 2) *if now truly, if really*, spoken of a matter not doubted, Il. 13, 111. 18, 120. 24, 57. Od. 22, 359. 3) *whether truly*, in questions, Od. 1, 207. 17, 484.

Εἰδοθέη, ἡ, ep. for Εἰδοθία, daughter of Proteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from εἶδος and θεή, a divine form; in Eurip. Θεονόη.)

εἶδομαι, εἶδον, see ΕΙΔΩ.

εἶδος, εὖς, τό (ΕΙΔΩ), *the appearance, the form, mien*, spoken often of the human form in connection with φνῆ, δέμας, Il. 2, 58. 24, 376; of a dog, Od. 17, 308.

ΕΙΔΩ, ΙΔΩ, *to see, to know*, in the pres. act. obsol. The tenses in use are,

A) The aor. act. εἶδον ep. ἴδον, infin. ἰδεῖν ep. ἰδέειν, part. ἰδών, subj. ἴδω, and ep. ἴδωμι, optat. ἴδοιμι, and the aor. mid. εἰδόμην and ep. ἰδόμην, imperf. ἰδοῦ, infin. ἰδεῖσθαι, subj. ἴδωμαι, they signify *to see, to perceive, to behold, to observe*, and belong as aor. to ὁράω and ὁρᾶσθαι, q. v. Remarkable is: οὐκ ἴδε χάριν αὐτῆς (sc. ἀλόχου), he enjoyed not her loveliness, spoken of a warrior slain shortly after his marriage, Il. 11, 243. Thus Eustath. explains it: οὐκ ἐχάρη ἐπὶ τῇ συμβιώσει αὐτῆς οὐδ' ἐπὶ τῇ τεκνοποιήσει. Others, 'he saw not her grace;' and Köppen understands by χάρις, thanks, gratitude, in reference to πολλὰ δ' ἔδωκε. Here belong the ep. and Ion. mid. and pass. εἶδομαι, aor. 1 εἰσάμην, and εἰσαίμην, part. εἰσάμενος and εἰσαίμενος, 1) *to be seen*; hence, *to appear, to seem*, Il. 8, 558; εἶδεται ἡμαρ, 13, 98; τό τοι κῆρ εἶδεται εἶναι, that seems death to thee, Il. 1, 228. 2, 215. 2) *to be like, to resemble*, with dat. εἶσατο φθογγὴν Πολίτην, he resembled Polites in voice, Il. 2, 791. 20, 81.

B) Perf. οἶδα, 2 οἶσθα, and οἶδας, Od. 1,

337; † plur. ἴδμεν, ἴστε, ἴσασι, subj. εἰδῶ, ep. ἰδέω, Il. 14, 235; plur. εἶδομεν for εἰδῶμεν, εἶδετε ep. for εἰδήτε, εἰδώσι, optat. εἰδείην, imperat. ἴσθι, infin. ἴδμεναι and ἴδμεν, ep. for εἰδέναι, part. εἰδώς, υἷα, ὅς; from this always the fem. ἰδυίησιν πραπίδεσσιν, pluperf. ἦδεα ep. for ἦδειν, 2. ep. ἦειδης, ἦείδεις, ἦδησθα for ἦδεις, 3. ἦείδη, ἦείδει, Od. 9, 206; ἦδεν, ἦδε, ἦδη, ep. for ἦδει, 3. plur. ἴσαν for ἦσαν, Il. 18, 405; fut. εἴσομαι, more rarely poet. εἰδήσω, infin. εἰδησέμεν, Od. 6, 257. 7, 327; all with the signif. *to know*, (prop. *to have perceived*), *to understand, to recognize, to become acquainted with*, often connected with εὔ, σάφα, also with φρεσί, ἐν φρεσί, κατὰ φρένα, κατὰ θυμόν, in mind; primarily with accus. or infin. οἶδε νοῆσαι, χάριν τινὲ εἰδέναι, *to experience gratitude to any one*, Il. 14, 235. The dependent clause follows with the part. or with ὥς, ὅτι, ὅπως, more rarely the relative ὃ, for ὅτι, Il. 18, 197; in cases of doubt with εἰ, whether, or with ἦ, ἦ, Il. 10, 342; also with only one ἦ, Od. 4, 109. 2) *to understand, to be conversant with*, πολεμήϊα ἔργα, Il. 11, 719; also μήδεα, in like manner ἦπια δῆνεα, *to cherish gentle thoughts or sentiments*, Il. 4, 361; hence generally, *to be disposed*, ἀν, ἄρτια, αἰσιμα, etc. 3) The part. often as adj.: γυναικες ἀμύμονα ἔργα εἰδυῖαι, *women skilled in excellent works*, Il. 9, 270, cf. Il. 3, 202. As adj. comm. the part. with gen. εὔ εἰδώς τόξω, *well skilled in the bow*, Il. 2, 718; in like manner μάχης, πολέμου, etc. The gen. however is also found with the finite verb, Il. 12, 229. 15, 412. The fut. εἰδησέμεν signifies also, *to become acquainted with*, Od. 6, 257.

εἶδωλον, τό (εἶδος), *a form, an image*. 2) *a shadowy form, an illusive image*, which has the exact form designed to be represented, Il. 5, 449; especially, the shades of the dead, Il. 23, 72. Od. 1, 476.

εἶεν, see εἰμί.

εἰθαρ, adv. poet. (εὔθως), *immediately, forthwith*, * Il. 5, 337.

εἴθε, adv. *if but, oh that*, with optat. Od. 2, 33; more comm. αἴθε, q. v.

εἰ καί, 1) *if even*, with indic. and optat. *si etiam*; in most cases καί refers to a word standing near, Il. 16, 623. Od. 6, 310. 7, 194. 2) *although*, where it may be compared with the Lat. *etiamsi, etsi*, in so far as it refers to the whole concessive clause, Il. 23, 832. Od. 11, 356. 18, 376. 3) *whether also*, in indirect

questions, Il. 2, 367. From this is to be distinguished καὶ εἰ, q. v. cf. Spitzner Excurs. XXIII. on Il. p. 7.

εἶ κε, εἶ κε, if, ep. = εἰάν, see εἰ I, 2. and αἶ κε.

εἶκελος, η, ον (εἶκω), like, similar, τινί, Hom. oftener ἕκελος.

εἴκοσάκις, adv. twenty times, Il. 9, 379. †

εἴκοσι, indecl. ep. εἴκοσι, before a vowel εἴκοσιν, twenty. In Hom. εἴκοσι never except in composition takes ν, but ι before a vowel is elided, εἴκοσ', Od. 2, 212.

[εἴκοσίμετρος, containing twenty measures, so Villosion and Clarke, Il. 23, 264.]

εἴκοσινήριτος, ον (νήριτος), without dispute twenty fold; ἄποινα, a twenty-fold ransom, Il. 22, 349. [Thus Eustath. but better the Schol. in Bekker, as also Hesych.: εἴκοσιν (ἄλλοις) ἐρίζοντα, a ransom competing with twenty (others), or equal to them.]

εἴκοστός, ἡ, ὁ, ep. εἴκοστός, the twentieth.

εἴκτο, εἴκτον, εἴκτην, see εἶκα.

εἴκνῖα, see εἶκα.

ΕἶΚΩ, as pres. obsol.: from which only the 3 sing. imperf. occurs: σφίσιν εἶκε, it seemed good to them, Il. 13, 520; † on the contrary, the perf. εἶκα, often, q. v.

εἶκω, fut. εἶξω, aor. εἶξα, ep. iterat. 3 sing. εἶξασκε, 1) to yield, to retreat, also with ὀπίσσω, backwards; τινί, from any one; with gen. of place: εἶκειν πολέμου, to retreat from the battle, Il. 5, 348; and with both: χάρμης Ἀργείois, to retreat out of the battle from the Greeks, Il. 4, 509; also from civility, Il. 24, 100. Od. 2, 14; hence b) Metaph. to yield, to be inferior, τινί τι, to any one in any thing, Il. 22, 459; also with dat. εἶκειν πόδεσσι, to be inferior in running, Od. 14, 221. c) Also of the body: to yield, ὅπῃ εἶξε μάλιστα, where it could not withstand (the lance), i. e. might be wounded, Il. 22, 321. 2) to yield, to give way to, to follow, with dat. ὑβρεῖ, arrogance, αἰδοῖ, ὄκνοι: ὧ θυμῷ εἶξας, following his inclination, Il. 9, 598. 3) Apparently trans. εἶξαι ἡνία ἵππῳ, prop. to yield to the horse in respect to the reins, i. e. to give him loose reins, Il. 28, 337. cf. 1. b.

εἶλαπινάζω (εἶλαπίνῃ), to feast, to be present at a feast, only pres. Il. and Od. from which

εἶλαπιναστής, οὔ, ὁ, a guest, one who feasts, Il. 17, 577. †

εἶλαπίνη, ἡ, a splendid feast, a banquet, a

sacrificial feast, Od. 11, 415. 1, 226 (prob. from πίνειν κατ' εἶλας).

εἶλαρ, αρος, τό (εἶλω), prop. covering, then a protection, a defence, spoken of a wall: νηῶν τε καὶ αὐτῶν, a protection for the ships and for ourselves, Il. 7, 338; of a rudder: κύματος εἶλαρ, against the waves, Od. 5, 257.

εἶλάτινος, η, ον, ep. for ἐλάτινος, of fir, of fir-wood; Il. and Od.

εἶλε, see αἶρῶ.

Εἰλείθιναι, αἶ, the goddesses who preside over child-birth, according to Il. 11, 270, daughters of Juno goddess of marriage, who send indeed bitter pangs, but also help women in labor, and aid the birth; plur. Il. 19, 119; but sing. Il. 19, 103. 16, 157. The discourse is clearly of one, Od. 19, 188, who had a temple at Amnisus in Crete. According to Hes. Th. 922, there is but one, daughter of Jupiter and Juno, Apd. 1, 3. 1. In later writers she is the same with Diana (from εἰλεύθω, she who comes, Venilia Herm.).

Εἰλέσιον, τό, a place in Boeotia, near Tanagra, Il. 2, 499. (According to Strabo, Εἰλέσιον, from ἔλος, swamp.)

εἰλέω, see εἶλω.

εἰλήλουθα, εἰλήλουθμεν, see ἔρχομαι.

εἰλίπους, οδος, ὁ, ἡ (εἶλω), dragging the feet, walking with difficulty [cross-gaited], epith. of cattle, from their unsteady gait, especially with the hinder feet, only dat. and accus. plur. (Buttm. Lex. II. 155, would translate it, 'stampffüssig,' having feet suited for threshing.)

εἰλίσσω, ep. for ἐλίσσω.

εἶλον and εἰλόμην, see αἶρῶ.

εἰλύαται, see εἰλύω.

εἰλῦμα, τό (εἰλύω), a veil, covering, clothing, Od. 6, 179. †

εἰλυφάζω, to whirl, to roll, with accus. φλόγα, Il. 20, 492. †

εἰλυφάω = εἰλυφάζω, part. pres. εἰλυφῶν for εἰλυφῶν, whirling, rolling, Il. 11, 156. †

εἰλύω, ep. for εἰλύνω, perf. pass. εἰλῦμαι, 3 plur. εἰλύαται for εἰλυνται, part. pass. εἰλῦμένος, to wind about, to envelope, to veil, to wrap up, to cover, with accus. τινὰ ψαμάθοισιν, any one with sand, Il. 21, 319; † or prop. the compound κατειλύνω. Of the pass. only the perf. αἵματι καὶ κονίησιν εἰλῦτο, he was covered with blood and dust, Il. 16, 640. Chiefly part. εἰλυμένος ὤμους νεφέλῃ, the shoulders enveloped in cloud, Il. 5, 186; χαλκῷ,

Il. 18, 522; *σάουσι*, Od. 14, 479. (v always long, except in *εἰλύαται*.)

εἶλω in the pass., *εἰλέω* in the act. ep. for *εἰλέω* (th. *FEAL*), aor. 1 infin. *ἔλσαι* and *ἐέλσαι*, part. *ἔλσας*, perf. pass. *ἔλμαι*, part. *ἐλμένος*, aor. 2 pass. *ἐάλην* (like *ἐστάλην* from *στέλλω*), 3 plur. *ἄλεν* for *ἄλησαν*, infin. *ἄληναι* and *ἀλήμεναι*, part. *ἀλείς*, *εῖσα*, *έν*, all purely epic forms. I) Act. 1) *to press, to thrust, to drive to straits*, espec. an enemy in war; with an accus. and the prep. *κατά*, *ἐπί*, or simply the dat. absol., Il. 8, 215; *κατὰ πρύμνας ἔλσαι*, Il. 1, 409; *Τρῶας κατὰ ἄστυ*, Il. 21, 225; and with the mere dat. *Θαλάσση ἔλσαι Ἀχαιοὺς*, to drive the Achaians to the sea, Il. 18, 294; also *Θῆρας ὁμοῦ εἰλεῖντα κατὰ λειμῶνα*, driving the wild beasts over the meadow, Od. 11, 573; hence metaph. of a storm: *τινά*, to drive any one along, Od. 19, 200; in the Od. also *to strike*: *ἐπεὶ οἱ νῆα κεραυνῷ Ζεὺς ἔλσας ἐκείασσε*, when Jupiter striking with lightning dashed in pieces his ship, Od. 5, 131. 7, 250. 2) *to drive together, to shut up*, *Ἀχαιοὺς Τρῶες ἐπὶ πρύμνησιν*, Il. 18, 447; *ἐν μέσσοισι*, Il. 11, 413; *ἐνὶ σπηΐ*, to shut up in a cave, Od. 12, 210; *ἐν στείνει*, Od. 22, 460. Pass. *to be pressed, to be driven, κατὰ ἄστυ ἐέλμεθα*, Il. 24, 662. cf. 18, 287; hence, of Mars: *Διὸς βουλῇσιν ἐλμένος*, pressed by the counsels of Jupiter, Il. 13, 524; hence also, b) *to hold back, to check, τινά*, Il. 2, 294. II) Mid. and aor. pass. *to be crowded together, to be shut in, to crowd together*, *ἀμφὶ Διομήδεα*, Il. 5, 782; spoken espec. of those beleaguered: *ἀνδρῶν εἰλομένων*, when men are besieged, Il. 5, 203; espec. in the aor. pass. *οἱ δὲ εἰς ἄστυ ἄλεν*, they crowded together into the city, Il. 22, 12; *Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε*, to assemble, Il. 5, 823; *ἐς ἄστυ*, Il. 16, 714; *ἐπὶ πρύμνησιν*, Il. 18, 76. 286. Hence *ἄλεν ὕδωρ*, collected water, Il. 23, 420. b) *to bend oneself together, to gather oneself* (bodily) *up*. *τῇ ὑπο πᾶς ἐύλη*, under this (the shield) he drew himself entirely up, i. e. he concealed himself, Il. 3, 408. 20, 278. *ἦστο ἀλείς*, he sat bent together, Il. 16, 403; also of a lion gathering himself to spring on the prey, Il. 20, 168; so also a warrior: *Ἀχιλλῆα ἀλείς μένεν*, he awaited Achilles on the alert, Il. 21, 571. cf. Il. 22, 308. Od. 24, 538.

εἶμα, *ατος*, *τό* (*ἔννυμι*), a garment, clothing, dress in general, spoken of all kinds of

clothes; hence often plur. *εἵματα*, the entire dress, Od. 2, 3. 6, 214.

εἶμαι, see *ἔννυμι*.

εἵμαρται, *εἵμαρτο*, see *μαίρομαι*.

εἰ μὲν, with *εἰ δέ*, often serves to mark an antithetic relation between two conditions. Sometimes the apodosis is wanting, e. g. *εἰ μὲν δώσουσι γέρας* (sc. *καλῶς ἔξει*, well and good), *εἰ δέ κε μὴ δώωσιν*, Il. 1, 135.

εἰμέν, ep. and Ion. for *ἐσμέν*, see *εἶμι*.

εἰμένος, see *ἔννυμι*.

εἰ μή, 1) *if not, unless, nisi*, in conditional clauses, where the whole clause is intended to be denied, see *μή*, Il. 2, 156. 261. 2) *except*, without a verb, comm. after *ἄλλος*, Od. 12, 326. 17, 383.

εἶμι (th. *ἔω*), Hom. forms: pres. 2 sing. *ἔσσι* and *εἷς*, 1 plur. *εἰμέν*, 3 plur. *ἔασι*, subj. *ἔω* and *εἷω* (*εἷης*, *εἷη*, not in ed. Wolf), optat. *εἶην*, also *ἔοις*, *ἔοι*, infin. *ἔμεναι*, *ἔμμεναι*, *ἔμεν*, *ἔμμεν*, part. *εῶν* (*ὄντας*, *ὄντες*, Od.), imperf. 1 sing. *ἔα*, *ῆα*, *ἔην*, *ἔον*, *ἔσκον*, 2 *ἔησθα*, *ῆσθα*, 3 *ἔην*, *ῆην*, *ῆεν*, *ἔσκε*, 2 dual *ῆστην*, 3 plur. *ἔσαν* (*εἶατο*, Od. 20, 106, where others read *εἶατο*), fut. *ἔσομαι*, ep. *ἔσσομαι*, 3 sing. *ἔσσειται*, etc. On the inclination, see Thiersch Gram. § 62. Rost § 12. Kühner § 82. and 362, 2. [Buttm. § 14, 2]. 1) As a verb of existence (in which case no inclination takes place), 1) *to be, to exist, to have being*. *τὰ ἑόντα τὰ τ' ἐσσόμενα*, the present and the future, Il. 1, 70; chiefly in the signif. *to live*. *οὐ δὴν ἦν*, he did not long live, Il. 6, 131. *ἔτι εἰσί*, they are still alive, Od. 15, 433. Hence the gods are often denominated *αἰὲν ἑόντες*, the ever-living, and *οἱ ἐσσόμενοι*, posterity; with an adv. *Κουρήτεσσι κακῶς ἦν*, it fared badly, Il. 9, 551. *διαγνῶναι χαλεπῶς ἦν*, it was hard to distinguish, Il. 7, 424. 2) *ἔστι* with a following infin., *it is possible, it is permitted, one can*; often with negat. *πὰρ δύναμιν οὐκ ἔστι πολεμίζειν*, beyond his strength one cannot fight, Il. 13, 787. *οὐπὼς ἔστιν καταβήμεναι*, it is not possible to descend, Il. 12, 65. cf. 357. The person is in the dat.; still also with accus. and infin., Il. 14, 63. Od. 2, 310. 3) *ἔστι* with the dat. of the pers., it is to me, i. e. *I have, I possess*. *εἰσὶν μοι παῖδες*, I have sons, Il. 10, 170. II) As copula: 1) *to be*, comm. connected with subst. and adj.; also with adverbs, *ἀκίαν*, *ἀκήν*, *ἐγγύς*, etc. 2) With gen. it indicates *possession, property, descent*. *αἵματος εἷς ἀγαθοῖο*, thou art of good blood,

Od. 4, 611; *material*: οἶμοι ἔσαν μέλανος κυανοῖο, the stripes were of dark steel, Il. 11, 24. 3) With dat. σοὶ κατηφείη καὶ ὄνειδος ἔσσεται, Il. 17, 557; also in the constr. ἐμοὶ δέ κεν ἀσμένῳ εἴη, it would be grateful to me, Il. 14, 108. 4) Freq. with prepos. ἐκ πατρὸς ἀγαθοῦ, to spring from a noble father, Il. 14, 113. 5) εἶναι is frequently omitted, e. g. Il. 3, 391. 10, 437. 113. On εἴην in Il. 15, 82, see εἶμι, at the close.

εἶμι (th. ἴω), pres. subj. ἴω, ἴησθα and ἴης, 3 ἴησι, ἴη, 1 plur. ἴομεν, ep. for ἴωμεν, 3 ἴωσι, optat. 1 sing. εἴην, Il. 15, 82; 3 ἴοι, εἴη and ἰείη, Il. 19, 209; infin. ἴμεναι, ἴμμεναι, Il. 20, 365; cf. Thiersch § 229; ἴμεν, ἰέναι, part. ἰών, imperf. ep. ἦῖα, ἦῖον, 2 ἦῖες and ἴες, 3 ἦῖεν, ἦῖε, ἦῖεν, ἦῖε, ἴεν, ἴε, 3 ἴτην, 1 plur. ἦομεν, Od. 3, ἦῖον and ἦῖσαν, ἴσαν. Finally, an ep. fut. mid. εἴσομαι, and aor. 1 εἰσάμην, to which may be added the pres. ἴμαι. The pres. is even in Hom. used as a fut., Il. 10, 55, though it is found in him as a pres. also. 1) *to go, to come, to travel, to journey*; frequently, according to the connection, *a) to go away, to return*; often limited by adverbs: ἄσπον, αὐτίς, ἐπὶ, ἔς, ἀνά, μετά, ἰέναι, ἀντία and ἀντίον τινος, to go against any one, Il. 5, 256; ἐπὶ τινα, to go to any one, Il. 10, 55. *b)* With accus. ὁδὸν ἰέναι, to go a journey, Od. 10, 103; with gen. of place, ἰὼν πεδίῳ, going through the plain, Il. 5, 597. *c)* With part. fut. it expresses an action which one is about to perform. εἴσι μαχησόμενος, he went to fight, Il. 17, 147; also with infin., Il. 15, 544. 2) *Metaph.* *a)* *to fly*, spoken of birds and insects, Il. 17, 756. 2, 87. *b)* Of inanimate things: *to go, to travel*; ἐπὶ νηὸς ἰέναι, in a ship, Od.; spoken of an axe and spear: πάλεψς εἴσι διὰ δουρός, the axe goes through the wood, Il. 3, 61. Spoken of food, Il. 19, 209; of clouds, smoke, tempest, Il. 4, 278. 21, 522; and of time: ἔτος εἴσι, the year will come to an end, Od. 2, 89; so Eustath., Voss; Nitzsch, on the contrary, 'the fourth year is coming,' in which case, in v. 106, τρίτες is to be changed into δέτετες, and in v. 107, τέτρατον into δὴ τρίτον. II) Mid. in the same signif. ἐς παριωπήν, to ascend to a place of observation, Il. 14, 8. διαπρὸ δὲ εἴσατο καὶ τῆς, it went entirely through this also (μίτρῃ), Il. 4, 138. 13, 191 (iota is short, but in ἴομεν sometimes long for metre's sake), see ἴμαι. —N. B. Il. 15, 80 seq. ὥς δ' ὅτ' ἂν αἴξῃ νόος

ἀνέρος, ὅςτ' ἐπὶ πολλὴν γαῖαν ἐληλουθῶς—νοήσῃ ἐνθ' εἴην ἢ ἐνθα, cf. ἀΐσω. Some of the ancients take εἴην, or, by another reading, ἦην, as 1 sing. imperf. of εἶμι (I was); others read ἦει or ἦειν as 3 sing. imperf. of εἶμι (ibam); still others εἴη as 3 sing. optat. from εἶμι or εἶμι; Voss leaves it undecided from which verb he takes it. Hermann, in the Abh. de leg. quibusd. subtiliorib. serm. Hom. (Op. II. 57), prefers the reading ἦην (*hic fui et illic*), which certainly suits ἐληλουθῶς well. Still, as ἦην occurs nowhere else as 1 pers., and as ἐνθα ἢ ἐνθα commonly indicates motion, it may with the greatest probability be regarded with Spitzner as optat. of εἶμι, εἴην (cf. Il. 24, 130. Od. 14, 496), *I would go here and there*. The last critic, since the first pers. does not accord well with the epic diction, thinks the reading εἴη more agreeable to the Hom. forms of speech, cf. Spitzner on the passage.

εἶν, poet. for ἐν, in.

εἰνάστες, adv. (ἐννέα, ἔτος), *nine years long*, from adj. εἰναετής, of nine years, Il., and Od. 3, 118.

εἰνάκις, adv. poet. for ἐννάκις, *nine times*, Od. 14, 230. †

εἰνάλιος, η, ον, ep. for ἐνάλιος, *in the sea, of the sea*; κῆτος, a monster of the sea, Od. 4, 443; κορώνη, the sea-crow, * Od. 5, 67.

εἰνάνυχες, adv. (ἐννέα νύξ), *nine nights long*, Il. 9, 470. †

εἰνατέρες, αἱ, *wives of brothers, sisters-in-law*, * Il. 6, 378. 22, 473. (Sing. obsolete.)

εἴνατος, η, ον, ep. for ἔννατος, q. v.

εἴνεκα, ep. for ἔνεκα, q. v.

εἰνί, ep. for ἐν.

εἰνόδιος, η, ον, ep. for ἐνόδιος (ὁδός), *on the way*, Il. 16, 260. †

εἰνοσίφυλλος, ον (ἔνοσις, φύλλον), *leaf-shaking, rustling*, epith. of mountains, Il. 2, 632. Od. 9, 22.

εἴξασκε, see εἴκω.

εἴο, ep. gen. for οὗ, *his*.

εἰοικυῖαι, see ἔοικα.

εἴπα, i. q. εἶπον, q. v.

εἰπέμεναι, εἰπέμεν, see εἶπον.

εἶπερ, 1) *if indeed, although*, in hypothetical sentences, when the two members are harmonious. The indic. subj. and optat. follow (see εἰ), εἰ τέλει περ, Il. 8, 415. 16, 118. 24, 667. Od. 1, 188. εἶπερ γάρ κ' ἐθάλησιν Ὀλύμπιος—ἐξ ἐδέων στυφαλλέαι, Il. 1, 560.

In this passage, the apodosis is wanting, according to the interpretation of Wolf and Spitzner, viz. 'he is able.' Voss on the other hand Anm. p. 25, places the comma after Ὀλύμπιος ἀστεροπητής, and takes the words εἰ ἐδίων στυφελίξαι, (optat.) as apodosis, for 'if the Olymp. thunderer should will, he could hurl us,' etc. 2) *even if, although*, when the members are antith., Il. 1, 81. 4, 38, 261. 8, 153.

εἰποθεν, more correctly εἰ ποθεν, *if from anywhere, whether from anywhere*, Od. 1. 115. Il. 9, 380.

εἰ ποθι, *if anywhere*, * Od. 12, 96.

εἶπον, ep. ἔειπον, iterat. εἶπεσκον, subj. εἶπω, 2 sing. εἶπησθα, optat. εἶποιμι, infin. εἶπειν, part. εἶπών. The imperat. εἶπέ, εἶπατε, Od. 3, 407; also the poet. form ἔσπετε, *to say, to speak*, τί τινι, any thing to any one: also, εἶπειν τινα, *to address any one*, Il. 12, 210. 17, 237; εὖ εἶπειν τινα, *to speak well of one*, Od. 1, 302; (from ἔπω, prop. *to recount*; in use, it is the aor. of φημί.)

εἶποτε, more correctly εἴ ποτε, 1) *if ever, if at any time*, with indicat. Il. 1, 39. 394; with subj. Il. 1, 340. 2) *whether ever, if ever*, in indirect questions with optat. Il. 2, 97. 3) The Homer. formula εἶποτ' ἦν γε is variously explained. Most critics take it as an expression of a sad remembrance of what formerly existed; δαήρ αὐτὲς ἐμὸς ἔσχα, εἶποτ' ἦν γε, Il. 3, 180. Thiersch § 329. 3 'he was also my brother-in-law, if indeed he ever was' [if it be credible]. Wolf likewise remarks in Vorles. zu Il. II. p. 202: "It expresses tender sensibility connected with dejection and regret: 'once he was.'" So Eustath. understands it; he says, 'it is as if she would say, οὐκ ἔστι, ἀλλὰ ποτὲ ἦν,' cf. Herm. ad Viger. p. 946: "*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse; si unquam fuit, quod nunc est non amplius, i. e. si recte dici potest fuisse, quod ita sui factum est dissimili, ut fuisse unquam vix credus. Est enim, hæc loquutio dolentium, non esse quid amplius; ut vim ejus Germanice sic exprimas,*" 'leider nicht mehr,' alas no longer. Schütz in Hoogeveen Doct. part. in Epit. red. p. 630, incorrectly considers it as optat. 'ah would he were so still.' Besides Il. 3, 180, this formula stands in Il. 11, 761. 24, 426. Od. 15, 268. 19, 315.

εἴ πον, *if perhaps, if by any means*, Od. 4, 193.

εἴ πως, *if perchance, if in any way*, Il. 13, 807.

Εἰραφιότης, ου, ὁ, voc. Εἰραφιῶτα, appellat. of Bacchus, Hom. h. 26, 2. (The derivation is uncertain; perhaps from ἐν and φάπτω, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from ἔαρ and φῖω = φύω, and translates, *spring-born*.)

εἶργω = ἔεργω, see ἔργω.

εἶρεος, ὁ (εἶρω, to bind), *captivity, servitude, or a female slave*, cf. Nitzsch, Od. 8, 529. †

* Εἶρεσίαι, αἱ, a town in Hestiatotis (Thessalia), h. in Apoll. 32. Others read, Παιρεσίαι; Ilgen understands by Εἶρεσίαι, the island *Irrhesia* of Pliny.

εἶρεσίη, ἡ (ἐρέσσω), *the act of rowing*, * Od. 10, 78. 11, 640.

Εἶρεσιώνη, ἡ (εἶρος), 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals Πυανέψια and Θαργήλια was carried around by boys with singing and then hung upon the house-door. 2) the song on such an occasion; and then gener. a song, to solicit charity, Ep. 15.

Εἶρετρία, ἡ, Ion. for Ἐρετρία; an important town in the island of Eubæa, near Paleo Castro, Il. 2, 537.

εἶρη, ἡ, *an assembly, a place of assembling*, plur. Il. 18, 531. † (According to Schol. = ἀγορά, from ἐρεῖν) or from εἶρω, sero, keeping locked, (the sacred gates, V.)

εἶρημαι, see εἶρω.

εἰρήνη, ἡ, *peace*, Od. 24, 486. ἐπ' εἰρήνης, in peace, Il. 2, 797. Od. 24, 486. (prob. from εἶρω, sero.)

εἶριον, τό, ep. for ἔριον, q. v.

εἶροκόμος, ου (κομῖω), *working wool, carding wool*, Il. 3, 387. †

εἶρομαι, Ion. and ep. depon. mid., infin. εἶρεσθαι, imperf. εἶρόμην, fut. εἰρήσομαι, 1) *to ask*, τινά, any one or after any one, Il. 1, 553. 6, 239; τί, after any thing, Il. 10, 416; and τινά τι, any one about any thing, Od. 7, 237; also ἀμφί τι, Od. 11, 570. 2) *to say*, cf. εἶρω. (Ep. forms ἐρέω, ἐρέομαι, ἔρομαι, q. v.)

εἶροπόκος, ου (πόκος), *woolly, covered with wool*, epith. of sheep, Il. 5, 337. Od. 9, 443.

εἶρος, τό, ep. for ἔρος, wool, * Od. 4, 135. 9, 226.

εἰρύαται, see εἶρομαι.

εἰρύομαι and εἰρύω, ep. for ἐρύομαι, and ἐρύω, q. v.

εἶρω, poet. (theme *FEP, sero*), only part. perf. ἐρμένος, pluperf. ἔρτο, *to arrange in a row, to fasten together, to bind*; ὄρμος ἡλέκτροισιν ἐρμένος, a necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and ἔρτο, Od. 15, 460.

εἶρω, fut. ἐρῶ, ep. for ἐρῶ, perf. pass. εἶρημαι, 3 pluperf. pass. εἶρητο, fut. 3 εἰρήσομαι, (aor. 1 pass. ῥήθεις, from the theme *PEΩ*.) The pres. is ep. and occurs only in the 1 sing. Od. 2, 162. The common form of the fut. h. Cer. 406. 1) *to speak, to say, to tell*, τί, Il. 4, 363; οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, not empty praise shall be spoken to thee, Il. 23, 795; τινί τι, any thing to any one, Il. 1, 297. 2) *to speak to, to communicate, to announce*, ἔπος, Il. 1, 419; φόως ἐρέουσα, about to announce the light, Il. 2, 49. II) Mid. *to say*, like the act. Il. 1, 513. Od. 11, 542; common. *to ask*, prop. 'I cause to be told me,' conf. εἶρομαι. (These forms from εἶρω belong in use to φημί, q. v. The ep. fut. ἐρῶ, *I will say*, must not be confounded with the pres. ἐρῶ, *I ask*.)

εἰρωτάω, Ion. and ep. for ἐρωτάω, only pres. *to ask, to interrogate*, τινά τι, one about any thing, * Od. 4, 347. 17, 138.

εἰς, Ion. and ep. ἐς, I) Prep. with accus., ground signif. *into, to whither?* (cf. ἐν), to indicate a motion into the interior of an object, or to an object, 1) Spoken of space: a) Of a local object, *into, to*; οἴχεσθαι ἐς Θήβην, Il. 1, 366; εἰς ἄλλα; especially of persons, with the implied idea of residence, εἰς Ἀγαμέμνονα, Il. 7, 312; ἐς Μενέλαον, Od. 3, 317; with verbs of seeing: εἰς ὧπα ἰδεσθαι, to look into the face. b) Of quantity: εἰς δεκάδας ἀριθμεῖσθαι, to be counted into decades, Il. 2, 124. 2) Of time: a) In assigning a limit, *till, until*: ἐσθ' ἔλιον καταδύντα; in like manner ἐς τὴν ἔτι, till how long, Il. 5, 465. b) In indicating continuance of time, *for*: ἐς ἐνιαυτόν, for a year, a year long, Od. 4, 86; ἐς θέρος, in the summer, Od. 14, 384. 3) Of cause, manner, etc.: a) The aim, ἐπεῖν εἰς ἀγαθόν, for good, Il. 9, 102. b) Way and manner, ἐς μέλαν βουλεύειν, harmoniously, Il. 2, 379. c) A reference, εἰς φύσιν, Batr. 52. Remark 1) εἰς is often found with verbs signifying rest, instead of the prep. ἐν with the dat. It is a construc. præg. by which the verb at the

same time embraces an idea of motion: ἐφάνη λίς εἰς ὁδόν, Il. 15, 276; ἐς θρόνους ἔζοντο, Od. 4, 51. Rem. 2) εἰς stands apparently with the gen. by an ellipsis: εἰς Ἀἶδαο subaud. δόμον; εἰς Αἰγύπτου (ὑδωρ), Od. 4, 581. II) Adv.; in this signif. it occurs but rarely. τῶ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην, Il. 8, 115. III) In compos. it has the general signif. *into, to*.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός, *one*; with superl. Il. 12, 243, also with art. ἡ μία, Il. 20, 272; an ep. form of εἰς is ἰός, q. v.

εἶσα (theme *ΕΩ*), an ep. defect. imperf. εἶσον, part. ἔσας, ἔσασα, aor. 1 mid. ἐσάμην and ἐέσσατο, 1) *to seat, to cause to sit, ἐν κλισμοῖσι, ἐς θρόνον, ἐπὶ θρόνου*, 2) *to place, to lay, to bring into a place*, δῆμον ἐν Σχερίῃ, Od. 6, 8; σκοπόν, to place a watcher, Il. 23, 359; λόχον, to lay an ambuscade, Il. 4, 392. Od. 4, 531; τινὰ ἐπὶ νηός, h. 7, 10; and so mid. ἐέσσατο, Od. 14, 295; (what is wanting is supplied by ἰδρύω, see Buttm. Gram. § 108.)

εἰσαγείρω, poet. ἐσαγείρω (ἀγείρω), 1) *to collect into*, with accus. ἐρέτας ἐς νῆα, Il. 1, 142. 2) Mid. *to assemble (themselves) in*, Od. 14, 248. b) Metaph. with accus. θυμόν, to recover spirit, Il. 15, 240. 21, 417.

εἰσάγω, poet. ἐσάγω (ἄγω), aor. 2 εἰσέγαγον, *to lead into, to introduce*, with accus. Λαοδίκην ἐσάγουσα, leading in Laodice, Il. 6, 252. (The Schol. takes ἐσάγουσα intrans. and Voss. renders 'going to Laodice,' with double accus. εταίρους Κρήτην, to conduct his companions to Crete, Od. 3, 191; conf. Od. 4, 43; metaph. ποταμῶν μένος, Il. 12, 18.

εἰσαθρέω poet. ἐσαθρ. (ἀθρέω), *to behold, to discern in the midst*, τινά, Il. 3, 450. †

εἰσακούω, poet. ἐσακούω (ἀκούω), aor. ἐσακούσα, without augm. *to hearken to, to understand*, absol. Il. 8, 97. † φώνην, h. in Cer. 248.

εἰσάλλομαι, depon. mid. (ἄλλομαι), aor. 1 ἐσίλατο, and aor. 2 ἐσῦλτο, *to spring upon, to leap upon*, with accus. τεῖχος, πύλας, to storm a wall, the gates, * Il. 12, 439. 466.

εἰσάμην, ep. 1) Aor. 1 mid. of εἶδω. 2) Aor. 1 mid. of εἶμι.

εἰσαναβαίνω (βαίνω), aor. 2 εἰσανέβην, infin. εἰσαναβῆναι, *to mount up, to ascend, to go up to*, with accus. Ἴλιον, λίχος, and εἰς ὑπερῶα, Od. 19, 602.

εἰσανάγω (ἄγω), *to lead into*; τινὰ εἰρε-

ρον, any one into slavery, Od. 8, 529; cf. εἶρερος.

εἰσανεῖδον, def. aor. (ΕΙΔΩ), to look up to any thing, with accus. οὐρανόν, * Il. 16, 232. 24, 307.

εἰσάνειμι (εἶμι), to ascend upon, to mount, with accus. spoken of the sun, οὐρανόν, Il. 7, 423. †

εἰσάντα, ep. ἔσαντα (ἄντα), opposite, over against. ἔσαντα ἰδεῖν, to look into the face, Il. 17, 334; εἰσάντα only Od. 5, 217.

εἰσαφικάνω, poet. form of εἰσαφικνέομαι, Il. 14, 230. Od. 22, 99.

εἰσαφικνέομαι, depon. mid. (ἰκνέομαι), only aor. εἰσαφικόμην, to go to a place, to arrive at, with accus. Ἴλιον, Il.; also τινά, Od. 13, 404.

εἰσβαίνω, poet. ἐσβαίνω (βαίνω), aor. 1 ἐσέβησα, aor. 2 εἰσέβην, 1) Trans. to introduce, to bring in, ἐκατόμβην, Il. 1, 310. † 2) Intrans. to enter, to go on board, espec. of a ship, Od. 9, 103. 179.

εἰσδέρχομαι, depon. (δέρχομαι), aor. ἐσέδρακον, to look at, to perceive, to behold, with accus., Il. and Od. only aor.

εἰσδύω, poet. ἐσδύω (δύω), only mid. εἰσδύομαι, to go into, to enter. ἀκοντιστὺν ἐσδύσαι, thou wilt enter the battle fought with spears, Il. 23, 622. †

εἰσεῖδον (ΕΙΔΩ), ep. εἴσιδον, defect. aor. of εἰσοράω, to look upon, to behold.

εἴσειμι (εἶμι), to go in, to come to, μετ' ἀνέρας, Od. 18, 184; with accus. οὐκ Ἀχιλλῆος ὀφθαλμούς εἴσειμι, I will not come before the eyes of Achilles, Il. 24, 463.

εἰσελαύνω, ep. εἰσελάω (ἐλαύνω), aor. 1 εἰσέλασα, to drive into, ἵππους, Il. 15, 385; absol. εἰσελάων, the herdsman driving in, Od. 10, 83. 2) Intrans. to steer into, prop. subaud. ναῦν, Od. 13, 113.

εἰσερύνω (ἐρύω), to draw into; with accus. νῆα σπέος, to draw the ship into a grotto, Od. 12, 317. †

εἰσέρχομαι, poet. ἐσέρχομαι (ἐρχομαι), fut. ἐσελεύσομαι, aor. 2 εἰσῆλθον, poet. εἰσῆλυθον, to go into, to come into, to enter, with accus. Μυκῆνας, πόλιν, also οἶκόνδε, Il. 6, 365; metaph. μένος ἄνδρας ἐσέρχεται, strength enters the men, Il. 17, 157. Od. 15, 407.

εἴσθα, ep. for εἴς, see εἶμι.

εἰσθρῶσκω (θρῶσκω), aor. 2 ἔσθορον, ep. for εἰσέθορον, to leap into, only absol., * Il. 12, 462. 21, 18.

εἰσιέμεναι, see εἰσίστημι.

εἰσίζομαι, poet. ἐσίζομαι (ἴζομαι), to seat oneself in; λόχον, to place oneself in an ambuscade, Il. 13, 285. †

εἰσίημι (ἴημι), to send in, mid. to betake oneself to. αὐλὴν ἐσιέμεναι, part. pres. betaking oneself to a resting-place, Od. 22, 470. † Others take it as infin. pres. or as part. pres. mid. of εἶμι [cf. Jahrb. Jahn und K. p. 260, where the latter view is defended].

εἰσίθυμη, ἡ (εἴσειμι), entrance, Od. 6, 264.

εἰσκαλέω, poet. ἐσκαλέω, to call in, mid. to call to oneself; only in tmesia, ἐς δ' ἄλοχον ἐκαλέσσατο, Il. 24, 193. †

εἰσκαταβαίνω, ep. ἐσκαταβαίνω (βαίνω), to descend into any thing, with accus. ὄρχατον, Od. 24, 222. †

εἴσκω, ep. lengthened from ἴσκω (ῥίσκος), 1) to make similar, to render like. αὐτὸν ἥϊσκεν δέκτην, he made himself like a beggar, Od. 4, 247. 13, 313. 2) to esteem like, to compare to, τινά τινι, Il. 3, 197. Τυδείδῃ αὐτὸν πάντα εἴσκω, I consider him in all respects like Tydides, Il. 5, 181. τάδε νυκτὶ εἴσκει, Od. 26, 362; to compare, τινά τινι, Il. 3, 197. Od. 6, 152. 8, 159. 3) to regard as; to judge, to suppose, absol. Od. 4, 148, and with accus. and infin. Od. 11, 363. ἡ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι, τρεῖς ἐνὸς ἀντὶ πεφάσθαι, we judge it now sufficient that three have been slain instead of one, Il. 13, 446. 21, 332.

εἰσμαίομαι (μαίομαι), aor. 1 ἐσεμασάμην, ep. σσ, to affect, to distress, only metaph. μαλά με ἐσεμάσατο θυμόν, he greatly distressed my heart, * Il. 17, 564. 20, 425.

εἴσνοέω (νοέω), aor. 1 εἰσενόησα, to remark, to perceive, τινά, Il. and Od.; ἔχνια, h. Merc. 218.

εἴσοδος, ἡ (ὁδός), entrance, access, Od. 10, 90. †

εἰσοιχνέω (οἰχνέω), to go into, with accus. νῆσον, * Od. 6, 157. 9, 120.

εἰσόκε, before a vowel εἰσόκεν (εἰς ὃ κε), 1) till, until, comm. with the subjunc. which expresses an expected end, Il. 2, 332. 446. b) With indicat. fut. Il. 21, 134. Od. 8, 318. Il. 3, 409 (in this passage better subjunc. aor. with shortened mood vowel). c) With optat. Il. 15, 70. Od. 22, 444. 2) as long as, with subjunc. Il. 9, 609. 10, 89.

εἴσομαι, 1) Ep. fut. mid. of οἶδα, see ΕΙΔΩ. 2) Ep. fut. mid. of εἶμι.

* εἰσοπίω, adv. (ὀπίω), *for the future, in future*, h. Ven. 104.

εἰσοράω (ὀράω), part. εἰσορόων, ep. for εἰσορῶν, fut. εἰσόψομαι, aor. 2 εἰσεῖδον, mid. infin. pres. εἰσοράσθαι, ep. for εἰσορᾶσθαι, *to look upon, to behold, to regard*, with accus.

1) With the idea of veneration. εἰσορᾶν τινα ὡς θεόν, *to look upon any one as a god*, i. e. *to venerate*, Il. 12, 312; or Ἴσα θεῶ, Od. 15, 520. 2) Mid. like the act. Od. 3, 246.

εἶσος, εἶση, εἶσον (ῖ), ep. lengthened from ἴσος, used however only in the fem., *like, equalis*, in the following constructions: 1) δαῖς εἶση, *an evenly divided feast, a common feast*, spoken espec. of sacrificial feasts in which each one receives an equal portion, Il. 1, 468, and often. 2) νῆες εἶσαι, *the even-floating ships*, i. e. *built alike strong on both sides*, so as to preserve their equipoise in sailing, Il. 1, 306. 3) ἀσπίς πάντοσ' εἶση, *the everywhere equal shield*, i. e. *extending alike from the centre to all sides*, hence *entirely round*, Il. 3, 347. 4) φρένες ἔνδον εἶσαι, *an equable mind, a mind remaining the same in all circumstances*, Od. 11, 337. 14, 178. [5] ἵπποι εἶσαι (σταφύλη ἐπὶ νῶτον), Il. 2, 765.]

εἰσόψομαι, fut. of εἰσοράω.

εἰσπέτομαι (πέτομαι), aor. εἰσεπτάμην, *to fly into*, with accus. πύργον, Il. 21, 494. †

εἰσφέρω (φέρω), 1) *to bring in, to carry in*, with accus. ἐσθῆτα, Od. 7, 6. 2) Mid. *to bear away with oneself, to sweep away*, spoken of a river; with accus. πύκας, Il. 11, 495.

εἰσφορέω, a form of εἰσφέρω, * Od. 6, 91. 19, 32.

εἰσχέω (χέω), *to pour in*. 2) Mid. *to pour oneself in, to rush into*; only aor. sync. mid. ἰσχύοντο κατὰ πύλας, *they rushed into the gates*, * Il. 12, 470. 21, 610.

εἶσω, ep. ἔσω, Il. 24, 155. 184. 199. Od. 7, 50; adv. (from εἰς), 1) *to, into, inwards*, εἰπεῖν, Od. εἶσω ἀσπίδ' ἔαξε, *he broke in the shield*, Il. 7, 270; often with accus., which comm. follows and depends upon the verb: Ἰλιον εἶσω, Οὐρανόν εἶσω, etc. Only Il. 24, 155. 184. 199, ἔσω precedes. b) *Within, inside*, perhaps Od. 7, 13.

εἰσωπός, ὅν (ὤψ), *in the sight of, having in view*; with gen. εἰσωποὶ ἐγένοντο νεῶν, *they were in sight of the ships*, Il. 15, 653. †

εἶται, see ἔννυμι.

εἴτε—εἴτε, conj. *whether—or, be it this—or that*, in indirect double interrogation; a) With indic. Il. 1, 65. Od. 3, 90. b) With subj. Il. 12, 239; εἴτε is also followed by ἦ καί, Il. 2, 349.

εἴτε for εἴητε, see εἰμί.

εἰῶ, ep. for ἑάω, Il. 4, 55; but εἴω, see εἰμί.

εἴωθα, see ἔθω.

εἴων, see ἑάω.

εἴως, ep. for ἕως, q. v.

ἐκ, before a vowel ἐξ, prepos. with gen. General signif. is *from, out of*, in contradistinction from ἐν. 1) Of place: in denoting removal from the interior or immediate vicinity of a place, *out, out of, away from*, espec. with verbs of motion, ἵναι, ἔρχεσθαι, etc. ἐκ νηῶν, *from the ships*, Il. 8, 213. b) In denoting distance with verbs of rest, *without*, only ep. ἐκ βελίων, *without the reach of weapons*, Il. 11, 163. With verbs of standing, sitting, hanging, etc., ἐκ stands to indicate the idea of consequent motion or distance contained in the verb. ἐκ δίφρου γυνάξουσθαι, *down from the chariot*, Il. 11, 130. αὐτόθεν ἐκ δίφροιο καθήμενος, Od. 21, 420. ἐκ πασσαλόφι κρέμασεν φόρμιγγα, *he hung from (upon) the hook*, Od. 8, 67. 2) Of time: a) Spoken of direct departure from a point of time, *from*, espec. ἐξ οὗ, *from which time*, since; and ἐκ τοῦ or ἐκ τοῦδε, *from this time*, Il. 1, 493. ἐξ ἀρχῆς, *from the beginning, at first*. b) Spoken of the direct consequence, *after*. ἐξ αἰθέρος, Il. 16, 365. 3) Spoken of cause, manner, etc.: a) Of origin. εἶναι, γίγνεσθαι ἐκ τινος, *to spring from any one*, Il. 15, 187. b) Of the whole in reference to its parts. ἐκ πολιῶν πύργους, Il. 15, 680. c) Of the author or agent, with pass. and intrans. verbs, ep. and Ion. like ὑπό, *by*. ἐφίληθεν ἐκ Διός, Il. 2, 669. ἀπολείσθαι ἐκ τινος, Il. 18, 107. d) Of the cause, ἐκ θεόφιν πολεμίζειν, *to fight at the instigation of the gods*, Il. 17, 101. cf. Il. 5, 384. ἐκ θυμοῦ φιλεῖν, *to love from the heart*, Il. 9, 486. e) Of suitableness, *after, according to*. ὀνομάζειν ἐκ γυνεῆς, *after his race*, Il. 10, 68. 4) ἐκ is often separated by some words from its gen., Il. 11, 109; it is also in epic writers placed after the gen., Il. 1, 125; ἐκ after the subst. receives the accent; also when it is emphatic, Il. 5, 865. See also the articles διέκ, παρὲκ, ὑπὲκ. II) Adv. ἐκ

is also used in its orig. signif. as an adv. of place: ἐκ δ' ἀργύρεον τελαμῶνα, and thereon (attached to it), Il. 18, 480; and often in tmesis, Il. 1, 436. 13, 394. III) In compos. ἐκ signifies *out, out of, away from, utterly*; and expresses separation, origin, completion.

Ἑκάβη, ἡ, *Hecuba*, daughter of Dymas king of Phrygia, sister of Asius and wife of Priam, Il. 16, 718; in later writers, daughter of Cisseus.

Ἑκάεργος, ὁ (ἔργον), *working at a distance, far-shooting*; according to Nitzsch, *throwing from a distance*, epith. of Apollo, because he slew with arrows, = ἐκηβόλος, as adj. Il. 5, 439. 2) As subst. *the far-shooter*, Il. 1, 147, and Od. 8, 323.

ἐκάην, aor. 2 pass. of καίω.

ἐκαθεν, adv. (ἐκός), *from far, from a distance*, also = ἐκός, Od. 17, 25.

ἐκάθειζον, see καθίζω, Od. 16, 408.

Ἑκαμήδη, ἡ, daughter of Arsinous of Tenedos, whom Nestor received as a slave, Il. 11, 624.

ἐκός, adv. (ἐκ), *far, at a distance, far from*; often as prep. with gen. Il. 5, 791; and often with ἀπό, Il. 18, 256. Compar. ἐκαστέρω, superl. ἐκαστάτω, *at the farthest*, Il. 10, 113. †

ἐκαστέρω, adv. compar. of ἐκός, Od. 7, 321. †

ἐκαστόθι, *to each or every*, Od. 3, 8. †

ἐκαστος, η, ον, *each one, every one*, as a collective adj. frequently with the plur. Il. 1, 606. 10, 215; more rarely in the plur. Od. 9, 164. 24, 417. It also stands in the sing. in apposition, after a noun or pronoun plur. for the purpose of more exact definition, when the latter properly belongs in the gen. οἱ δὲ κληῖρον ἐσημήναντο ἐκαστος, *each one of them*, Il. 7, 175. πᾶσιν ἐπίστιόν ἐστιν ἐκάστω, Od. 6, 265.

ἐκάτερο, before a vowel ἐκάτεροθεν (ἐκάτερος), *on both sides*; also with gen. ὁμίλου, Il. 3, 340.

* Ἑκάτη, ἡ, *Hecate*, daughter of Perses or Perseus and Asteria, grand-daughter of Coeus and Phæbe, to whom Jupiter gave the power to operate every where. She presided over purifications, wealth, honor, and all prosperity, h. in Cer. 25. 52. Hes. Th. 409. There was a cave sacred to her in Zerinthus in Samothrace, Steph. At a later day she was confounded with Diana, and worshipped

as presiding over the magic art (prob. from ἑκατος, the far-working).

ἐκατηβέλτης, αο, ὁ, ep. for ἐκηβόλος, Il. 1, 75. † h. Ap. 137.

ἐκατηβόλος, ον (βάλλω), *far-throwing, far-shooting, or, hitting from a distance*, epith. of Apollo, Il. 5, 444; of Diana, h. 8, 6. As subst. Il. 15, 231.

ἐκατόγχειρος, ον (χείρ), *hundred-handed*, epith. of Briareus, Il. 1, 402. †

ἐκατόζυγος, ον, ep. for ἐκατόνζυγος (ζυγόν), *having a hundred benches of oars, hundred-oared*, Il. 20, 247. †

ἐκατόμβη, ἡ (βοῦς), *a hecatomb*, prop. a sacrifice of an hundred oxen; but generally, *a solemn sacrifice, a festal sacrifice*, e. g. of 12 oxen, Il. 6, 93. 115; of 81 oxen, Od. 3, 59; also of other animals, Od. 1, 25.

ἐκατόμβοιος, ον (βοῦς), *worth a hundred oxen, τεύχεα*, * Il. 2, 449. 6, 236.

ἐκατόμπεδος, ον (ποῦς), *a hundred feet long*, Il. 23, 164. † (Others ἐκατόμποδος.)

ἐκατόμπολις, ι (πόλις), *having a hundred cities, Κρήτη*, Il. 2, 649. †

ἐκατόμυλος, ον (πύλη), *having a hundred gates, hundred-gated*, epith. of the Egyptian Thebes, Il. 9, 383. †

ἐκατόν, indecl. *a hundred*, Il. and Od.

ἑκατος, ὁ (ἐκός), *far-shooting*, epith. of Apollo, Il. 7, 83. 2) As subst. *the far-shooter*, Il. 1, 385; cf. ἐκάεργος, ἐκατηβόλος.

ἐκβαίνω (βαίνω), aor. 1 ἐξέβησα, aor. 2 ἐξέβην, 1) Intrans. *to descend, to alight, to disembark*, from a ship, Il. 3, 113; πέτρης, *to descend from a rock*, Il. 4, 107. 2) Trans. in the aor. 1 and fut. act. *to disembark, to put out*, with accus. Od. 24, 301. Il. 1, 438.

ἐκβάλλω (βάλλω), aor. 2 ἐξέβαλον, ep. ἐκβαλλον, 1) *to cast out*, of the ship, Od. 15, 481; τινά διφρον, *to thrust any one down from his chariot*, Il. 5, 39. 2) *to strike out*, i. e. to cause any thing to fall, τί τινι, and with gen. βιὸν χειρός, *to strike the bow from the hand*, Il. 14, 419. 15, 468; also ἐκτοσε χειρός, Od. 14, 277; δοῦρα, *to fell trees*, Od. 5, 243. 3) *to let fall*; δάκρυα, Od. 19, 362; metaph. ἔπος, Il. 18, 324. Od. 4, 503.

ἐκβασίς, ιος, ἡ (βαίνω), *an exit, the act of coming from or out of, a landing-place*; ἄλος, *a landing-place from the sea*, Od. 5, 403.

ἐκβλώσκω, poet. (βλώσκω), aor. 2 ἐξέμολον, poet. ἐκμολον, *to go out*, Il. 11, 604. †

ἐκγεγάμεν, see ἐκγίγνομαι.

ἐκγεγάονται, see ἐκγίγνομαι.

ἐκγεγαώς, ἐκγεγανῖα, see ἐκγίγνομαι.

ἐκγελάω (γελάω), aor. ἐξεγέλασα, poet. σσ, *to laugh out, to laugh aloud*, Od. 16, 354. Il. 6, 471.

ἐκγίγνομαι, depon. mid. (γίγνομαι), aor. 2 ἐξεγενόμην, ep. perf. ἐκγέγαα, from this the infin. ep. ἐκγεγάμεν, part. ep. ἐκγεγαώς, νῖα, from which comes an ep. fut. ἐκγεγάονται without σ, h. Ven. 198. Buttm. p. 272, note. 1) *to be born or begotten of*, τινός, any one, Il. 5, 637. 20, 231; with dat. Πορθεῖ, Il. 14, 115. 2) In the perf. *to spring from, to descend from*, τινός, any one, Il. 5, 248. Od. 10, 138.

ἐκγονος, ον (ἐκγίγνομαι), begotten or born of any one, as subst. *a descendant, progeny*, Il. and Od. ἡ ἐκγονος, *daughter*, Od. 11, 235.

ἐκδέχομαι, depon. mid. (δέχομαι), *to take from, to receive in succession*, τί τινι, any thing from one, Il. 13, 710. †

ἐκδέω (δέω), aor. ἐξέδησα, *to bind, to fasten*, with the accus. σανίδας, *to fasten the door (with the thong)*, i. e. *to lock it*, Od. 22, 174; with gen. δρυς ἡμιόνων, *to fasten the oaks to the mules*, i. e. *to harness the mules to the oaks*, Il. 23, 121.

ἐκδηλος, ον (δηλος), *very clear, very manifest, distinguished*, μετὰ πᾶσιν, amongst all, Il. 5, 2. †

ἐκδιαβαίνω (βαίνω), part. aor. 2 ἐκδιαβάντες, *to go entirely through* any thing, with accus. τάφρον, a trench, Il. 10, 198. †

ἐκδίδωμι (δίδωμι), aor. 2 imperf. ἐκδοτε, *to give out, to give up, to deliver again*, with accus. κτήματα, Il. 3, 459. †

* ἐκδικος, ον (δίκη), *administering justice, taking vengeance, punishing*, Batr. 96.

ἐκδύνω, ep. for ἐκδύομαι, Od. 1, 437.

ἐκδύω (δύω), aor. 1 ἐξέδυσσα, aor. 2 ἐξέδυν, part. ἐκδύς, 1) Trans. in the fut. and aor. 1, *to strip off*, τινὰ χιτῶνα, the tunic from any one, Od. 14, 341. 2) Mid. with aor. 2 intrans. *to put off, to lay aside*, τεύχεα, Il. 3, 114. b) *to go out*, with gen. μεγάροιο, of the house, Od. 22, 234; metaph. *to escape*, with accus. ὄλεθρον, Il. 16, 99; for ἐκδύμεν (ep. infin. aor. 2, accord. to Wolf), read ἐκδύμεν i. e. ἐκδυῖμεν, optat. aor. 2; conf. Buttm. Lex. I. 17, 10. Thiersch § 231, 101.

ἐκεῖθι, adv. *there, in that very place*, Od. 17, 10. †

ἐκεῖνος, η, ο, ep. κεῖνος (ἐκεῖ), *he, she, it*,

that person, with pron. κεῖνος ὄγε, *that person there*, Il. 3, 391; with subst. without art. καῖνος ἀνὴρ. b) Also δεικτικῶς, for adv. there; κεῖνος Ἄρης, Il. 5, 604. Od. 18, 239; the dative κείνῃ as adv. Od. 13, 111. Voss on Aratus 75, decides that it must be κείνος when the preceding word is most important, Il. 7, 77; on the other hand ἐκεῖνος Il. 9, 646. [and var. lec.] 24, 90.

ἐκέκαστο, see καῖνυμαι.

ἐκέκλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἐκηα, see καίω.

ἐκηβολίη, ἡ (βάλλω), *skill in shooting or hitting at a distance*; plur. Il. 5, 54. †

ἐκηβόλος, ον (βάλλω), *far-shooting, far-hitting*, as ἐκατηβόλος, epith. of Apollo, Il. 1, 14. 2) As subst. *the far-shooter*, Il. 1, 98. 110.

ἐκηλος, ον, Il. 5, 759; and εὐκηλος, prop. ἔFκηλος, Il. 1, 554. Od. 3, 263. 1) *quiet*, Od. 21, 259; *free from care, at ease*, Il. 5, 759. h. Merc. 480. 2) *unmolested, unhindered*. ἔκηλος ἐρρότω, *let him go unhindered to ruin*, Il. 9, 376. cf. 6, 70. Il. 17, 340. 3) Metaph. spoken of a resting, fruitless field, h. Cer. 431. (According to Buttm. Lexil. I. p. 140, prob. related to ἐκόν, ἐκητι, with the adj. ending ηλος; others derive it from κηλέω, with ε prefixed.)

ἐκητι, prep. with gen. *on account of, by means of*; especially of the gods: *by the will of, by the favor of*, Ἑρμείαο, * Od. 15, 319. 19, 86.

ἐκθνήσκω (θνήσκω), only aor. 2, *to die*. γέλω ἐκθανον, *they died from laughter, or, they laughed themselves half to death*, Od. 18, 100. †

ἐκθορον, see ἐκθρώσκω.

ἐκθρώσκω (θρώσκω), aor. 2 ἐξέθορον ep. ἔκθορον, *to leap from, to spring out*, with gen. προμάχων, Il. 15, 573. Od. 10, 207; metaph. κραδίη μοι ἔξω στήθεων ἐκθρώσκει, *my heart leaps from my breast*, i. e. *beats violently*, Il. 10, 95.

ἐκκαθαίρω (καθαίρω), *to purify, to clear out*, with accus. οὖρους, Il. 2, 153. †

ἐκκαιδεκάδωρος, ον (δῶρον), *sixteen palms long*, κέρα, Il. 4, 109. †

ἐκκαλέω (καλέω), aor. 1 act. part. ἐκκαλέσας, aor. 1 mid. ἐκκαλεσσάμενος, *to call forth*, τινά, Il. 24, 582. Mid. *to call to oneself*, Od. 24, 1.

ἐκκαλύπτω (καλύπτω), part. aor. mid. ἐκ-

καλυψάμενος, *to uncover, to unveil*; mid. *to uncover oneself*, Od. 10, 279, in tmesis.

ἑκκατιδών, old reading for ἐκ κατιδών, Il. 4, 508.

ἐκκίω, (κίω), *to go out*, Od. 24, 492; † in tmesis.

ἐκκλέπτω (κλέπτω), *to steal away, to take away privately*, with accus. *to lead off privately*, Ἀρῆα, Il. 5, 390. †

ἐκκυλίω (κυλίω), only aor. pass. ἐξεκυλίσθην, *to roll out, to fling off*; pass. *to be rolled from, to tumble from*, ἐκ δίφροιο, * Il. 6, 42. 23, 394.

ἐκλανθάνω, ἐκλήθω (λήθω), ep. aor. 2 act. ἐκλέλαθον, and aor. 2 mid. ἐξελαθόμην ep. ἐκλελαθόμην with redupl. 1) Act. *to cause to forget*, τινά τι; Μοῦσαι αὐτὸν ἐκλέλαθον κιθαριστύν, they caused him to forget his harp-playing, i. e. they took away from him the art of playing on the harp, Il. 2, 600; also τινά τινος; Ἥρης ἐκλελροθούσα, h. Ven. 40. 2) Mid. *to forget*, with gen. ἀλκῆς, Il. 16, 602; and with the infin. Od. 10, 557.

ἐκλέλαθον, see ἐκλανθάνω.

ἐκληθάνω, poet. for ἐκλανθάνω, Od. 7, 221. †

ἐκλησις, ιος, ῆ (λήθω), *the act of forgetting, forgetfulness*, Od. 24, 485. †

ἐκλύω (λύω), fut. mid. ἐκλύσομαι, *to loose, to release*. 2) Mid. = act. τινὰ κακῶν, *to release any one from toils*, Od. 10, 286. †

ἐκμάσσατο, see ἐκμαίομαι.

* ἐκμαίομαι, depon. mid. (μαίομαι), aor. 1 ἐκμάσσατο for ἐξεμάσ. *to invent, to discover*, with accus. τέχνην, h. Merc. 511.

ἐκμείρομαι (μείρομαι), perf. ἐξέμμορα, *to participate chiefly in, to obtain a chief share of*, with gen. θεῶν τιμῆς, Od. 5, 335. †

ἐκμολεῖν, see ἐκβλώσκει.

ἐκμυζάω (μυζάω), part. aor. 1 ἐκμυζήσας, *to suck out*, with accus. αἷμα, Il. 4, 218. †

ἐκπαγλος, ον, (ἐκπλήσσω) *exciting astonishment or terror; terrific, frightful, awful*, spoken of men, Il. 18, 170; of things: χειμών, Od. 14, 522; ἔπια, Il. 15, 198. The accus. neut. ἐκπαγλον and ἐκπαγλα, as adv. *dreadfully, terribly*, as ποτεῖσθαι, and generally, *vehemently, exceedingly*, φιλεῖν.

ἐκπάγλως, adv. = ἐκπαγλον, Il. and Od.

ἐκπαιφάσσω, poet. (παιφάσσω), *to leap furiously forth*, Il. 5, 803. †

ἐκπαλθ' for ἐκπαλτο, see ἐκπάλλω.

ἐκπάλλω (πάλλω), only sync. aor. 2. mid. ἐκπαλτο, *to gush out*. μυελὸς σφονδυλίων ἐκ-

παλτο, the marrow gushed forth from the vertebræ, Il. 20, 483. †

ἐκπατάσσω (πατάσσω), part. perf. pass. ἐκπεπαταγμένος, *to push out*, metaph. = ἐκπλήσσω, *to terrify, to astound*, pass. Od. 18, 327. †

ἐκπέμπω (πέμπω), 1) *to send out or forth*, Il. 24, 681; κειμήλια ἄνδρας ἐς ἄλλοδαπούς, Il. 24, 381; τινὰ, Od. 16, 3. b) *to bring away*, spoken of things: θεμελίια φιτροῶν καὶ λάων, removed the foundation of blocks and stones, Il. 12, 28. 2) Mid. *to send away from oneself, to dismiss*, τινὰ δόμον, any one from the house, Od. 20, 361.

ἐκπέπεται, see ἐκπίνω.

ἐκπεράω (περάω), aor. 1 ἐξεπέρησα, *to go through, to pierce through*, with accus. λαῖτμα μέγα, *to pass through the great deep*, Od. 7, 35. 9, 323; absol. spoken of arrows and spears, Il. 13, 652.

ἐκπέρθω (πέρθω), fut. ἐκπέρσω, aor. ἐξέπερσα ep. ἔκπερσα, *to sack, to destroy*, with accus. πόλιν, Ἴλιον, * Il. 1, 164; and often.

ἐκπεσέειν, see ἐκπίπτω.

* ἐκπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐξέπτην, (from the form ἵπταμαι,) *to fly out*, Batr. 223.

ἐκπεύθομαι, ep. for ἐκπυνθάνομαι.

ἐκπεφνυῖαι, see ἐκφύω.

ἐκπίνω (πίνω), aor. 2 ἔκπιον ep. for ἐξέπιον, perf. pass. ἐκπέπομαι, *to empty, to exhaust*, * Od. 9, 353. 22, 56.

ἐκπίπτω (πίπτω), aor. 2 ἐξέπεσον ep. ἔκπεσον, infin. ep. ἐκπεσέειν, *to fall out*, with gen. δίφρου, of the chariot, ἵππων, and with the dat. of pers. τόξον οἱ ἔκπεσε χειρός, from the hand, Il. 8, 329. δάκρυ οἱ ἔκπεσε, Il. 2, 266.

ἐκπλήσσω (πλήσσω), aor. pass. ἐξεπλήγην and ἐκπλήγην ep. for ἐξεπλάγην, 1) Act. *to strike out, to cast out*, metaph. any one (as by a blow), *to stun, to terrify or amaze*, τινὰ, Od. 18, 231. 2) Pass. intrans. *to be amazed, to be stunned, to be awe-struck*, Il. 18, 225. with accus. ἐκ γὰρ πλήγῃ φρένας, he was amazed in mind, Il. 16, 403.

ἐκποτέομαι, ep. for ἐκπέτομαι (πέτομαι), *to fly away, to fly down*, spoken of snow, with gen. Διὸς, from Jupiter, Il. 19, 357. †

ἐκπρεπής, ἐς, gen. ἐὸς (πρέπω), *distinguished, excellent, eminent*, ἐν πολλοῖσι, Il. 2, 483. †

ἐκπροκαλέω (καλέω), aor. ἐκπροῦκαλεσάμην, ep. νσ, *to call out, or forth*; mid. *to call to*

oneself, *τινὰ μεγάρων*, from the house, Od. 2, 400. † h. Ap. 111.

ἔκπρολείπω (λείπω), part. aor. 2 ἔκπρολελ-
πών, *to leave by going forth*, with accus. λόχον,
Od. 8, 515. †

ἐκπτύω (πτύω), aor. 1 ἐξέπτισα, *to spit out*,
στόματος ἄλμην, Od. 5, 322. †

ἐκπυνθάνομαι (πυνθάνομαι), aor. 2 ἐξε-
πυθόμην, only infin. *to seek, to ascertain, to*
inquire, with ἦ, ἧ following. * Il. 10, 308.
320, in tmesis.

ἐκρέμω, imperf. from κρέμαμαι.

ἐκρέω (ρέω), *to flow out*, only in tmesis, Il.
13, 655. Od. 9, 290.

ἐκρήγνυμι, (ρήγνυμι), aor. 1 ἐξέρρηξα, *to*
break out, to tear out or up, with accus. νευρήν,
Il. 15, 469; with gen. ὕδωρ ἄλσιν ἐξέρρηξεν
ὁδοῖο, the pent up water had torn away the
road, * Il. 23, 421.

ἐκσαώω (σαώω, ep. for σώζω), aor. 1 ἐξεσά-
ωσα, *to rescue, to deliver*, *τινὰ*, Il. 4, 12; *τινὰ*
θαλάσσης, from the sea, Od. 4, 501.

ἐκσεύω (σεύω), *to drive out*, only mid. ἐκσεύ-
ομαι, aor. sync. 3 sing. ἐξίσσυντο, aor. 1 pass.
ἐξεσύθην, *to hasten out, to hurry away*, with
gen. πυλέων, out of the gates, Il. 7, 1. φάρυ-
χος ἐξίσσυντο οἶνος, the wine issued from his
throat, Od. 9, 373; metaph. βλεφάρων ἐξίσσυ-
το ὕπνος, sleep fled from the eyes, Od. 12,
366. 2) Spoken of the spear's head: *to come*
out, to emerge, in the aor. pass. Il. 5, 293.

ἐκσπάω (σπάω), aor. 1 ἐξέσπασα, aor. 1
mid. ἐξεσπασάμην, poet. σσ, 1) Act. *to draw*
out, with accus. Il. 5, 859. 2) Mid. *to draw*
out (with reference to the subject), ἔγχος
στέρνοιο, his spear from his breast, * Il. 4, 530.
7, 255.

ἐκστρέφω (στρέφω), aor. 1 ἐξέστρεψα, *to*
turn out, to tear out, with accus. ἔρνος βόθρου,
the plant from the trench, Il. 17, 58. †

ἔκτα, see κτείνω.

ἐκτάδιος, ἴη, ἰον (ἐκτείνω), *extended, spread*
out, wide, χλαῖνα, Il. 10, 134. †

ἐκταθεν, see κτείνω.

ἐκταμε, see ἐκτάμνω.

ἐκτάμνω, ep. for ἐκτέμνω (τάμνω), aor. 2
ἐξέταμον, ep. ἔκταμον, 1) *to cut out*, with
accus. μήρους, the thigh-bones (of the vic-
tims), Il. 2, 423; οἷστον μηροῦ, an arrow from
the thigh (spoken of the physician), Il. 11,
515. 829. 2) *to cut down, to fell*; of trees, tim-
bers, αἰγείρον, Il. 4, 486; φόπαλον, Od. 9, 320;
and of the boar, ὕλην, Il. 12, 149.

ἔκταν, ep. for ἔκτασαν, see κτείνω.

ἐκτανύω (τανύω, ep. for τείνω), aor. 1 ἐξε-
τάνυσα, ep. σσ, aor. 1 pass. ἐξετάνυσθην, 1)
to stretch out, to extend on the ground, *τινὰ*, Il.
11, 844; ἐν κόνι, Il. 24, 18. Spoken of the
wind: ἐπὶ γαίῃ, *to cast to the ground*, Il. 17,
58; pass. *to be stretched out, to be prostrated*,
to lie, Il. 7, 271.

ἐκτελείω, ep. for ἐκτελίσω.

ἐκτελέω, ep. ἐκτελείω (τελέω), fut. ἐκτελώ,
ep. ἐκτελίσω, aor. 1 ἐξετέλεσα, ep. σσ, perf.
pass. ἐκτετέλεσμαι, aor. pass. ἐξετετέλεσθην,
1) *to finish, to complete*, with accus. ἔργον,
ἄεθλον, φᾶρος, Od. 2, 98; in the pas. spok-
en of time, Od. 11, 294. 2) *to finish, to ful-*
fill, to perform, spoken of the gods γάμον,
Od. 4, 7; *τινὶ γόνον*, to give offspring to any
one, Il. 9, 493; *to perform, to fulfill*, ὑπόσχε-
σιν, ἀπειλᾶς, εἰδωρ, Il. and Od.

ἐκτίθην (τίθην), aor. 2 part. ἐκθεῖς, *to*
put out, to place out, λῆχος, Od. 23, 179. †

ἐκτινάσσω (τινάσσω), *to thrust out, to dash*
out, only aor. 1 pass. ἐκ δ' ἐτίναχθεν ὁδόντες,
Il. 16, 348. †

ἐκτοθεν, adv. ep. for ἐκτοσθεν, *from with-*
out, without, apart from, * Od. 1, 132; but
ἐκτοθεν αὐλῆς, Od. 9, 338, is without in the
court.

ἐκτοθι, adv. (ἐκτός), *out of, without*, with
gen. * Il. 15, 391. 22, 439.

* ἐκτορέω (τορέω), *to thrust out*, with accus.
αἰῶνα, *to take away life*, h. Merc. 42.

Ἐκτορίδης, ου, ὁ, son of Hector = *Asty-*
anax, Il. 6, 401.

ἐκτός, adv. (ἐκ), *out of, without*, εἶναι, Il. 4,
151; ἐκτὸς ἀπὸ κλισίης, Il. 10, 151; mostly
with gen. *out of, far from*, τείχεος, Il. and Od.

ἕκτος, η, ον (ἕξ), *the sixth*, Il. and Od.

ἐκτοσε, adv. *out of, without*, with gen. Od.
14, 277. †

ἐκτοσθε, before a vowel ἐκτοσθεν, ep. ἐκ-
τοθεν (ἐκτός), *from without, without*, also as
prep. *on the outside of*, with gen. Il. 9, 552,
conf. ἐκτοθεν.

* ἐκτρέφω (τρέφω), aor. 1 mid. ἐξεθρεψά-
μην, *to bring up, to nourish*; mid. *to rear for*
oneself, *τινὰ*, h. Cer. 221. Batr. 30.

ἐκτυπε, see κτυπέω.

* ἐκτυφλόω (τυφλόω), *to blind utterly*, Batr.
241.

Ἐκτωρ, ορος, ὁ, Hector, son of Priam and
Hecuba, husband of Andromache and father
of Astyanax, the bravest amongst the Tro-

jan leaders and heroes, Il. 2, 816. He bravely defended his country, and at last fell by Achilles, Il. 24, 553. From this the adj. Ἐκτόρεος, ἦ, son, appertaining to Hector, χιτών (from ἔχω, who held fast, who protected; Plat. Cratyl. p. 393 = ἄναξ).

ἔκυρή, ἦ, a mother-in-law, * Il. 22, 451. 24, 770.

ἔκυρός, ὁ, poet. a father-in-law, * Il. 3, 172. 24, 770.

ἐκφαίνω (φαίνω), fut. ἐκφανῶ, aor. 1 pass. ἐξέφανθην ep. for ἐξεφάνθην, aor. 2 pass. ἐξεφάνην, 1) to expose, to bring to view, φάωδε, to bring to light, (spoken of the goddess of birth), Il. 19, 104. 2) Mid. with aor. 1 and 2 pass. to shine out, to appear, to gleam, to become visible, Il. 4, 468; ὅσσε δεινὸν ἐξεφάνθην, terribly gleamed the eyes, Il. 19, 17; with gen. Χαρύβδιος, from Charubdia, Od. 12, 441.

ἐκφέρω (φέρω), fut. ἐφοίσω, 1) to bear out, to bring out, τινά and τί τινος, Il. 5, 234. 23, 259; a) to bear out, especially spoken of the dead, Il. 24, 786. b) to bear away, of a prize, αἶθλον, Il. 23, 785. c) to bear away, to carry out, πτῆμα, Od. 15, 470. 2) to bring on, μισθοῖο τέλος, the time of reward, Il. 21, 450. 3) Intrans. sc. ἑαυτόν, to outrun, to run before, spoken of a race of men and also of horses, Il. 23, 376. 759.

ἐκφεύγω (φεύγω), aor. 2 ἐξέφυγον, ep. ἔκφυγον, to flee away, to escape. 1) With gen. of place, ἄλός, out of the sea, Od. 23, 236; especially spoken of missile weapons: to fly away, Il. 11, 380; χειρός, from the hand, Il. 5, 18. 2) With accus. when it denotes escape from danger: to avoid, to escape, ὁρμήν, Il. 9, 355; θάνατον, κῆρα, Il. and Od.

ἐκφημι (φημί), fut. ἐξοίω, aor. 2 ἐξεῖπον, to speak out, to communicate, to announce, τί τινι. Of φημί Homer has only infin. pres. mid. ἐκφάσθαι ἔπος, * Od. 10, 246. 13, 308.

ἐκφθίνω (φθίνω), to consume entirely, to destroy; only 3 pluperf. pass. νηῶν ἐξέφθιτο οἶνος, the wine was consumed out of the ships, * Od. 9, 163. 12, 329.

ἐκφορέω (a form of ἐκφέρω), to bear out, Od. 22, 451. 24, 417. Mid. poet. to press forth, νηῶν, out of the ships, Il. 19, 360.

ἐκφυγε, see ἐκφεύγω.

ἐκφύω (φύω), perf. ἐκπέφυκα, part. fem. ἐκπεφυκῖαι, to beget, to cause to grow. 2)

Intrans. mid. aor. 2 and perf. act. to spring or grow from, with gen. ἐνὸς αὐχένος, from one neck, Il. 11, 40. †

ἐκχέω, ep. ἐκχεύω (χέω), aor. 1 mid. ep. ἐκχευάμην, pluperf. pass. ἐξεκχέυμην, ep. aor. sync. 2 ἐξέχυτο and ἔκχυτο, part. ἐκχύμενος, I) to pour out, οἶνον (for sacrifice), Il. 3, 295. II) Mid. 1) Aor. 1, to pour out for oneself, to shoot out, ὀϊστούς, Od. 22, 3. 2) With ep. aor. sync. 2, to pour itself out, to stream forth, Il. 21, 300; metaph. spoken of things, Il. 4, 526; of numerous men and animals streaming forth, Il. 16, 259. ἱππόθεν, out of the horse, Od. 8, 515.

ἐκχύμενος, ἔκχυτο, see ἐκχέω.

ἐκών, ἐκούσα, ἐκόν, voluntary, willing, without force. 2) purposely, of design, of set purpose, Il. 10, 372. Od. 4, 372.

ἐλάαν, see ἐλαίνω.

ἐλαίη, ἦ, the olive-tree, the olive, Il., espec. in the Od. sacred to Minerva, hence: ἱερή, Od. 13, 372.

ἐλαῖνεος, η, ον = ἐλαινός, * Od. 9, 320. 394.

ἐλαῖνός, ἦ, ὄν, made of the olive-tree, of olive-wood, Il. 13, 612. Od. 5, 236.

ἐλαιον, τό (ἐλαίη), oil, olive-oil, mostly anointing-oil, used after bathing, and often perfumed, Od. 2, 339. Il. 23, 186; often λιπ' ἐλαίω, see λιπα.

ἐλασα, ἐλάσασκε, see ἐλαίνω.

Ἐλατος, ὁ, a Trojan slain by Patroclus, Il. 16, 696 (from ἐλασις, the driver.)

ἐλασσα, see ἐλαίνω.

ἐλάσσων, ον, gen. ονος (compar. of the poet. ἐλαχύς, and used as compar. of μικρός), smaller, less, worse, Il. 10, 357.

ἐλαστρέω, Ion. for ἐλαίνω, to drive, with accus. ζεύγεα, teams, Il. 18, 543. †

ἐλάτη, ἦ, the pine or red-fir, pinus abies, Linn., Il. 5, 560. 2) that which is made of pine-wood: an oar, Il. 7, 5. Od. 12, 172.

ἐλατήρ, ἦρος, ὁ (ἐλαύνω), a driver, especially of horses, a charioteer, * Il. 4, 145. 23, 369. 2) one who drives away, βεῶν, h. Mere. 14.

*Ἐλατιονίδης, αο, ὁ, poet. for Ἐλατίδης, son of Elatius = Ischys, h. Apoll. 210.

Ἐλατος, ὁ, 1) sovereign of the Lapithæ at Larissa in Thessaly, father of Cæneus and Polyphemus, also of Ischys. 2) an ally of the Trojans, slain by Agamemnon, Il. 6, 33. 3) a suitor of Penelope, Od. 22, 267.

Ἐλατρεύς, ἴως, a Phæacian, Od. 8, 111, (the rower).

ἐλαύνω, poet. ἐλάω (ep. ἐλόω), poet. imperf. ἔλων for ἔλαον, Il. 24, 696; fut. ἐλάσω, Att. ἐλώ (whence ep. ἐλόωσι for ἐλώσι, Od. 7, 319; infin. ἐλάαν for ἐλάν), aor. 1 ἤλαυσε, poet. ἔλαυσα, σσ, ep. iterat. aor. ἐλάσασκε, subj. ep. 2 sing. ἐλάσῃσθα, aor. 1 mid. ἤλασάμην, ep. σσ, perf. pass. ἐλήλαμαι, pluperf. ἤληλάμην and ἐληλάμην, 3 sing. ἐληλάδατο, Od. 7, 86; or more correctly ἐληλέατο, for the ἐρηρέδατ' of Wolf; conf. Thiersch 212, 35. Buttm. § 103, p. 197. I) Act. 1) to drive, to put in motion, spoken of men, brutes, and inanimate things, with accus. τινὰ ἐς μίσσον, Il. 4, 299; of flocks: μῆλα, ὑπὸ σπείος, Il. 4, 279; εἰς σπείος, Od. 9, 337; particularly a) Of horses, chariots, ships, ἵππους, ἄρματα, νῆα, Il. 5, 236. Od. 7, 109; hence: νηὺς ἐλαυνομένη, a sailing ship, Od. 13, 155. b) to drive away, of cattle seized as plunder, βοῦς, Il. 1, 154. c) to press, to urge as an enemy: οἱ δὲ μιν ἄδην ἐλόωσι, καὶ ἐσσύμενον, πολέμοιο, Il. 13, 315 (cf. ἄδην, Spitzner ad loc. places a comma after ἐλόωσι, and connects consequently καὶ ἐσσύμενον with πολέμοιο). ἔτι μὲν φημι ἄδην ἐλάαν κακότητος, Od. 5, 290 (cf. ἄδην). Metaph. χεὶρ ὀξείης ὀδύνης ἐλήλათαι (Voss, 'my hand is tortured with sharp pangs'), Il. 16, 518. 2) to strike, to thrust, espec. spoken of missile weapons: διὰ στήθεσφιν δόρυ, Il. 8, 259; and pass. ὀϊστός διὰ ζωστήρος ἐλήλατο, the arrow was impelled through the girdle, Il. 4, 135; ὦμα ἔτι, Il. 5, 400; hence: to strike, to smite, to cleave, of other weapons: ἐλαίνειν τινὰ ξίφει, Il. 11, 109; with double accus. τινὰ ξίφει κόρησιν, to smite one with a sword in the temple, Il. 13, 576. cf. 614; also οὐλὴν, Od. 21, 219; gener. b) to strike, τινὰ σπῆπτρον, Il. 2, 199; πέτρην, Od. 4, 507; χθόνα μετώπῳ, the earth with the forehead, Od. 22, 94. c) πόντον ἐλάτχισιν, to strike the sea with oars, Il. 7, 5; hence ἐλαύνοντες, those rowing, Od. 13, 22. 3) to drive, metaph. a) Spoken of the working of brass, which is driven or beaten out by hammers: to beat, to forge, ἀσπίδα, Il. 12, 296; πτύχας, Il. 20, 270. b) to draw or trace out, τέφρον, Il. 9, 349; hence: χάλκεοι τοῖχοι ἐληλάδατ', brazen walls were traced, Od. 7, 86 (where Wolf reads ἐρηρέδατο); ὄγμον, to mow a swath, Il. 11, 68. c) κολῶν ἐλαίνειν, to excite a tumult, Il. 1, 575. d) ἐλαύνειν δάκρυ, see ἐξελαύνω. 4) Intrans. to

travel, to go, to proceed, spoken of chariots: μάστιξεν ἐλάαν, βῆ δ' ἐλάαν, Il.; of ships, Od. 3, 157. 12, 124. II) Mid. with reference to the subject, chiefly in the signif. number 1. to drive away for oneself, with accus. Od. 4, 637; ἵππους ἐν Τρώϊον, Il. 10, 587; φύσια, Il. 11, 674.

ἐλαφηβόλος, ον (βάλλω), stag-slaying; ἀνὴρ, a stag-hunter, Il. 18, 319. †

ἐλαφος, ὁ, ἡ, a stag, a hind. ἐλάφοιο κροδίην ἔχων, having the heart of a stag, i. e. cowardly, Il. 1, 225. cf. 13, 102.

ἐλαφρός, ἡ, ὅν, compar. ἐλαφρότερος, superl. ἐλαφρότατος (kindred to ἐλαφος), 1) light in motion, ἀγίλα, swift, γυνία, Il. 5, 122. 13, 61; spoken of men, with accus. πόδας, Od. 1, 164; and with the infin. of horses: θείειν, swift in running, Od. 3, 370. 2) light in weight, ἄσπερ, Il. 12, 450; metaph. light, i. e. not burdensome or distressing, πόλεμος, Il. 22, 287.

ἐλαφρῶς, adv. lightly, πλώειν, Od. 5, 240. † * ἐλάχιστος, η, ον, superl. of ἐλαχίς, the smallest, the least, h. Merc. 572.

ἐλαχον, see λαγχάνω.

ἐλαχύς, εια, ὅ, small, short, insignificant, worthless; the positive occurs only in the fem. ἐλάχεια, as παρασχυι. Od. 9, 116. 10, 589. h. Ap. 197; see Thiersch § 201. c. Bothe Od. 9, 116. 10, 589, instead of λάχεια, ed. Wolf has adopted the reading of Zenodotus, ἐλάχεια, which however, unlike the Gramm. he writes ἐλαχεῖα, cf. λάχεια.

ἐλάω, an old form for ἐλαύνω.

ἐλδομαι and oftener ἐέλδομαι, prop. ἐφύλδομαι, poet. depon. only pres. and imperf. to wish, to desire, to long for, with gen. τινός, Il. 14, 269. Od. 5, 210; and with accus. Il. 5, 481; and with infin. τῶν τις καὶ μᾶλλον ἐέλδεταῖ ἐξ ἔρον εἶναι (ἴημι), of which any one wishes to satisfy the desire still more, Il. 13, 638. Od. 4, 162. 5, 219; once in pass. signif.; τὸν τοι ἐελδίσθω πόλεμος κακός, now let evil war be desired by thee, Il. 16, 494.

ἐλδωρ and ἐέλδωρ, τό, poet. wish, desire, longing, (only in the ep. form), Il. 1, 41. Od. 17, 242.

ἐλε, ep. for εἰλε, see ἀέρις.

ἐλεαίρω, a lengthened ep. form of ἐλαῖω, ep. iterat. imperf. ἐλαίρεσκον, to have compassion, to pity, with accus. παῖδα, Il. 6, 407; with κήδομαι, Il. 2, 27. 11, 665.

ἐλεγχείη, ἡ, ep. (ἐλέγχω), reproach, blame, shame, ignominy, Il. and Od.

ἑλεγχής, ἐς, gen. ἑός, poet. (ἐλέγχω), superl. ἐλέγχιστος, covered with reproach, reprehensible, infamous, despised, Il. 4, 242; superl. Il. 2, 285. Od. 10, 72.

ἑλεγχος, τό, reproach, blame, ignominy, shame. ἑλεγχος ἔσσεται, Il. 11, 314. ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο, to us would this be a reproach, Od. 21, 329; spoken espec. of disgraceful cowardice in address; abstract for concrete, καί' ἐλέγχεα, cowardly dastards, Il. 2, 235. 5, 787 (as in Lat. opprobria).

ἐλέγχω, aor. 1 ἤλεγξα (prob. from λέγω), to put to shame, to reproach, to insult, with accus. τινά, Od. 21, 424; hence to despise. μὴ σύγε μῦθον ἐλέγξης μηδὲ πόδας, despise not their address nor their journey, i. e. slight not their embassy [instrumentum rei dictum pro ipsa re, Bothe], Il. 9, 522.

ἐλέειν, i. e. ἐλεῖν, see αἰεῖν.

ἐλεεινός, ἡ, ὄν (ἐλεος), pitiable, deserving compassion, exciting pity, Il. 24, 309. 2) pitiful, woful, δάκρυον, Il. 8, 331. 16, 319; compar. ἐλεεινότερος, Il. 24, 504; superl. ἐλεεινότερος, Od. 8, 530. The neut. sing. and plur. as adv. ἐλεεινὰ, pitifully, Il. 2, 314.

ἐλεέω (ἐλεος), fut. ἐλεήσω, aor. ἤλεῖσα, poet. ἔλεῖσα, 1) to compassionate, to pity any one, τινά, and absol. to feel pity, Il. 6, 484. 16, 431. 2) to regret, to lament, Il. 17, 346. 332.

ἐλεήμων, ον, gen. ονος (ἐλεῖω), compassionate, merciful, Od. 5, 191. †

ἐλεινός, ἡ, ὄν, Att. for ἐλεεινός, also h. Cer. 265.

ἐλεητός, ύος, ἡ, ep. for ἐλεος, compassion, pity, * Od. 14, 82. 17, 451.

ἐλεχτο, see λέγω.

ἐλελίζω, poet. (a strengthened form from ἐλίσσω), aor. 1 act. ἐλέλιξα, aor. 1 mid. ἐλελιξίμην, aor. 1 pass. ἐλελίχθην, ep. sync. aor. 2 mid. 3 sing. ἐλέλικτο, Il. 13, 558. 1) to put in a tremor, to whirl, to roll, with accus. σχεδίων. Od. 5, 314; pass. Od. 12, 416; hence gener. to cause to tremble, to shake, to agitate, * Ὀλυμπον, Il. 1, 530. 8, 199. Pass. to tremble, to shake, Il. 12, 448; ἐλελίχθη γαῖα, Il. 22, 448; ἐλελίζτο πέπλος, h. Cer. 183. 2) to turn suddenly, without the idea of repetition, spoken always of the sudden turning of warriors from flight against the enemy, Il. 17, 278. Pass. Il. 5, 497. 6, 106. 11, 588. II) Mid. to dart forward in spiral folds, winding in spiry volumes, spoken of the serpent, in

aor. 1, Il. 2, 316. 11, 39. 2) Like pass. to tremble, to shake, ἔγχος ἐλέλικτο, Il. 13, 558.

Ἑλένη, ἡ, Helena, daughter of Jupiter and Leda, sister of Castor, Pollux, and Clytemnestra, wife of Menelaus, mother of Hermione, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus became the cause of the Trojan war, Il. 2, 161. 3, 91. 121 seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184 seq. (Prob. = ἑλάνη, the torch, i. e. cause of war.)

Ἑλενος, ὁ, Helenus, 1) son of Priam and Hecuba, a noted prophet, Il. 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epirus, and after the death of Neoptolemus married Andromache, Paus. 2) son of Ctenopion, Il. 5, 707. †

ἐλεόθρεπτος, ον (τρέφω), marsh-nourished, growing in marshes, σέλιον, Il. 2, 776. †

ἔλεος, ὁ, pity, compassion, Il. 24, 44. †

ἐλεός, ὁ, the table upon which the cook carved the meat, a kitchen table, Il. 9, 215. Od. 14, 432.

ἐλεσκον, see αἰεῖω.

ἐλετός, ἡ, ὄν, that which one can seize, that may be taken. ἀνδρός ψυχὴ πάλιν ἐλθεῖν, οὔτε λείσστη, οὔθ' ἐλετή, for οὔτε λείστίον, οὔθ' ἐλετόν ψυχὴν πάλιν ἐλθεῖν, it is not to be obtained by booty or gain, that the soul of a man should return again, Il. 9, 409. †

ἔλεν, ep. for ἔλου, see αἰεῖω.

ἐλεύθερος, η, ον (from ἐλεύθω), free; only ἐλεύθερον ἡμαρ, the day of freedom, i. e. freedom itself; opposed to δούλιον ἡμαρ, Il. 6, 455. ἐλεύθερος κρητήρ, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom, * Il. 6, 528.

* Ἑλευσινίδης, αο, ὁ, son of Eleusis = Celeus, h. in Cer. 105 (with short ι).

[Ἑλευσίνιος, ἰα, ιον, Eleusinian, h. Cer. 267.]

* Ἑλευσίς, ἰνος, ἡ (ἔλευσις, arrival), a town and borough in Attica, belonging to the tribe Hippothoontis, having a temple of Ceres, famed for the Eleusinian mysteries, which were celebrated by yearly processions from Athens; now *Lespina*, h. in Cer. 97. Ἑλευσῖνος δῆμος, v. 490.

Ἑλευσίς, ἰνος, ὁ, father of Celeus and Triptolemus, founder of Eleusis, Apd. 1, 5. 2. ἐλεφαίρομαι, depon. mid. (kindred with

ἔλπω), aor. 1 part. ἐλεφηράμενος, *to deceive by empty hopes*, and gener. *to deceive, to delude*; spoken of dreams, Od. 19, 565 (with reference to ἐλέφας, q. v., v. 564, as a paronomasia), with accus. Il. 23, 338.

ἐλέφας, αἶψος, ὁ, *ivory, the tooth of an elephant*; in Hom. only in this signif. Elephants themselves are not mentioned; ivory, however, was procured by commerce, and was valued as an ornament, Il. 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by its shining promises light, but deceives by its impenetrable opacity, conf. Schol. Od. 19, 560; see ἐλεφαίρομαι and ὄνυξος.

Ἑλεφήνωρ, οἶος, ὁ, son of Chalcodon, sovereign of the Abantes before Troy, Il. 2, 540. 4, 463.

[ἔλψα, aor. 1 of λέπω, q. v.]

Ἑλεών, ὠνος, ὁ, 1) a village in Bœotia, northwest of Tanagra, Il. 2, 500. 10, 266; the Gramm. fix upon it as the residence of Amyntor, see Strab. IX. p. 439, upon Parnassus; others take it for Ἡλώνη. (Ἑλεών, see ἔλος, a marshy place.)

ἐληλάδατο, see ἐλαίνω.

ἐλήλαται, ἐλήλατο, see ἐλαίνω.

ἐληλουθώς, see ἔρχομαι.

ἐλθέμεν, ἐλθέμεναι, see ἔρχομαι.

Ἑλικάων, οἶος, ὁ, son of Antenor and husband of Laodice, daughter of Priam, Il. 3, 123.

Ἑλίκη, ἡ, a considerable town in Achaia, founded by Ion, with a splendid temple of Neptune. It was destroyed by an earthquake Olym. 101, 4. Il. 2, 575. 8, 203.

* ἐλικοβλέφαρος, ον (βλέφαρον), *having moving eye-lashes, having lively looks*, h. 5, 19.

* ἐλικτός, ἡ, ὄν (ἐλίσσω), *wound, tortuous, curled*, h. Merc. 192.

* Ἑλικών, ὠνος, ὁ, *Helicon*, a noted mountain in Bœotia, sacred to Apollo and the Muses, now, according to Wheeler, *Liconia*. In Hom. h. in Nep. this mountain was also sacred to Neptune, Batr. 1.

Ἑλικώνιος, η, ον, *Heliconian, of Helicon*. 2) Subst. ὁ Ἑλικώνιος, an appellation of Neptune. Some commentators, Il. 20, 404, derive it from the town Helice in Achaia, where Neptune was worshipped, see Ἑλίκη, conf. Herod. 1, 148. According to its form,

more correctly derived from the mountain Helicon in Bœotia; see Ilgen ad h. in Pos. 21, 3, and Paus. 9, 29, 1.

ἐλικῶπις, ἰδος, ἡ, see ἐλίκωψ.

ἐλίκωψ, ὠπος, ὁ (ἐλίσσω), *having glancing eyes, having rolling eyes, fiery-eyed*; a mark of spirit and youthful fire. Voss: *having gay, joyful looks*, epith. of the Achæians, * Il. 3, 190; and a pecul. fem. ἐλικῶπις, Il. 1, 98; † and epith. of the Muses, h. 33, 1. [Preferable is the deriv. from ἐλιξ, ἔλικος (ἐλικτός), with arched eyes, Apoll. Lex. cf. Köpp. Il. 1, 98. 389, and Jahrb. Jahn und K., p. 261, März 1843.]

ἔλιξ, ἰκος, ὁ, ἡ, adj. *twisted, bent, curved*, as epith. of cattle, like camurus, *crooked-horned*. It is incorrectly referred to the legs; for it is generally connected with εἰλίποδες, Il. 21, 448. Od. 1, 92.

ἔλιξ, ἰκος, ἡ, subst. prob. *any thing twisted*; particularly *a bracelet*, Il. 18, 401. † h. in Ven. 87.

ἐλίσσετο, see λίσσομαι.

ἐλίσσω, poet. (ἔλιξ), imperf. ἐλίσσομένην, Il. 12, 49; aor. 1 act. ἐλίξας, aor. 1 mid. ἐλίξαμένην, aor. part. pass. ἐλιχθεῖς, 1) *to roll, to twist, to whirl, to turn around*, mid. ἐλίσσομενον περὶ δίνας, Il. 21, 11. Espec. a) Subaud. ἵππους: περὶ τέματα, *to guide about the goal*, Il. 23, 309. 466; in the aor. part. turned again, viz. from flight, Il. 12, 74. II) Mid. 1) *to wind oneself, to turn oneself*, ἀμφὶ τι, h. 6, 40, and with accus. h. 32, 3, spoken of the serpent, περὶ χειρῆ, Il. 22, 95; of the fume of fat: *to roll up in volumes*, Il. 1, 317; hence also *to turn hither and thither, to run hither and thither*, of Vulcan: περὶ φύσας, about the bellows, Il. 18, 372; of a wild boar: διὰ βήσσας, Il. 17, 283. cf. 8, 340. 12, 49. 2) Like the act. *to roll, to whirl around*, with accus. κεφαλὴν σφαιρηδόν, Il. 13, 204.

ἐλκεσίπεπλος, ον (πέπλος), *having a long trailing robe*, epith. of the Trojan women, Il. 6, 442. 22, 105.

ἐλκεχίτων, ον (χίτων), *having a long tunic, having a trailing tunic*, epith. of the Ionians, Il. 13, 685. †

ἐλκεώ, poet. form of ἔλκω, from which, besides the imperf. εἴλκειον, Il. 17, 395, the fut. ἐλκήσω, aor. 1 act. ἤλκησα, aor. 1 part. pass. ἐλκηθεῖς, accus. with the strengthened signif., 1) *to drag, to draw along*, with accus. νίκην, Il. 17, 395; as prisoners; ἐλκηθεῖσαι θύγα-

τρεις, Il. 22, 62. Espec. a) *to tear*, τινά (spoken of dogs, which tear a corse), Il. 17, 558. 22, 556. b) Gener. *to abuse, to dishonor*, γυναικα, Od. 11, 580.

ἑλκηθμός, ὁ (ἐλκίω), *a dragging, a drawing along, capture*, Il. 6, 465. †

ἑλκητον, see ἔλκω.

ἑλκος, εος, τό, *a wound*. ἑλκος ὕδρου, *a wound from a serpent*, * Il. 2, 723; often plur.

ἑλκυστάζω, poet. form of ἔλκω, *to draw, to drag along*, only part. pres. * Il. 23, 187. 24, 21.

* ἑλκύω, a later form of ἔλκω, aor. ep. ἑλκυσσα, Batr. 235.

ἔλκω, poet. ἐλκίω, infin. pres. ἐλκόμεναι and ἐλκίμεν, poet. for ἔλκειν, only pres. and imperf. the last without augment in Il. and Od.; ἑλκον, only h. Cer. 308. 1) *to draw, to drag, to trail; to draw along, to drag along*; spoken of things animate and inanimate, τινά ποδός, any one by the foot, Il. 13, 383. Od. 16, 276; ἐκ δίφροιο, Il. 16, 409; ὀϊστὸν ἐκ ζωστήρος, Il. 4, 213; also βέλος, ἔγχος; ἄροτρον νειοῖο, *to draw the plough through the field*, Il. 10, 353; of mules, Il. 17, 743. ὅτε—νειὸν ἀν' ἑλκητον βόε οἶον πεπηκτὸν ἄροτρον, Od. 13, 32 (the subj. after ὅτε is prop. to be resolved by εἰάν, Roast Gr. § 123, 2). Espec. a) *to draw, to pull*; νευρὴν γλυφίδας τε, *to draw the bow-string and arrow-notch (for shooting an arrow)*, Od. 21, 419. Il. 4, 122; conf. ἀνάλκω. b) *to draw up*, for weighing. ἔλκειν τάλαντα, *to draw up the scales*, Il. 8, 72. 2, 212; ἰστία βοεῦσιν, *to draw up the sails*, Od. 2, 246. 15, 291. c) *to draw, to draw down*; νῆας ἄλαδε, *to launch the ships*, Il. 2, 152. 163; pass. 14, 100. d) Metaph. *to draw after, to let follow*, νύκτα, Il. 8, 486. 2) *to drag*, Ἑκτορα περὶ σῆμα, Il. 24, 52. 417. Mid. *to draw (with reference to the subject)*, ξίφος, *a sword*, Il. 1, 194; χαίτας ἐκ κεφαλῆς προθελύμνους, *to draw out the hairs from the head with the roots*, Il. 10, 15; τόξον ἐπὶ τινι, *to draw the bow at any one (viz. τόξου πῆχυν)*, Il. 11, 583. ἐπισκύνιον, see the word, spoken of lions, Il. 17, 136. Il. and Od.

ἔλλαβε, ep. for ἔλαβε, see λαμβάνω.

Ἑλλάς, ἄδος, ἡ, 1) Originally, a town in Phthiotis (Thessaly), according to tradition, founded by Hellen. Its situation is unknown. It belonged, together with Phthia, to the dominion of Achilles, and was the capital of the realm of the Æacidae, Il. 2, 683. 2) the terri-

tory of the town *Hellas*, between the Asopus and Enipeus, and in connection with Phthia, the realm of Peleus, Il. 9, 395. Od. 11, 496.

3) It indicates, in connection with Argos, as these were the extremities of the country, all *Greece*, Od. 1, 344; cf. Nitzsch ad loc.

ἑλλεδανός, ὁ (ἐλλάς), *a straw band, for binding sheaves*, Il. 18, 553. † h. Cer. 456.

* ἑλλείπω (ἐν, λείπω), imperf. ἐνέλειπον, *to leave behind in*. 2) Intrans. *to be behind, to remain behind*, h. Ap. 213.

Ἑλλήν, ηνος, ὁ, plur. οἱ Ἕλληνες, *the Hellenes*, the main stock of the original inhabitants of Greece, who derived their name, according to tradition, from Hellen, son of Deucalion; they dwelt first about Parnassus in Phocis, and subsequently emigrated into Thessaly, Apd. 1, 7. 3. In Hom. prop. the inhabitants of the city and territory of Hellas in Thessaly, who had become powerful by the spread of the Pelasgians. As the Hellenes, together with the Achaeans, were the most powerful tribes before Troy, Homer embraces all the Greeks under the name Πανέλληνες, Il. 2, 530.

Ἑλλήσποντος, ὁ, *the sea of Helle*, so called from Helle daughter of Athamas, who was drowned here; now the *straits of the Dardanelles*, or of Gallipoli, Il. 22, 845.

ἑλλισάμην, see λίσσομαι.

ἑλλίσσετο, see λίσσομαι.

ἑλλιτανεύε, see λιτανεύω.

ἑλλός, ὁ, *a young stag, a fawn*, ποικίλος, Od. 19, 228. †

ἑλομι, see αἰρίω.

ἑλον, ἐλόμην, see αἰρίω.

ἑλος, εος, τό, *a marsh, a swamp, a meadow*, a moist place fit for pasturage. εἰαμένη ἑλος, *a low pasture*, Il. 4, 483. Od. 14, 474.

Ἑλος, ους, τό, 1) a town on the sea in Laconia, above Gythion, founded, according to tradition, by Heleus son of Perseus, or rather named from its swamps. At a later period, it was destroyed by the Spartans and its inhabitants reduced to slavery, Il. 2, 584. 2) a village or region in Elis on the river Alpheus, not known in the time of Strabo, Il. 2, 594.

ἐλόωσι, see ἐλαίνω.

ἑλπίς, ἰδος, ἡ, *hope*. ἔτι ἑλπίδος αἴσα, *there is still some hope*, Od. 16, 101. 19, 84. h. Cer. 37.

Ἐλπήνωρ, ὄρος, ὁ, voc. Ἐλπήνωρ, a companion of Ulysses, who was transformed by Circe. Intoxicated with wine, he fell asleep on Circe's roof, and during his sleep falling down broke his neck, Od. 10, 552. Ulysses saw him in Hades, Od. 11, 51.

ἐλπῶ, poet. 1) Act. to excite hope, to cause to hope, to let hope, τινά, any one, Od. 8, 91. 13, 390. Offener 2) Mid. ἔλπομαι, ep. ἐλπόμεαι, perf. ἔλπεα, pluperf. ἐέλπιεν, with signif. of the pres. and imperf. to hope, and generally, to expect, to think, to suppose, Il. 7, 199; and in a bad sense, to apprehend, to fear, Il. 13, 8; also absol. ἔλπομαι, Il. 18, 194. It has a) An accus. νίκην, Il. 13, 609. 15, 539. b) More commonly an infin. Il. 3, 112; or an accus. with an infin. οὐδ' ἐμὲ νῆϊ δά γ' οὕτως ἔλπομαι γενέσθαι, I do not think I am born so simple, Il. 7, 198; chiefly with an adjunct clause having a distinct subject, Od. 6, 297. According to the difference in sense, we find the infin. pres., perf., fut. and aor., Il. 9, 40. Od. 3, 375. 6, 297. Il. 15, 268. Often the pleon. θυμῷ, κατὰ θυμόν, ἐν στήθεσσιν, also θυμὸς ἔλκεται (imperf. without augm. with exception of Od. 9, 419).

ἐλπωρή, ἡ, poet. for ἐλπίς, hope, with infin. *Od. 2, 290. 6, 314.

ἔλσαι, infin. ἔλσας, see εἰλα.

ἐλύνω, Att. ἐλύω, only aor. 1 pass. ἐλύσθην, to wind up, to crook, to coil; pass. to roll oneself, to crook or coil oneself up, to prostrate oneself; προκάρποιθε ποδῶν, Il. 24, 510. ἐπὶ γαστρίῳ ἐλύσθεις, curled up under the belly, Od. 9, 433; but θυμὸς ἐπὶ γαῖαν ἐλύσθη, the pole fell to the ground, Il. 23, 393.

ἐλχ' for ἔλα, see ἔλα.

ἔλῶ, ἔλλω, obso. theme of εἰλα.

ἔλῶ, obso. root of the aor. εἶλον, see εἶρεν.

ἔλων, ep. for ἔλαον, see ἔλαυνω.

ἔλωρ, ὄρος, τό (ἐλεῖν), booty, spoil, prey, game, spoken especially of unburied corpses, the prey (ἔλωρ καὶ κύμα) of enemies, Il. 5, 488. 684; or of birds and dogs, Od. 3, 271. 2) ἔλωρ (τὰ) Πατρόκλοιο, the prey of Patroclus, i. e. the penalty for his slaughter, Il. 18, 93.

ἐλώριον, τό = ἔλωρ, booty, prey, plur. Il. 1, 4. †

ἐμβαδόν, adv. (ἐμβαίνειν), on foot, by land, Il. 15, 505. †

ἐμβαίνω (βαίνειν), aor. 2 ἐνέβην or ἐμβην,

subj. ἐμβήν, ἐμβήην for ἐμβήν, perf. ἐμβέβηκα, 3 plur. ἐμβέβησαν, part. ἐμβέβαιος, 1) Intrans. to enter, to step into, to embark, to go into, to mount; νηὶ and ἐν νηὶ, in the ship, Il., and absol. Il. 2, 619; ἵπποις καὶ ἄρμασι, into the chariot, Il. 5, 199; metaph. μολυβδαίνῃ κατὰ βοὸς κίρας ἐμβεβαυῖα, a leaden ball fixed upon the horn of the ox, Il. 24, 81. 2) to tread or trample upon, τινά, Od. 10, 164; absol. ἐμβήτορ, dash on! in the address of Antilochus to his horses, Il. 23, 403 (upon the race-ground). 3) to intervene, to approach; ἀπ' Οὐλύμποιο, Il. 19, 94. 4) Trans. aor. 1 ἐνέβησα, to bring in, to put in, with accus. Od. 11, 4, in tmesis.

ἐμβάλλω (βάλλω), aor. 2 ἐνέβαλον, ep. ἐμβαλον, infin. ἐμβάλλειν, 1) to cast in, according to the different connections to hurl in, to lay on, to bring, to give, comm. τί τινα, rarely ἐν τινι, πῦρ νηὶ, to cast fire into the ship, Il. 15, 598; τινά πόρτε, Il. 14, 258; τί χειρὶν, to give any thing into the hand, Il. 14, 218; in a bad sense, Il. 21, 47; τινά σὺνῃ, to conduct any one to the couch, Il. 18, 85; κώπῃς, to lay hands on the oars, subaud. χεῖρας, Od. 9, 489. 10, 129. 2) Metaph. of the soul: ἑμὸν θυμῷ, to infuse a longing into the mind, Il. 3, 139; μένος τινί, Il. 10, 386; also with double dat. σθένος τινὶ καρδίῃ θυμῷ, to inspire any one's heart with strength, Il. 14, 151. II) Mid. to cast in for oneself, κλέρου, Il. 34, 352; metaph. τί θυμῷ, to lay any thing to one's heart, to expect, Il. 10, 447. 23, 313.

ἐμβασιλεύω (βασιλεύω), to be king, to reign, τινί, over any one, Il. 2, 572. Od. 15, 413.

* Ἐμβασίχυτρος, ὁ (χύτρα), Pot-explorer, name of a mouse, Batr. 137.

ἐμβέβαιον, see ἐμβαίνειν.

ἐμβεβαίως, see ἐμβαίνειν.

ἐμβήν and ἐμβήην, see ἐμβαίνειν.

ἐμβή, ep. for ἐνέβη, see ἐμβαίνειν.

ἐμβλάπτω, formerly Il. 6, 39, now divided.

ἐμβρέμομαι, depon. mid. (βρέμω), to murmur or roar in, with dat. ἰστίῳ, Il. 15, 627. †

ἐμβρυον, τό (βρύω), prop. the unborn fruit of the womb, an embryo. 2) a new-born lamb, * Od. 9, 245. 309. 342.

ἐμεθεν, poet. for ἐμοῦ, see ἐγώ.

ἐμείο, ep. for ἐμοῦ, see ἐγώ.

ἐμέμηκον, see μεμῆκαμαι.

ἔμεν and ἔμεναι, see εἰμί.

ἔμεν and ἔμεναι, ep. for εἶναι, see εἶμι.

ἑμέο, ἑμεῦ, ep. for ἐμοί, see ἐγώ.

ἑμέω, to spit out, αἷμα, Il. 15, 11. †
[ἐμήσατο, aor. 1 mid. of μέδομαι.]

ἑμικτω, see μέγνυμι.

ἑμμαθε, see μανθάνω.

ἑμμαπέως, poet. adv. immediately, directly, quickly, with ἀπόρονσε, Il. 5, 836; and ἐπάκουσε, Od. 14, 485 (prob. from μαπαίειν = μάπτειν, to grasp; others improb. from ἄμα τῷ ἔπει, with the word).

ἑμεμαώς, νῖα, ὅς, ep. μεμαώς, vehemently desirous, ardently striving, eager, vehement, * Il. 5, 142. 330. 240. 838. (See μέμαα.)

ἑμμεν and ἑμμεναι, ep. for εἶναι, see εἶμι.

ἑμμενές, adv. (neut. from ἑμμενής), steadfast, constant, perpetual, always ἑμμενές αἶψι, Il. 10, 361. Od. 9, 386.

ἑμμορα, see μέρομαι.

ἑμμορος, ον (μόρος), partaking of, sharing in, with gen. τιμῆς, Od. 8, 460. † h. Cer. 481.

ἑμός, ἐμή, ἐμόν, adj. possess. (ἐμοῦ), mine, my, more rarely compounded with the article, τοῖμός, Il. 8, 360. Strengthened by the gen. of αὐτός: ἐμόν αὐτοῦ χρεῖος, mine own need, Od. 2, 45. h. Ap. 328. Often also objective: ἐμή ἀγγελίη, an embassy which concerns me, Il. 20, 205.

ἑμπάζομαι, ep. depon. only perf. and imperf. to trouble oneself about any thing, to care for any thing, with gen. θεοπροπίης, Il. 16, 50; † often in the Od.; once with accus. ἱετίας, Od. 16, 422. (Prob. from ἑμπαιος.)

ἑμπαιος, ον, ep. adj. = ἑμπειρος, acquainted with, experienced in, * Od. 20, 379. 21, 400 (with shortened diphthong in Od. 20, 379).

* ἑμπαλιν, adv. (πάλιν), backwards, back, h. Merc. 78.

ἑμπάσσω (πάσσω), aor. 1 ἐπέπασα, ep. σσ, to sprinkle upon; in Hom. to inweave, with accus. Il. 3, 126; † and in tmesis, Il. 22, 441.

ἑμπεδος, ον (ἐν, πῖδον), prop. standing in the earth; hence firm, immovable, not to be shaken, τεῖχος, βλή, ἱς, μένος. τοῖσι ἑμπεδα κέεται, sc. γῆρα, their gifts lie still secure, Il. 9, 335. 2) Of time: perpetual, constant, lasting, φυλακή, Il. 8, 521; κομιδή, Od. 8, 453. 3) Metaph. firm, steadfast, constant, ἦτορ, φρένες, Il. 6, 352. Od. 18, 215; spoken of Priam, Il. 20, 183. The neut. sing. and plur. ἑμπεδον and ἑμπεδα, with the same

signification: 1) firmly, steadfastly, μένειν. 2) perpetually, constantly, steadily, θέειν, Od. 18, 113.

* ἑμπελάζω (πελάζω), fut. σω, intrans. to approach, δόμῳ, h. Merc. 523.

ἑμπεσεῖν, see ἐμπίπτω.

ἑμπήγγυμι, fut. πύξω, to stick or thrust into, to strike (only in tmesis), Il. 5, 40. Od. 22, 83.

ἑμπης, ep. and Ion. for ἑμπας (prop. ἐν πᾶσι), at all events, on the whole (cf. toute-fois), i. e. although, still, yet; hence often ἀλλ' ἑμπης, but still, Il. 1, 562. Od. 4, 100; or with δέ preceding, Od. 3, 209; and following, Il. 5, 191; strengthened, ἀλλὰ καὶ ἑμπης, but also still, Il. 2, 297. 19, 422; καὶ ἑμπης, Od. 5, 205; and so also in the passages where according to some it signifies entirely, totally, Il. 4, 174. 19, 308. Od. 19, 302. Sometimes it stands also when, of two cases, one is indicated as preponderating: τόφρ' ἑμεῖς εἴχεσθε—σιγῇ ἐφ' ἑμείων, ἵνα μὴ Τρῳαίς γε πέθονται ἰδὲ καὶ ἀμφαδίην, ἐπεὶ οὐτίνα δείδιμεν ἑμπης, since we still fear no one, Il. 7, 195; also gener., see Il. 12, 236. 17, 632; hence also at something unexpected: ἑμπης μοι τοῖχοι, κ. τ. λ., the walls of the house seem to me still to shine like fire, see Herm. ad Vig. n. 240. In like manner, Od. 18, 334. 2) Often connected with πέρ with a particip. (ταμεῖσι). Νέστορα δ' οἶκ' ἔλαθεν ἱαχῇ, πίνοντά περ ἑμπης, Il. 14, 1. Properly in sense ἑμπης belongs to the preceding, as ὅμως is also constructed; the sense is: the cry still did not escape Nestor, although occupied with drinking, see Il. 17, 229. Od. 11, 351. 15, 361. According to the Gramm., in Il. 14, 174, and Od. 18, 395, it signifies ὁμοίως, but incorrectly; see Spitzner ad loc.

ἑμπίμπλημι and ἑμπίπλημι (πίμπλημι), aor. 1 ἐπέπλησα, aor. 1 mid. ἐνεπλάσάμην, aor. 1 pass. ἐνεπλήσθην, infin. ἐνιπλησθῆναι, ep. sync. aor. 2 mid. ἑμπλητο, Il. 21, 607; and ἑμπληντο, Od. 8, 16. 1) to fill up, to fill full, τί τινος, any thing with any thing; ῥέεθρα ἰδατος, Il. 21, 311; θυμὸν ὀδυνάων, Od. 19, 117. 2) τινά, to satiate any one, Od. 17, 503; hence pass. aor. 1: υἱὸς ἐνιπλησθῆναι ὀφθαλμοῖς, to satiate oneself with looking on one's son, Od. 11, 452. Mid. to fill oneself, τινός, with any thing, Il. 21, 607. Od. 7, 221; espec. ep. aor. 2 mid., Od. 8, 16. 2) to fill for oneself, τι, spoken of the Cyclopes,

μεγαλὴν νηδύν, Od. 9, 296; and with gen. μίνεος θυμόν, Il. 22, 312.

ἐμπίπτω (πίπτω), aor. ἐνέπεσον and ἔμπεσον, 1) *to fall in, to fall upon, to hit*; with dat. πῦρ ἔμπεσε νηυσίν, the fire fell into the ships, Il. 16, 113; and ἐν ὕλῃ, Il. 11, 155. ἐνέπεσε ζωστήρι οἰστός, the arrow pierced into the girdle, Il. 4, 134. 2) Metaph. spoken of men: *to rush in, to press in*; with dat. ἵσμι-
ρη, into the battle, Il. 11, 297; προμάχοις, Od. 24, 526. b) Of the mind: *χόλος ἔμπεσε θυμῷ*, anger entered the spirits, Il. 9, 436. 14, 207; and with double dat. Il. 16, 206.

ἐμπλεῖος and ἐνίπλεῖος, η, ον, ep. for ἔμπλεος (πλῖος), *filled, full*, with gen. * Od. 14, 113; only in the ep. form.

ἐμπληγδῆν, adv. (ἐμπλήσσω), *rashly, inconsiderately*, Od. 20, 132. †

ἐμπλην, adv. (πλάω, πελάζω), *near, in the neighborhood*, with gen. Il. 2, 526. †

ἐμπλήσατο, see ἐμπίπλημι.

ἐμπλήντο, ἐμπλήντο, see ἐμπίπλημι.

ἐμπλήσσω, see ἐνιπλήσσω.

ἐμπνέω, ep. ἐμπνέω, aor. 1 ἐνέπνευσα and ἔμπνευσα, 1) *to breathe into or upon, to blow upon*, with dat. spoken of horses: μάλ' ἐμπνέοντε μεταφρένοι, close breathing upon the back, Il. 17, 502; with accus. ἵστίον, into the sail, spoken of wind, h. 6, 33. 2) Metaph. *to inspire, to give*, τί τινι, any thing to any one, spoken of the gods: μένος, θάσσος τινί, Il. 10, 492. Od. 9, 381; with infin. Od. 19, 138.

ἐμποιέω (ποιέω), fut. ἥσω, *to make in*, with. accus. Il. 18, 490; ἐν πύργοις πύλας, gates in towers, Il. 7, 438. 18, 490. 2) Mid. like act. h. Merc. 527.

ἐμπολάω (ἐμπολή), ep. imperat. mid. ἐμ-
πολόωντο, *to purchase*; mid. *to purchase for oneself*, with accus. βίοντον, Od. 15, 456. †

ἐμπορος (πόρος), any one who travels in a foreign ship, a sea-passenger, a traveller, later ἐμβάτης, * Od. 2, 319. 24, 300.

ἐμπρήθω = ἐνιπρήθω, q. v.

ἐμπυριβήτης, ὁ (πῦρ, βαίνω), *going on the fire, fire-bestrident*, τρίπους, Il. 23, 702. †

ἐμφορέω, poet. form of ἐμφέρω (φορέω), *to bring in*, only pass. *to be brought in*, with dat. κύμασιν ἐμφορόντο, they were borne in upon the waves, * Od. 12, 419. 14, 309.

ἐμφῦλος, ον (φῦλον), *belonging to the same race or tribe, native, ἀνῆρ*, Od. 15, 273. †

ἐμφύω (φύω), aor. 1 ἐνέφυσα, aor. 2 ἐνέφυν, perf. (ἐμπεφύκα), only 3 plur. ἐμπεφύκασι,

part. fem. ἐμπεφυῖα, 1) Trans. pres. act. fut. and aor. 1 act. *to implant, to inspire, to infuse into*, τί τινι. θεός μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσεν, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and aor. 2 and perf. act. *to be produced in, to grow in*; with dat. τρίχες κρανίῳ ἐμπεφύασι, the hairs grow upon the skull of the horses, Il. 8, 84; hence metaph. *to cling to, to fasten oneself to*. ὥς ἔχει ἐμπεφυῖα, thus she held clinging fast, Il. 1, 513; with double dat. ἐν ἰ ἄρα οἱ φῦ χειρὶ for ἐνέφυν, held fast his hand, Il. 6, 253, and often.

ἐν, poet. ἐνί, ep. εἰν or εἰνί; I) Prep. with dat. ground signif. *in, on, upon, at*. 1) Used of place, ἐν signifies a) *being in a place*: ἐν γαίῃ, ἐν δόμασι; in like manner in geography: ἐν Ἀργεῖ, ἐν Τροίῃ. b) *being surrounded by any thing*. οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, Il. 15, 192; often spoken of persons: *between, amidst, amongst*; of being in a crowd, ἐν ἀθανάτοις; hence *before*, coram, (surrounded by a crowd of hearers). ἐν πᾶσιν, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be: ἐνὶ πολέμῳ, ἐν φιλότῃ, Il. 4, 258. 7, 302. So also of persons in whose power any thing lies. δύναμις γὰρ ἐν ἐμῖν, the power is in you, Od. 10, 69. cf. Il. 7, 102. c) *being upon another thing*: ἔσται ἐν οὐρεσιν, upon the mountains; ἐν ἵπποις. d) *being in or by another thing*: ἐν οὐρανῷ, Il. 8, 555; ἐν ποταμῷ, Il. 18, 521. 2) Used as cause, instrument, means, it signifies a) *before, with*: ὄραν, ἰδεῖν ἐν ὀφθαλμοῖς, to see before or with the eyes, Il. 1, 587. Again: ἐν χειρὶ λαβεῖν, to take with the hands, Il. 15, 229. cf. Od. 9, 161. b) Suitableness: *according to*. ἐν μοίρῃ, i. e. κατὰ μοῖραν, Od. 22, 54. ἐν καρὸς αἴσῃ, Il. 9, 378. 3) Apparently, ἐν often stands for εἰς with verbs of motion, since it includes at the same time the idea of the subsequent rest; thus, ἐν γούνασι πίπτειν, to fall (and remain) upon the knees, Il. 5, 370. Often βάλλειν ἐν κονίῃσι. ἐν τεύχεσσιν ἔδιον, Il. 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied: ἐν Ἀλκινόοιο subaud. οἴκῳ, Od. 10, 282; particularly εἰν Ἀΐδαο, Il. 22, 389. 5) ἐν also stands after a subst. Il. 18, 218; espec. ἐνί, which then has the accent on the first syllable, Il. 7, 221. II) Adverb; ἐν is often an adv. of place without case: *therein*,

thereby, thereon, Od. 1, 51. 2, 340, where it is sometimes explained as in tmesis [commonly connected with δέ, thus ἐν δέ; it then takes the adv. signif. *besides, moreover, together with*, etc., Od. 5, 260]. III) In composition it has an adv. signif. and indicates the *resting* or *being* in or upon something.

ἐν, neut. of εἷς, *one*.

ἐναιῖρω, infin. pres. ἐναιρέμεν, aor. 1 mid. ἐνηράμην, 1) *to destroy, to kill*, τινά, in the Il. always in battle with the adjunct τοῦ, χαλκῷ; πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, many Achaians hast thou to slay, Il. 6, 229. Mid. in the signif. of act. with reference to the subject with accus. Il. 5, 43. 6, 32. Od. 24, 424, and metaph. μηκέτι χρῶα καλὸν ἐναιρέω, destroy not thy beautiful skin, Od. 19, 263. (Buttm. Lexil. I. p. 270. Anm. derives it not from ἐν and αἶρω, but from ἐνεροι, kindr. with ἔναρα, ἐναρίζω, hence, prop. to send to the nether world.)

ἐναίσιμος, ον (αἰσιμος), prop. that which is in fate, 1) *indicating fate, prophetic, ominous, auspicious, fatalis, portentous*, Il. 2, 353. ἐναίσιμα μυθήσασθαι, to utter words of fate (spoken of a soothsayer), Od. 2, 159; neut. sing. as adv. ἐναίσιμον ἐλθεῖν, to come seasonably, Il. 6, 519. 2) *befitting, just, equitable*, δῶρον, ἀνὴρ, φρένες.

ἐναλίγκιος, ον (ἀλίγκιος), *similar, like*, τινί, Il. 5, 5; and τί, in any respect, θεοῖς ἀνδρῶν, Od. 1, 371; and often.

ἐνάλιος, ep. εἰνάλιος, q. v.

* ἐναλος, ον (ἄλς) = ἐνάλιος, in the sea, h. Ap. 180.

ἐναμέλω (ἀμέλω), *to milk into*, with dat. Od. 9, 223. †

ἐναντα, adv. (ἄντα), *over against, opposite*, with gen. Il. 20, 67. †

ἐναντίβιον, adv. from ἐναντίβιος (βία), *striving forcibly against*, and generally, *against*, with μάχεσθαι, στήναι, μέναι, Il. and Od. *

ἐνάντιος, η, ον (ἀντιος), 1) *opposite, lying, standing, in the face*, Il. 6, 247; with dat. Il. 9, 190. Od. 10, 89; hence, *visible*, Od. 6, 329. 2) *against, in opposition to*, in a hostile sense, comm. with gen. Ἀχαιῶν, Il. 5, 497; [but sometimes in a friendly sense with gen. and vice-versa in a hostile sense with dat. cf. Il. 1, 534. (Nägelsb.), 15, 304. 20, 252. Od. 14, 278.] Frequently the accus. neut. ἐνάντιον, adv. as with μάχεσθαι, μέναι, ἐλθεῖν, etc.

ἐναξε, aor. 1 from νάσσω.

ἐναρα, τά (ἐναίρω), *the arms taken from a slain enemy, spolia*; and generally *war-spoils, booty*. ἐναρα βροτόεντα, bloody arms, *Il. 6, 68. 480. (Sing. not used.)

ἐναργής, ἐς, *visible, clear, manifest, plain*, spoken especially of the gods who appear to men in their real form: χαλεποὶ θεοὶ φαίνεσθαι ἐναργεῖς, terrible are the gods when they appear manifest, Il. 20, 131. cf. Od. 7, 201. ἐναργὲς ὄνειρον, a plain dream, Od. 4, 841; (some derive it from ἀργός, ἀργής, *white, clear*, others from ἐν ἔργῳ.)

ἐναρηρώς, νῖα, ὅς (part. perf. from ἐνάρω), only as an adj., *fitted in, fastened in*, Od. 5, 236. †

ἐναρίζω (ἐναρα), fut. ἐναρίξω, aor. 1 ἐνάριξα, prop. to strip a slain enemy, in Hom. with double accus. τινὰ ἔντα, to despoil any one of his arms, Il. 17, 187. 22, 323. 2) *to slay in battle*, Il. 5, 155; and generally *to slay*, *Il. 1, 191.

ἐναρίθμιος, ον (ἀριθμός), *reckoned with, counted among, numbered with*, Od. 12, 65. 2) *esteemed*, ἐν βουλῇ, Il. 2, 202.

ἐνατος, η, ον, and εἰνατος, *the ninth*, Il. 2, 295. 313.

* ἐνασαν, ep. for ἔνασαν, see ναίω.

ἐνανλος, ὁ, poet. (ἀνλός), 1) *a ravine*, formed by winter torrents, Il. 16, 71; *the torrent itself*, Il. 21, 283. 312. 2) *a valley*, h. Ven. 74, 124.

ἐνδείκνυμι (δείκνυμι), *to show, to manifest*, only mid. *to shew oneself to any one*, Πηλεΐδῃ ἐνδείξομαι, either with Voss: 'I will explain myself to Pelides,' or with the Schol.: 'I will defend myself,' (ἀπολογήσομαι), Il. 19, 83. †

ἐνδεκα, indecl. (δέκα), *eleven*, Il. and Od.

ἐνδεκάπηγος, υ (πῆγος), *eleven cubits long*, ἔγχος, *Il. 8, 494.

ἐνδέκατος, η, ον, *the eleventh*, ἡ ἐνδεκάτη, absol. subaud. ἡμέρα, Od. 2, 374.

ἐνδέξιος, η, ον (δέξιος), *on the right, on the right hand*. ἐνδέξια σήματα, omens on the right, i. e. auspicious, Il. 9, 236; see δέξιος. Often as adv. ἐνδέξια, *on the right, to the right*; this direction was in all important cases observed as auspicious, Il. 1, 597; in lots, Il. 7, 184. Thus also Ulysses begging, Od. 17, 365. 2) Later: *dexterous, skillful*, h. in Merc. 454.

ἐνδέω (δέω), aor. 1 ἐνέδησα, *to bind in or upon, to fasten, to fetter*, with accus. νευρήν,

Il. 15, 469; τὶ ἐν τινι, Od. 5, 260; metaph. Ζεὺς ἐνέδησέ με ἄτῃ, Jupiter has entangled me in misfortune, Il. 2, 111. 9, 18. (Conf. ἐφάπτω.)

*ἐνδιαίωμαι, depon. (ἐνδιος), to be in the open air, h. 32, 6.

ἐνδίημι, ep. (δίημι), 3 plur. imperf. ἐνδίσαν, for ἐνέδισαν, to drive away, to pursue, Il. 18, 584. † conf. δίσμαι.

ἐνδῖνα, τά, the entrails, the intestines, Il. 23, 806. † (from ἐνδον), or, the parts concealed under the armor, a doubtful passage.

ἐνδιος, ον, at mid-day; ἐνδιος ἦλθε, Od. 4, 450. Il. 11, 725. (From Δίς, obsol. root of Διός, the bright air; hence in reference to mid-day, in the brightest part of the day, morning and evening being comparatively dusky, conf. εὐδιος, ἥρι, ἥριος.)

ἐνδοθεν, adv. (ἐνδον), from within, ὑπακούειν, Od. 4, 283. 20, 101. 2) within, inside of, with gen. αὐλῆς, Il. 6, 247.

ἐνδοθι, adv. (ἐνδον), within, Il. 6, 498, with θυμός, Il. 1, 243. Od. 2, 315. 2) within, inside of, with gen. πύργων, Il. 31, 18, 287.

ἐνδον, adv. (ἐν), within, in, at home. ἐνδον εἶναι, commonly spoken of a dwelling, Il. 10, 378. 13, 363. 2) With gen. Διὸς ἐνδον, in the abode of Jupiter, Il. 20, 13. 23, 200.

ἐνδονπέω (δονπέω), aor. 1 ἐνδούπησα, without augm. to fall in with a noise, to make a heavy sound in. μέσσοι ἐνδούπησα, I dashed into the midst, * Od. 12, 443. 15, 479.

ἐνδυκέως, adv. carefully, zealously, assiduously, faithfully, cordially, in the Il. rarely, δίδεσθαι, Il. 23, 90. Often in the Od. with πέμπειν, λούειν; ἐνδ. ἐσθίειν, to eat eagerly, Od. 14, 109; (prob. fr. ἐν and δύω, conf. ἀτρεπής from τρέω).

ἐνδύνω = ἐνδύομαι, only imperf. ἐνέδυνε, Il. 2, 42. 10, 21.

ἐνδύω (δύω), aor. 1 ἐνέδυσσα, aor. 2 ἐνέδυν, part. ἐνδύς, aor. 1 mid. ἐνεδυσάμην, 1) Trans. to dress, to clothe, τινά, Batr. 160. 2) Mid. with aor. 2 and perf. act. intrans. to go in, then, to put on, to dress in, with accus. χιτῶνα, Il. 5, 736; χαλκόν, Il. 11, 16.

ἐνέηκα, ep. for ἐνῆκα, see ἐνέημι.

ἐνεῖκαι, see φέρω.

ἐνειμι (εἰμί), imperf. ἐνῆεν, 3 plur. ἐνεσαν, to be in, to be at, to be within, Il. 1, 593. Od. 9, 164; with dat. ἐνείη μοι ἦτορ, if a brazen heart were within me, Il. 2, 490.

ἐνεκα, ep. εἴνεκα and ἐνεκεν (Od. 17, 288.

310, prep. on account of, for the sake of, for, by means of, with gen. placed sometimes before and sometimes after: ἐνεκ' ἀρητήρος, Il. 1, 94.

ΕΝΕΚΩ, obsol. root, from which several of the tenses of φέρω, are formed.

ἐνενήκοντα, ep. ἐννήκοντα, indecl. ninety, Il. 2, 602.

ἐνένιπον, see ἐνίπτω.

ἐνένιπτεν, see ἐνίπτω.

ἐνένισπον, see ἐνίσπω.

ἐνέπω and ἐννέπω, imperf. ἐννεπε, optat. ἐνέπομαι, part. ἐνέπων, imperf. ἐνεπον and ἐννεπον, aor. ἐνισπον, infin. ἐνισπεῖν, subj. ἐνίσπω, optat. ἐνίσπομαι, fut. ἐνίψω, Il. 7, 447. Od. 2, 137, and ἐνισπήσω, Od. 5, 98. 1) to tell, to relate, to recount, to communicate, τί τινι, any thing to any one, μῦθον, ὄνειρον, ὄλεθρον, Il. 8, 412. 2, 80. ἄνδρα μοι ἐννεπε, announce to me the man, Od. 1, 1; μνηστήρων θάνατον, Od. 24, 414. 2) to speak, to say, to talk, absol. Il. 2, 761. Od. 3, 93; πρὸς ἀλλήλους, Il. 11, 643; (fr. ἐν and ἔπω accord. to the old Gram.; Buttm. Lexil. I. p. 279, makes it only a strengthened form of εἰπεῖν, as ὄψ, ὄμφῃ, ἐνοπή, so ἔπω, ἔμπω, ἐνέπω.)

ἐνερείδω (ερείδω), aor. 1 ἐνέρεισα, to push or thrust in, μοχλὸν ὀφθαλμῶ, the stake into the eye, Od. 9, 383. †

ἐνερθε, before a vowel ἐνερθεν, also νέρθε, νέρθεν, adv. from beneath, Il. 13, 75; beneath: οἱ ἐνερθε θεοί, the infernal gods, Il. 14, 274. 2) With gen. beneath, ἐνερθε Αἰδέω, Il. 8, 16; also ἀγκῶνος ἐνερθε, Il. 11, 234.

ἐνεροι, οἱ (prop. ἐνφεροι, inferi), the inhabitants of the infernal world, both the deities and the dead, Il. 15, 188. h. Cer. 358. (From ἐν ἐνερ, infer.)

ἐνέρετος, η, ον, compar. of ἐνεροι, deeper, farther under. ἐνέρετος Οὐρανιῶνων, deeper than the children of Uranus, Il. 5, 898. †

ἐνεσαν, ep. see ἐνειμι.

ἐνεσίη, ἡ, ep. ἐννεσίη (ἐνίημι), suggestion, counsel, command, plur. Il. 5, 894. †

ἐνεστήρικτο, see ἐνστηρίζω.

ἐνετή, ἡ (ἐνίημι), a buckle, a clasp, = περόνη, Il. 14, 180. †

Ἐνετοί, οἱ, Heneti, a people in Paphlagonia, which however are not afterwards mentioned, Il. 2, 852. Tradition connects them with the Venetians in Italy and makes the last the descendants of the former. Ἐνετοί, Strabo.

ἐνεύδω (εὐδω), *to sleep in*, with dat. οἴῳ, in the house, * Od. 3, 350. 20, 95.

ἐνεύναιος, *ον* (εὐνή), *lying in the bed*; τὸ ἐνεύναιον, *bedding, bed*, Od. 14, 51; plur. *beds*, * Od. 16, 35.

ἐνηεΐη, ἡ (ἐνηής), *gentleness, mildness, benevolence*, Il. 17, 670. †

ἐνηής, ἐς, *gentle, mild, benevolent*, Il. 17, 204. 23, 252. Od. 8, 200 (kindred with εὐς).

ἐνημαι (ἦμαι), *to sit in*, Od. 4, 272. †

ἐνήρατο, 3 sing. aor. mid. from ἐναίρω.

ἐνθα, adv. (ἐν), 1) Of place: *there, in that place, here*; also for relat. ὅθι, *where*, Il. 1, 610. It more rarely expresses a motion, *hither, thither*, Il. 13, 23. Od. 3, 295; with gen. h. 18, 22. Often ἐνθα καὶ ἐνθα, *here and there, hither and thither*, Il. 2, 462; *thither and back*, Od. 2, 213; in the length and breadth, Il. 7, 156. 10, 264. Od. 7, 86. 2) Of time: *then, at that time, now*, Il. 2, 155. Od. 1, 11; also ἐνθα δ' ἔπειτα, Od. 7, 196.

ἐνθάδε, adv. (ἐνθα), 1) *there, here*, Il. 2, 296. Od. 2, 51. 2) *thither, hither*, Il. 4, 179.

ἐνθεν, adv. (ἐν), 1) Spoken of place: *from hence, from thence*. ἐνθεν μὲν—ἐνθεν δέ, *from this side—from that side*, Od. 12, 235. ἐνθεν, ἐνθεν with gen. h. Merc. 226. a) Metaph. of descent: ἐνθεν ἐμοὶ γένος, ὅθεν σοι, *my race is derived from the same source whence is thine*, Il. 4, 58. b) For the relat. ὅθεν: οἶνος, ἐνθεν ἔπινον, *of which they drank*, Od. 4, 220; with ἐνθα preceding, Od. 5, 195. 2) Of time: *from this time, henceforth*, Il. 13, 741.

ἐνθένδε, adv. (ἐνθεν), *from hence, hence away*, * Il. 8, 527. 9, 365.

ἐνθορε, see ἐνθρώσκω.

ἐνθρώσκω (θρώσκω), aor. 2 ἐνθόρον, ep. for ἐνέθορον, *to leap in, to spring among*, with dat. ὀμίλῳ, Il. 15, 623; πόντῳ, Il. 24, 79. λάξ ἐνθορεν ἰσχίῳ, *he dashed with his heel against his thigh*, Od. 17, 233.

ἐνθύμιος, *ον* (θυμός), *lying on the heart, causing anxiety*. μή τοι λίην ἐνθύμιος ἔστω, *let him not be a great cause of anxiety to thee*, Od. 13, 421. †

ἐνί, poet. for ἐν, also in composition, see ἐν.

ἐνιαύσιος, *ον* (ἐνιαυτός), *a year old*, σὺς, Od. 16, 454. †

ἐνιαυτός, ὁ, *a year*. Διὸς ἐνιαυτοί, *the years of Jupiter, since he regulates the*

course of time, Il. 2, 134. cf. Od. 14, 93. Originally any complete period of time, embracing particular phenomena, *a cycle*, hence ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν, *the year came in the revolutions of time*, Od. 1, 16. τελεσφόρον εἰς ἐνιαυτόν, *within the completed year*, Od. 4, 86.

ἐνιαύω (ιαύω), *to sleep in, to dwell in*, * Od. 9, 187. 15, 557.

ἐνιβάλλω, poet. for ἐμβάλλω.

ἐνιβλάπτω, old reading in Il. 6, 39. 647; see βλάπτω.

ἐνίημι (ἦημι), fut. ἐνήσω, aor. 1 ἐνήκα, ep. ἐνέκα, part. aor. 2 ἐνείς, 1) *to send in, to let in, to drive in*, spoken of persons; *τινά, any into the war*, Il. 14, 131; πέλειαν, Od. 12, 65; metaph. with accus. of the pers. and dat. of the thing: *τινὰ μᾶλλον ἀγγορήσιν, to lead one deeper into his pride, i. e. to strengthen him in it*, Il. 9, 700; *πόντοις, to plunge into troubles*, Il. 10, 89; ὁμοφροσύνῃσιν, Od. 15, 198. 2) *to put into*, according to the difference of the connection: *to throw into, to thrust into*, comm. τί τινι, rarely ἐν τινι; πῦρ νηυσὶν, Il. 12, 441; often ἐνιάναι νῆα πόντῳ, *to launch*, Od. 2, 295; also without νῆα, *to put to sea*, Od. 12, 401; metaph. of the mind: *τινὶ ἀνάλκιδα θυμόν, to infuse into any one a timid spirit*, Il. 16, 656. *τινὶ θάρσος ἐνὶ στήθεσσι, to excite anger in any one*, Il. 16, 449.

Ἐνιῆνες, οἱ, Ion. for Αἰνιᾶνες, sing. Ἐνιῆν, the *Ænians*, an ancient tribe, which dwelt first about Ossa, and afterwards in Epirus, between Othrys and Ceta, Il. 2, 749.

ἐνικλάω (κλάω), poet. for ἐγκλάω, *to break in pieces*; metaph. *to destroy, to make null*, with accus. * Il. 8, 408. 422.

Ἐνιπεύς, ἦος, ὁ, a river in Elis, which flowed into the Alpheus, now *Enipeo*, Od. 11, 238. Thus Strabo; but probably the river here mentioned is the *Thessalian Enipeus*, which flowed into the Apidanus, or rather the river god whose form Neptune assumed, cf. Nitzsch ad Od. 3, 4.

ἐνιπή, ἡ (ἐνίπτω), *a harsh address*, always in a bad signification, *blame, reproof*, Il. 4, 402; *threatening, insult*, Od. 20, 266; oft strengthened by an adj., Il. 5, 492. Od. 448.

ἐνίπλειος, *ον*, poet. for ἔμπλειος, q. v.

ἐνιπλήσασθαι for ἐμπλή-
πλημι.

ἐνιπλήσσω (πλήσσω), ep. for ἐμπλήσσω, aor. 1 ἐνέπληξα, part. ἐνιπλήξας, only intrans. *to fall into, to plunge into*, with dat. τάφρῳ, Il. 12, 72. 15, 344; ἔρκει, *to fall into a snare*, see ἔρκος, Od. 22, 469.

ἐνιπρήθω (πρήθω), ep. for ἐμπρήθω, fut. ἐμπρήσω (Il. 9, 242) and ἐνιπρήσω, aor. 1 ἐνέπρησα, *to set on fire, to inflame, to burn up*, with accus. νῆας, νεκρούς; often strengthened with πυρί and πυρὸς αἰθόμενοι, Il. 16, 82. 2) Spoken of wind, *to blow into, to swell out*. ἐν δ' ἄνεμος πρήσεν ἰστίον, the wind blew into or swelled the middle of the sail, Il. 1, 481 [see the simple verb].

ἐνίπτω, poet. aor. 2 ἐνένιπον (incor. ἐνένιπτον) and ἡνίπαπον (with redupl. like ἐρύκαλον), prob. *to address harshly, to assail with harsh language, to chide, to blame*; with accus., still not always with the idea of abuse. κραδίην ἡνίπαπε μύθῳ, he excited his heart, Od. 20, 17; often with a dat. χαλεπῷ μύθῳ, χαλεποῖσι ὀνειδέσιν, Il. 2, 245. 3, 438; also simply μύθῳ τινά, *to reprove any one with words*, Il. 3, 427; and without μύθῳ, Il. 24, 768. 15, 546. (Hom. has two aorists; the reading ἐνέπιπτεν, Il. 15, 546. 552, is rejected by Buttm. Lexil. p. 282, as contrary to the usus loquendi, and requires ἐνένιπεν, which Spitzner adopts; ἐνίσσω is a form of equivalent import. According to Ruhnken, the theme is ἵπος, a press; hence ἵπτω, ἐνίπτω, *to press, to burden*; see Thiersch § 232. p. 389.)

ἐνισκίμπτω, ep. for ἐνσκίμπτω (σκίμπτω), aor. 1 act. part. ἐνισκίμψας, aor. 1 pass. ἐνισκίμφθην, 1) *to fasten to, to fix, τί τινι*; οὔδ' ἐκαστὸς ἀνὴρ ἐνισκίμφθην, dropping their heads to the ground, Il. 17, 437. Pass. *to be fastened in, to remain attached*. δόρυ οὔδ' ἐνισκίμφθην, Il. 16, 612. 17, 528.

ἐνισπε, ἐνισπεῖν, see ἐνέπω.

Ἐνίσπη, ἡ, a place in Arcadia, unknown even in the time of Strabo, Il. 2, 606; cf. Paus. 8, 25, 7.

ἐνίσπω, poet. form of ἐνέπω, of which, however, Homer has only single forms supplementary to ἐνέπω, viz. fut. ἐνίψω and ἐνισπήσω, aor. 2 ἐνισπες, etc. The aor. 2 ἐνένιπε, Il. 23, 473, should be changed to ἐνένιπε, see Buttm. Lexil. I. p. 279; Spitzner has adopted ἐνένιπεν.

ἐνίσσω, poet. form of ἐνίπτω (as πείσσω of πέπτω), *to assail, to chide*, with accus.; but

absol. Il. 15, 198. 22, 497; also part. pass. ἐνισσόμενος, Od. 24, 163.

ἐνιτρέφω, an old reading, Il. 19, 326.

ἐνιχρίμπτω, poet. for ἐγχρίμπτω.

ἐννέα, indecl. nine. The number nine is often used by the poets as a round number, and as a triple trinity; it seems to have been esteemed sacred, Il. 2, 96. 6, 174. 16, 785.

ἐννεάβοιος, ον (βοῦς), *worth nine oxen*, τεύχεα, Il. 6, 236. †

ἐννεακαίδεκα, indecl. nineteen, Il. 24, 496. †

ἐννεάπηγυς, υ (πῆγυς), *nine cubits long*, Il. 24, 270. Od. 11, 311.

ἐννεάχιλοι, αι, α, poet. for ἐννεάκις χίλιοι, *nine thousand*, * Il. 5, 860. 14, 148.

ἐννεον, ep. for ἔνεον, see νέω.

ἐννεόργυιος, ον (ὀργυιά), *nine fathoms long*, Od. 11, 312. † (in Hom. it is quadrisyllabic, and it is to be read ἐννέοργυιος).

ἐννέπω, poet. for ἐνέπω, q. v.

ἐννεσίη, ἡ, poet. for ἐνεσίη, q. v.

ἐννέωρος, ον (ῥα), *for nine years, nine years old*, ἄλκιφαρ, Il. 18, 351. ἐννέωρος βασιλεὺς, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizesis of εω).

ἐννήκοντα, ep. for ἐνενήκοντα, Od. 19, 174. †

ἐννῆμαρ, adv. (ἐννία and ἡμαρ), *for nine days*, often in Il. and Od.

Ἐννομος, ὁ, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, Il. 2, 858. 17, 218. 2) A Trojan, slain by Ulysses, Il. 11, 422.

Ἐννοσίγαιος, ὁ, poet. for ἐνοσίγαιος (ἐνοσις), *the earth-shaker*, appellation of Neptune, because earthquakes were ascribed to him; as subst. Il. 7, 455 [and 9, 183], see Ποσειδῶν (ἐνοσις kindr. with ὀδομαι, so Buttm. Lexil. I. p. 271).

ἐννῦμι, poet. (ἔνν), fut. ἔσω, poet. σσ, aor. 1 act. ἔσσα, aor. 1 mid. ἔσάμην, ep. ἔσαμην, infin. ἔσασθαι, Il. 24, 646; perf. pass. εἶμαι, part. εἶμένος, 3 plur. pluperf. εἶατο, Il. 18, 596; also as if from ἔσμαι, 2 sing. perf. ἔσσαι and pluperf. 2 sing. ἔσσο, 3 ἔστο and ἔστο, Il. 12, 464; 2 dual ἔσθην. Ground signif. 1) *to clothe, to put on*; with double accus. τινὰ εἴματα, χλαῖναν, Il. 5, 904. Od. 15, 338. 2) Mid. and pass. *to clothe oneself in, to attire oneself in*, prop. spoken of clothes; with accus. φῶρος, Od. 10, 543. χρύσεια εἴματα ἔσθην, they had attired themselves in golden

clothing, Il. 18, 517. *χλαῖνας εὖ εἰμέναι*, beautifully clad in mantles, Od. 15, 331. 2) Metaph. spoken of weapons: *το πρὸς ἑαυτὸν ὀφείλει* (*σὶδὶ*), *περὶ χροῖ χαλκόν*, Il. 14, 383; *τεύχεα*, Il. 4, 432; also *ἀσπίδας ἐσάμενοι*, covering themselves with shields, Il. 14, 372; also *εἰμένος ὤμοιεν νεφέλην*, enveloping the shoulders with a cloud, Il. 15, 308; and *ἦ τέ κεν ἤδη λάϊνον ἔσσο χιτῶνα*, already hadst thou been clothed with a tunic of stone, i. e. wouldst have been stoned, Il. 3, 56.

ἐννύχιος, η, ον (*νύξ*), *by night, nightly, nocturnal*, Il. 11, 683. Od. 3, 178.

ἐννυχος, η, ον = *ἐννύχιος*, Il. 11, 716. †

ἐνοινοχοέω (*χέω*), *to pour wine into*, οἶνον, in the part., Od. 3, 472. †

ἐνοπή, ἡ (*ἐνέπω*), 1) *a voice, a tone*, Od. 10, 147; *a sound*, of inanimate things, *αὐλῶν, συρίγγων*, Il. 10, 13. 2) *a cry*, espec. the *battle-cry*, in connection with *κλαγγή*, Il. 3, 2; *μάχη*, Il. 12, 35. b) *a cry of lamentation*, Il. 24, 160.

Ἐνόπη, ἡ (appell. *ἐνοπή*), a town in Messenia, which Agamemnon promised to Achilles for a dowry, Il. 9, 150; according to Paus. 3, 26, = *Gerania*.

ἐνόρνυμι (*ὄρνυμι*), aor. 1 *ἐνώρσα*, aor. sync. mid. only 3 sing. *ἐνώρτο*, act. *to excite in, to awaken in*; with accus. rei and dat. of pers. *σθένος τινί*, to excite strength in any one, Il. 2, 451; *γόνον τινί*, Il. 6, 499; *αὐτοῖς φύζαν*, Il. 15, 62. Mid. *to be excited in or among, to arise amongst*. *ἐνώρτο γέλως θεοῖσιν*, Il. 1, 599. Od. 8, 326.

ἐνορούω (*ὀρούω*), aor. 1 *ἐνόρουσα*, *to leap in or upon*; with dat. *to rush upon, to attack*, *Τρωσί*, Il. 16, 783; spoken of lions: *αἰγέσιν*, * Il. 10, 486.

ἐνορχος, ον (*ὄρχις*), *having testicles, not gelded, not castrated*, Il. 23, 147. †

Ἐνοσίχθων, ονος, ὁ (*ἐνοσις, χθών*), *earth-shaker*, a name of Neptune, as adj. Il. 7, 445. Subst. often, Il. 8, 208; see *Ἐννοσίγαιος*.

ἐνσκήμπω, see *ἐνισκήμπω*.

ἐνστάζω (*στάζω*), perf. pass. *ἐνίσταται*, *to instil*; metaph. *αὐτῷ πατρός ἐνίσταται μένος*, the spirit of his father is implanted in him, Od. 2, 271. †

ἐνστηρίζω (*στηρίζω*), *to fasten in*, only pass. *ἐγχείη γαίῃ ἐνστηρίχτο*, the spear remained fixed in the earth, Il. 21, 168. †

ἐνστρέφω (*στρέφω*), *to turn in*. Mid. *to turn oneself in*; with dat. *μηρός ἰσχύω ἐνστρέ-*

φται, the thigh-bone turns in the socket, Il. 5, 306. †

ἐντανύω (*τανύω*) = *ἐντείνω*, fut. *ἐντανύσω*, aor. 1 *ἐντανύσα*, aor. 1 mid. *ἐντανυσάμην*, *to stretch, to bend*; with accus. *βίον, τόξον, νευρήν*, Od. 19, 577. 587; pass. Od. 21, 92; mid. *τόξον*, to bend his bow, Od. 21, 403. * Od.

ἐνταῦθα, adv. (*ἐν*), *hither [to this]*, Il. 9, 601. †

ἐνταυθοῖ, adv. (*ἐν*), *hither*, Il. 21, 122; ἦσο, Od. 18, 105; later: *here*, h. Ap. 363. [Better *here* in Hom. also, with Herm. ad Arist. Nub. 813, who says *ἐνταυθοῖ* always means *here*; cf. Jahrb. Jahn und K., p. 261, März 1843.]

ἐντεα, τά, *weapons, arms*, Il. 5, 220. *ἐντεα Ἀρήϊα*, Il. 10, 407; chiefly *the cuirass*, Il. 10, 34. 2) Gener. *utensils, furniture*; *δαιτός*, the furniture of a feast, Od. 7, 232; *νῆος*, h. Ap. 489 (According to Buttm. Lexil. p. 292, from *ἐννυμι*, prop. that which one puts on; the sing. is obsol.).

ἐντείνω (*τείνω*), perf. pass. *ἐντέταμαι*, 1) *to stretch, to strain*; perf. pass. *to be strained or stretched in, to hang*; with dat. *δίφρος ἱμάσιν ἐντέταται*, the chariot body hangs in braces, Il. 5, 728. 2) *to stretch upon or over [to overlay]*, spoken of a helmet; *ἱμάσιν*, with thongs, Il. 10, 263.

ἐντερον, τό (*ἐντός*), *a gut*, sing. only *ἐντερον οἰός*, a sheep's gut, Od. 21, 408. 2) Elsewhere plur. *the bowels, the intestines*, Il.

ἐντεσεργός, ὄν (*ἐντεα 2. ἔργον*), *working in harness*, i. e. drawing, *ἡμίονοι*, Il. 24, 277. †

ἐντεῦθεν, adv. *thence, hence*, Od. 19, 568. †

ἐντίθημι (*τίθημι*), imperf. 3 sing. *ἐντίθει* (*τιθείω*), aor. 1 *ἐνέθηκα*, aor. 2 infin. *ἐνθέμεναι*, ep. for *ἐνθεῖναι*, mid. aor. 2 *ἐνθέμεν*, 3 sing. *ἐνθετο*, imperat. *ἐνθεο*; act. only in tmesis, *to put in, to place in, to introduce*, with accus. mostly of inanimate things: *κῆρα*, Il. 8, 70; *νώτον οἰός*, Il. 9, 207. Mid. 1) *to put or place in, to introduce* (with reference to the subject), *τί τινι: ἱστία νῆϊ*, to put the sails into the ship, Od. 11, 3; spoken of persons: *τινὰ λεχέεσσι*, to lay any one on the bed, Il. 21, 124. b) Metaph. *μή μοι πατέρας ὁμοίῃ ἐνθεο τιμῇ*, place not the fathers in equal honor, i. e. show them not equal honor, Il. 4, 410. 2) *to put into for oneself, to assume*, *τί*, chiefly metaph. *ἴλαον ἐνθεο θυμόν*, assume a gentle spirit, Il. 9, 369; *χόλον θυμῷ*,

to conceive anger in his heart, Il. 6, 326; κότον, Od. 11, 102; μῦθον θυμῷ, to take the word to heart, Od. 1, 361.

ἔντο, see ἐξίημι.

ἐντός, adv. (έν), *therein, in*, Il. 10, 10. Od. 2, 341. 2) Prep. with gen. *within*, λιμένος ἐντός, Il. 1, 432, and often.

ἐντοσθεν, and before a vowel ἐντοσθεν, adv. = ἐντός, *in, within*, absol. Il. 10, 262. 2) With gen. Il. 6, 364. Od. 1, 126.

ἐντρέπω (τρέπω), *to change, to turn about*, only pres. pass. οὐδέ νύ σοί περ ἐντρέπεται ἦτορ, even now is thy heart not changed? i. e. art thou not brought to a different purpose,—dost thou not relent? Il. 15, 554. Od. 1, 60.

ἐντρέχω (τρέχω), *to turn in*; metaph. *to move in*. εἰ γυῖα ἐντρέχοι, Il. 19, 385. †

ἐντροπαλίζομαι, depon. mid. ep. (frequent from ἐντρέπω), *to turn oneself often*, Il. 6, 496; especially spoken of one who in a slow retreat from an enemy often looks back, * Il. 15, 547. 17, 109; always part. ἐντροπαλιζόμενος, *turning, or looking backwards*.

* ἐντροπίη, poet. (ἐντρέπω), *the act of turning, an artifice, a trick*, δόλιαι ἐντροπιαί, crafty artifices, h. Merc. 245.

ἐντύνω and ἐντύω (έντεα), aor. 1 part. ἐντύνας, aor. 1 mid. ἐντύνάμενος, *to equip, to prepare, to arrange, to furnish*, with accus. ἵππους, to make ready the horses, Il. 5, 720; σὺνῆν, to prepare the bed, Od. 23, 289; ἀοιδὴν, to begin the song, Od. 12, 183; εὖ ἐντύνασα ἑ αὐτήν, having beautifully arrayed herself, Il. 14, 162. Mid. 1) *to arm, or prepare oneself*, Od. 6, 33; especially, *to adorn oneself*, Od. 12, 18. 2) *to prepare for oneself, to arrange for oneself*, with accus. δαῖτα, to prepare a feast for oneself, Od. 3, 83; ἄριστον, Il. 24, 124; ἐντύω occurs only in the imperf. act.)

ἐντυπᾶς, adv. (τύπτω), *stretched upon the earth*, ἐντυπᾶς ἐν χλαίνῃ κεκαλυμμένος, prostrate enveloped in a mantle, spoken of the sorrowing Priam, Il. 24. 163. † (Voss. 'stretched, wrapt in a mantle, so that the form only appeared.')

ἐντύω, a form of ἐντύνω, q. v.

Ἐνυάλιος, ὁ (Ἐνυώ), *the warlike, the god of battle*, either as a name of Mars, only in Il. as subst. Il. 2, 651. 7, 166; or as an epith. Il. 17, 211. (Eustath. derives it from ἐνύω = φονεύω, Hesych. πολεμιστής.)

Ἐννεύς, ἦος, ὁ, king of Scyrus, whom Achilles slew, Il. 9, 668.

ἐνύπνιος, ον (ὑπνος), *that which occurs in sleep*, whence neut. as adv. ἐνύπνιον, *in sleep, in slumber*, θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος, a divine vision appeared to me in sleep, Il. 2, 56. Od. 14, 495; cf. Thiersch § 269; (ἐνύπνιον as a subst. a dream, a vision, is a later signif.)

Ἐνυώ, ὅος, ἡ, *Enyo*, the slaughtering goddess of war, companion of Mars, Il. 5, 333. 592; the *Bellona* of the Romans; (from ἐνύω = φονεύω, Herm. on the other hand ὕω, *Inundona*, conf. Ἐνυάλιος).

ἐνωπαδίως, adv. ἐνωπή), *facing, in the presence of*, Od. 23, 94, Wolf. † Others read, ἐνωπιδίως.

ἐνωπή, ἡ (ᾠψ), *the countenance*, only in the dat. ἐνωπῇ, as adv. *in view of, openly*, * Il. 5, 374. 21, 510.

ἐνώπια, τά, *a wall of a house*, chiefly, the front walls, on both sides of the entrance. They were in part covered by the porch, and the chariots were generally placed against them, Il. 8, 435. Od. 4, 42; as well as captured arms, Il. 13, 261. They were characterized as παμφανόωντα, because they were upon the sunny side, or because they were adorned with metallic ornaments, Od. 4, 45; (prop. neut. plur. from ἐνώπιος, that which is before the eyes).

ἐνωπιδίως, see ἐνωπαδίως.

ἐνώψ, ᾠπος, ep. for ἐνωπή, *the countenance*, hence κατ' ἐνώπα, *in the face*, a reading adopted by Spitzner, after Aristarchus, for κατένωπα, Il. 15, 320. †

ἐξ, prep. before a vowel for ἐκ.

ἐξ, indecl. six. In composition ξ becomes x before x and π.

ἐξαγγέλλω (ἀγγέλλω), aor. 1 ἐξήγγειλα, *to proclaim, to publish, to disclose*, τί τινι, Il. 5, 390. †

ἐξάγνυμι (ἄγνυμι), *to break out, to break in pieces*, with accus. ἐξ ἀνχένα ἔατε βοός, * Il. 5, 161. 11, 175; (occurs only in tmesis).

ἐξαγορεύω (ἀγορεύω), *to speak out, to communicate, to publish*, with accus., Od. 11, 234. †

ἐξάγω (ἄγω), aor. 2 ἐξήγαγον, poet. ἐξάγαγον, *to lead out, to lead away, to bring out*, τινά. comm. with gen of place: τινὰ μάχης, ὁμίλου, πολέμοιο, Il. 5, 35. 353; ἐκ μεγάροιο, Od. 8, 106; metaph. spoken of Ilithyia, the goddess presiding over births: τινὰ πρόφώςδε, to bring any one to light, i. e. into

the world, Il. 16, 188. 2) Neut. *to go out, to march out*. τύμβον χεύομεν ἐξαγαγόντες, Il. 7, 336. 435. Thus Eustath and Voss.: 'assembled without;' others: ἐξάγειν ἐκ πεδίου, to erect out of the plains, conf. Heyne; [see also εἰσάγω and cf. Bothe ad loc.]

Ἐξάδιος, ὁ, one of the Lapithæ, at the marriage of Pirithous, Il. 1, 264.

ἐξάετε (a form of ἐξίτης), adv. *for six years*, Od. 3, 115. †

ἐξαίνυμαι, depon. (αἰνυμαι), *to take away, to despoil*, with accus. θυμόν, to take away life, Il. 4, 531, with double accus. 5, 155; and δῶρα, Od. 15, 206; (only pres. and imperf.)

ἐξαιρέτος, ον (ἐξαιρέω), *taken out, selected, chosen, distinguished*, Il. 2, 227. Od. 4, 643.

ἐξαιρέω (αἰρέω), aor. 2 ἐξεῖλον, poet. ἐξελον, infin. ἐξελεῖν, aor. mid. ἐξειλόμην, poet. ἐξελόμην, *to take out, espec. to choose, to select*, κούρην τινί, for any one, Il. 11, 627. 16, 56. Oftener mid. *to take out for oneself*, τί τινος, οἷστον φαρέτρης, from the quiver, Il. 8, 323; espec., a) *to take away by force, to bereave, to despoil*, Il. 2, 690; and with ἐκ, Il. 9, 331; frequently, θυμόν, φρένας, either with double accus. τινά θυμόν, to take away one's life, Il. 15, 460. 17, 678; or with accus. and gen. τινός φρένας, Il. 19, 137; μελίων θυμόν, Od. 11, 201; once τί τινι, Il. 6, 234. b) *to take out of several, i. e. to choose for oneself*, Il. 9, 272. Od. 14, 232.

ἐξαίρω (αἶρω), only mid. aor. 1. 3 sing. ἐξήρατο, *to bear off for oneself, to secure*, μισθοὺς, Od. 10, 84; with gen. Τροίης, to bear off as plunder from Troy, * Od. 5, 39.

ἐξαισίος, ον (αἴσιος), that which contravenes right and justice, *unrighteous, unjust, indecorous, wrong*, ἀρή, Il. 15, 598. Od. 4, 690. [Neut. as adv. *greatly*, Od. 17, 577.]

ἐξαίσσω (αἴσσω), aor. 1 ἐξήϊξα, aor. 1 pass. ἐξήϊχθην, intrans. *to leap out, to rush forth*, Il. 12, 145; likewise pass. ἐκ δέ μοι ἔγχος ἥϊχθη παλάμηφιν, the spear flew from my hands, Il. 3, 368.

ἐξαιτος, ον (αἶω = αἰνυμαι), *taken out, selected, excellent*, οἶνος, Il. 12, 320; ἐρέται, Od. 2, 307.

ἐξαίφνης, adv. (αἴφνης), *suddenly, unexpectedly*, * Il. 17, 738. 21, 14.

ἐξακέομαι, depon. mid. (ἀκέομαι), aor. 1 optat. ἐξακεσαίμην, *to cure entirely, to heal thoroughly, to restore*, Il. 9, 507; metaph. *to appease, to reconcile*, χόλον, Il. 4, 36. Od. 3, 145.

ἐξαλαόω (ἀλαόω), fut. ὥσω, *to blind entirely, to render blind*, τινά, Od. 11, 103; ὀφθαλμόν, * Od. 9, 453. 504.

ἐξαλαπάζω (ἀλαπάζω), fut. ξω, aor. ἐξαλάπαξα, *to empty, to depopulate*, πόλιν, Od. 4, 176; chiefly in war: *to sack, hence, to destroy, to rage*, πόλιν, τεῖχος, νῆας, Il. 20, 30.

ἐξαλέομαι, depon. mid. (ἀλέομαι), *to avoid, to escape*, Il. 18, 586, in tmesis. †

ἐξάλλομαι, depon. mid. (ἄλλομαι), only part. aor. 2 sync. ἐξάλμενος, *to leap out, to spring forth*, with gen. προμάχων, from the front ranks, * Il. 17, 342. 23, 399.

* ἐξάλύω, poet. for ἐξαναλύσκω, *to avoid, to escape*, with acc. μόρον, h. 6, 51.

ἐξαναδύω (δύω), aor. 2 ἐξανιδύν, part. ἐξαναδύς, *to come forth, to emerge*, ἁλός, from the sea, * Od. 4, 405. 5, 438; ἀφ' ὕδατος, Batr. 133.

* ἐξαναιρέω (αἰρέω), aor. 2 ἐξανεῖλον, *to take out, to take away*, with gen. h. in Cer. 255.

ἐξαναλύω (λύω), infin. aor. 1 ἐξαναλῦσαι, *to liberate completely, to set entirely free, to deliver*, ἄνδρα θανάτοιο, from death, * Il. 16, 442. 22, 180.

ἐξαναφανδόν, adv. (ἀναφανδόν), *openly, plainly*, Od. 20, 48. †

* ἐξάνειμι (εἶμι), *to ascend from*. 2) *to return*, with gen. ἄγρης, h. 18, 15.

ἐξανίημι (ἱημι), *to emit, to send forth*, spoken of the bellows: ἀντήν, Il. 18, 471.

ἐξανύω (ἀνύω), aor. 1 ἐξήνυσα, *to finish, to accomplish, to execute*, βουλάς, Il. 8, 370. 2) *to slay, (conficere)*, τινά, * Il. 11, 365. 20, 452.

ἐξαπατάω (ἀπατάω), fut. ἥσω, aor. 1 ἐξαπάτησα, without augm. *to deceive*, with accus. Il. 9, 371. Od. 9, 414.

ἐξαπαφίσκω, ep. (ἀπαφίσκω), aor. 2. ἐξήπαφον, Od. 14, 379; aor. 1 ἐξαπάφησα, h. Ap. 376; aor. 2 mid. only optat. ἐξαπάφοιτο, Il. 9, 376. 14, 160; *to deceive, cheat*, τινά μύθῳ, Od. l. c. Mid. = act. Διὸς νόον, to deceive the mind of Jupiter, Il. 14, 160; ἐπίεσσιν, Il. 9, 376. The part. ἐξαπάφουσα as pres. is found in h. Ap. 379; it should prob. be written ἐξαπαφοῦσα as aor. 2; conf. h. Ven. 38.

ἐξαπίνης, adv. = ἐξαίφνης, *suddenly, unexpectedly*, Il. 9, 6; and often.

* ἐξαπλόω (ἀπλόω), *to unfold, to extend*, δέμας, Batr. 106.

ἐξαποβαίνω (βαίνω), aor. 2 ἐξαπέβη, *out of, to disembark*, νηός, Od. 12, 3f

ἔξαποδύνω (δύνω), *to strip, to take off*, εἵματα, Od. 5, 372; † conf. δύνω.

ἔξαπόλλυμι (ὄλλυμι), *to destroy utterly*; only intrans. aor. 2 mid. ἔξαπωλόμην, and perf. 2 ἔξαπόλωλα, *to perish from, to vanish from*, with gen. Ἰλίου, from Troy, Il. 6, 60. ἔξαπόλωλε δόμων κειμήλια, the stores have vanished from the houses, Il. 18, 290; ἡέλιος οὐρανοῦ, Od. 20, 357.

ἔξαπονέομαι, an old reading for ἐξ ἄπον., separated.

ἔξαπονίζω (νίζω), *to wash off, to clean*, πόδας τινί, Od. 19, 387. †

ἔξαποτίνω (τίνω), *to expiate entirely, to atone for*, with accus. Ἐριννύας, Il. 21, 412. †

ἔξάπτω (ἄπτω), aor. 1 ἐξῆψα, *to append, to attach*, with accus. and gen. πείσμα κιόνος, the cable to a column or pillar, Od. 22, 466. Ἐκτορα ἴππων, Il. 24, 51. Mid. *to attach oneself to*, Il. 8, 20.

ἔξαράσσω (ἀράσσω), *to strike out, to crush*. ἐκ δέ οἱ ἰστὸν ἄραξε, Od. 12, 422; † in tmesis, cf. ἀράσσω.

ἔξαρπάζω (ἀρπάζω), aor. 1 ἐξήρπαξα, *to snatch away, to bear off*, with accus. and gen. of the place: τινὰ νεός, from the ship, Od. 12, 100; absol. *to bear away*, Il. 3, 380. 20, 443.

ἔξαρχος, ον (ἄρχος), *making a beginning*; subst. *a beginner*, θρήνων, Il. 24, 721. †

ἔξάρχω (ἄρχω), *to begin, to commence*, with gen. μολπῆς, ἐξάρχοντος (supply from the context αἰδοῦ), Il. 18, 606. Od. 4, 19; γόοιο, Il. 18, 51; with accus. βουλὰς ἀγαθὰς, *to propose first salutary counsel*, Il. 2, 273; and χορούς, h. 27, 18. Mid. *to begin*, with gen. βουλῆς, Od. 12, 339.

ἔξανυδάω (ἀνυδάω), *to speak out, to utter*, connected with μὴ κεῦθε, Il. 1, 363. 18, 74.

ἔξαῦτις, adv. (ἀντίς), *again, anew*, Il. 1, 223. 2) Of place: *back*, Il. 5, 134. Od. 4, 213.

ἔξαιρέω (ἀφαιρέω), *to take away*, only mid. aor. 2 ἔξαφειλόμην, *to take away for oneself*; ψυχὴν τινος, *to take any one's life*, Od. 22, 444. †

ἔξαφύω (ἀφύω), *to draw out, to empty, to exhaust*, οἶνον, Od. 14, 95. †

ἔξειδον (ΕΙΔΩ), ep. ἔξιδον, defect. aor. of ἔξοράω, *to see out*. μέγ' ἐξιδεν ὀφθαλμοῖσιν, he saw clearly with his eyes, Il. 20, 342. †

ἔξείης, adv. (poet. for ἐξῆς), *in course, in succession, in order*, Il. and Od.

ἔξειμι (εἶμι), 2 sing. pres. ep. ἔεισθα, infin. ἐξίμεναι, imperf. ἐξῆι, *to go out*, θύραζε, Il. 18, 448; with gen. μεγάρων, Od. 1, 374. h. Ap. 28.

ἔξειπον (εἶπον), defect. aor. 2 of ἔκφημι, *to declare, to communicate*, τινί τι, Il. 9, 61. 24, 654.

ἔξείρομαι, Ion. for ἐξέρομαι (εἶρομαι), *to interrogate, to seek for*, with accus. τινά, Il. 5, 756; βουλήν, *to ask counsel*, only imperf. ἐξείρετο, Il. 20, 15. Od. 13, 127.

ἔξεκυλίσθην, see ἐκκυλίω.

ἔξεισθα, see ἔξειμι.

ἔξελαύνω (ἐλαύνω), fut. ἐξελάσω, infin. ἐξελάαν (Il. 8, 527), aor. 1 act. ἐξήλασα, ep. ἐξέλασα, 1) *to drive out, to drive away, to expel*, spoken of men and brutes, with accus. τινὰ γαίης, *to expel any one from the land*, Od. 16, 381; τάφρου, Il. 8, 255; μῆλα ἄντρον, Od. 9, 312; πάντας ὀδόντας γναθμῶν, *to strike all the teeth from the jaws*, Od. 18, 29; metaph. δίκην ἐξελαύνειν (subaud. ἀγορῆς), *to expel or banish justice*, Il. 16, 388. 2) Intrans. *to proceed, to drive*, Il. 11, 360.

ἔξελεῖν, see ἔξαιρέω.

ἔξέλκω (ἐλκω), *to draw out*, with gen. θαλάμης, Od. 5, 432. Pass. Il. 4, 214; see ἄγννμι.

ἔξέμεν, ep. for ἐξεῖναι, see ἐξίημι.

ἔξέμεν for ἐξεῖν, see ἔχω.

ἔξεμέω (ἐμέω), aor. 1 ἐξήμεσα, *to vomit forth, to cast forth*, spoken of Charybdis, * Od. 12, 237. 437.

ἔξέμμορε, see ἐκμείρομαι.

ἔξεναρίζω (ἐναρίζω), fut. ἔξω, and aor. 1, *to strip the armor from the dead*, with accus. τινὰ τεύχεα, Il. 5, 151. 7, 146. 13, 619. 2) *to kill, to slay*, Il. 4, 488. Od. 11, 272.

ἔξερεεῖνω, ep. (ἐρεεῖνω), *to seek after, to inquire after, to explore*, Il. 9, 672; πέρους ἁλός, Od. 12, 259; metaph. *to try*, κιθάραν, [to elicit its tones], h. Merc. 483. Mid. like the act. τινὰ μύθη, Il. 10, 81.

ἔξερείπω (ἐρείπω), aor. 2, only subj. ἐξερίπη and part. ἐξεριπών, prop. *to cast down*; in aor. 2, intrans. *to fall*, spoken of the oak, Il. 14, 414; χαίτη ζεύγλης, the mane falling from the collar of the yoke, * Il. 17, 440. 19, 406.

ἔξερέομαι, depon. mid. ep. form of ἐξείρομαι, *to seek out*, only pres. and imperf.; see ἐξερέω.

1) ἔξερέω, ep. for ἐξεῖω, fut. of ἔκφημι, *to*

declare, to proclaim, Il. 1, 204. ὦδε ἐξερέω, Il. 1, 212. 8, 286. (It must not be confounded with the following word.)

II) ἐξερέω, ep. for ἐρᾶσίνω (ἐρέω), only pres., 3 plur. ἐρᾶσουσι, subj. 3 sing. ἐξερέῃσι, optat. ἐξερέοις, part. ἐξερέων, *to interrogate, to inquire after, to seek*, with accus. ἕκαστα, Od. 14, 375; absol. Od. 3, 116; γόνον, *to ask after one's family*, Od. 19, 166; *to explore, to examine*, κρημούς, Od. 4, 337. 17, 128 (like ἐρᾶσίνω, Od. 12, 259). Mid. as depon. ἐξερέομαι, *to question*, ἐκ τ' ἐρέοντο, Il. 9, 671; and infin. ἐξερέεσθαι, subj. ἐξερέηται, Od. 1, 416; optat. ἐξερέοιτο, Od. 4, 119.

ἐξερέω (ἐρύω), aor. 1 ἐξείρυσσα, poet. σσ and ἐξέρυσσα, ep. iterat. aor. ἐξερύσασκε, *to draw out, to pull out, to tear out*; with accus. and gen. βέλος ὤμου, *the weapon from the shoulder*, Il. 5, 112; in like manner δόρυ μῆρου, Il. 5, 666; ἰχθύας θαλάσσης, Od. 22, 386; but τινὰ ποδός, *to draw one out by the foot*, Il. 10, 490; δίφρον ῥυμοῦ (by the pole), Il. 10, 505; *to tear out*, μήδεα, Od. 18, 87.

ἐξέρχομαι, depon. (ἐρχομαι), only aor. 2 ἐξῆλυθον and ἐξῆλθον, *to go out, to come out*, Il. 9, 476. 576; with gen. κλισίης, *out of the tent*, Il. 10, 140; μεγάρου, Od. 21, 229.

ἐξερωέω (ἐρωέω), aor. 1 ἐξηρώησα, *to spring out of the way, to run from the way*, spoken of horses, Il. 23, 468. †

ἐξεσίη, ἥ (ἐξίημι), *embassy, mission*; only ἐξεσίην ἐλθεῖν, *to go on an embassy, to go anywhere as an ambassador*, Il. 24, 235. Od. 21, 20; see ἀγγελίην ἐλθεῖν.

ἐξέτης, ες, another form of ἐξαέτης (ἔτος), *six years of age*, ἵππος, * Il. 23, 266. 655.

ἐξέτι (ἔτι), prep. with gen., *since, from the time*. ἐξέτι τοῦ ὅτε, *from the time when*, Il. 9, 106. ἐξέτι τῶν πατρῶν, *from the time of the fathers*, Od. 8, 245. h. Merc. 508.

ἐξευρίσκω (εὐρίσκω), aor. 2 optat. ἐξεύρομαι, *to find out, to discover*, Il. 18, 322. †

ἐξηγέομαι, depon. mid. (ἡγέομαι), *to lead or conduct out*, τινός, Il. 2, 806. †

ἐξήκοντα, indecl. (ἕξ), *sixty*, Il. 2, 584. Od. 14, 20.

ἐξήλασα, see ἐξελαύνω.

ἐξήλατος, ον (ἐξελαύνω), *beaten, hammered out*, ἀσπίς, Il. 12, 295. †

ἐξῆμαρ, adv. (ἡμαρ), *during six days*, * Od. 10, 80.

ἐξημοιβός, ὄν (ἐξαμείβω), *changed, for a*

change; εἵματα, *clothes for a change*, Od. 8, 249. †

ἐξήπαφον, see ἐξαπαφίσκω.

ἐξηράνθη, see ξηραίνω, Il.

ἐξήρατο, see ἐξαίρω.

ἐξηρώησα, see ἐξερωέω.

ἐξῆς, poet. ἐξείης (ἔχω, ἔξω), *in order, one after another*, * Od. 4, 449. 580.

ἐξίημι (ἴημι), only infin. aor. 2 ἐξίμεν, ep. for ἐξείναι, and aor. 2 mid. 3 plur. ἐξεντο in tmesis. Act. *to send out*, with accus. ἐς Ἀχαιοῦς, Il. 11, 141. Mid. *to send out, to expel*, only in the common formula: ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, *after they had expelled the desire of food and drink*, Il. 1, 469. 2, 432.

ἐξῆθύνω (ἰθύνω), *to make exactly straight*, δόρυ νήϊον, Il. 15, 410. †

ἐξικνέομαι, depon. mid. (ἰκνέομαι), only aor. 2 ἐξικόμην, *to arrive at, to reach*, with accus. θώκους, Il. 8, 439; espec. *to reach at length*, with accus. Od. 13, 206. Il. 9, 479.

ἐξίμεναι, see ἐξειμι.

ἐξίσχω (ἴσχω = ἔχω), *to hold out*; with accus. and gen. of place: ἐξίσχει κεφαλὰς βερέθρου, *she holds her heads out of the abyss (spoken of Scylla)*, Od. 12, 94. †

ἐξοίσω, see ἐκφέρω.

ἐξοιχνέω, poet. (a form of οἴχομαι), *to go out, 3 plur. pres. ἐξοιχνεῖσι*, Il. 9, 384. †

ἐξοίχομαι (οἴχομαι), *to go out, to go away, to depart*; the pres. prop. with signification of perf. ἐς Ἀθηναίης sc. δόμον, Il. 6, 379. Od. 4, 665.

ἐξόλλυμι (ὀλλυμι), aor. 1 ἐξώλεσα, *to annihilate, to destroy utterly*, Od. 17, 597; φρένας τινί, *to destroy one's understanding (in tmesis)*, Il. 7, 360. 12, 234.

* ἐξολολύζω (ὀλολύζω), *to howl out, to wail*, Batr. 101.

ἐξονομάζω (ὀνομάζω), prop. *to call by name*; *to name, to utter*, h. Merc. 59; and frequently ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν, where it must be connected with ἔπος, *to utter the word*, like *eloqui verbum* (Voss, 'beginning he spake'), Il. 1, 361. 3, 398 seq. [she said what she had to say and declared it fully, Nägelsb. ad Il. 1, 361].

ἐξονομαίνω (ὀνομαίνω), aor. 1 subj. ἐξονομήνης and infin. ἐξονομῆναι, *to call by name*, with accus. ἄνδρα, Il. 3, 166; γάμον [to name the marriage], Od. 6, 66. h. Ven. 253.

ἐξονομακλήδην, adv. (ἄνομα, καλίω), *name-*

tioned by name, namely; with ὀνομάζειν, Il. 22, 415, and καλεῖν, Od. 4, 278.

ἔξοπιθεν, also ἔξοπιθε, adv. poet. for ἔξοπισθεν (ὀπισθεν), from behind, on the back part, backwards, Il. 4, 298. 2) As prep. with gen. behind, περάων, * Il. 17, 521.

ἔξοπίσω, adv. (ὀπίσω), 1) Of place: backwards, Il. 11, 461; also prepos. with gen. behind, Il. 17, 357. 2) Of time: hereafter, in future; only in Od. 4, 35. 13, 144.

* ἔξοργίζω (ὀργίζω), to make angry, to exasperate. Pass. to become very angry, Batr. 185.

ἔξορμάω (ὀρμάω), part. aor. 1 ἔξορμήσας, to go forth, to rush or hurry forth. μή σε λάθῃσιν κείσ' ἔξορμήσασα sc. νηὺς, lest it (the vessel) unperceived by you rush thither, Od. 12, 221. †

ἔξορούω (ὀρούω), to spring out, to leap out, only in tmesis; spoken of the lot, Il. 3, 325; of men, Od. 10, 47.

ἔξοφείλλω (ὀφείλλω), to increase greatly, to augment, with accus. ἔδνα, Od. 15, 18. †

ἔξοχ' for ἔξοχα, see ἔξοχος.

ἔξοχος (ἐξέχω), origin. prominent; metaph. distinguished, excellent; spoken of men, Il. 2, 188; of brutes, Il. 2, 480; of a piece of land, τέμενος, Il. 6, 194. 20, 184; often with gen. ἔξοχος Ἀργείων, eminent among the Argives, Il. 3, 227; also with dat. ἔξοχον ἡρώεσσιν for ἐν ἡρώεσσιν, Il. 2, 483. The neut. ἔξοχον and ἔξοχα as adv. most, among all, before all, Il. 5, 61; ἐμοὶ δόσαν ἔξοχα, they gave it me by preference (before the rest), Od. 9, 551; often with gen. ἔξοχον ἄλλων, Il. 9, 641; with superl. ἔξοχ' ἀριστοι, by far the best, Il. 9, 638. Od. 4, 629; also μὲν ἔξοχα, Od. 15, 227.

ἔξυπανίστημι (from ἐξ, ὑπό, ἀνά, ἵστημι), only in aor. 2, to arise from a place under. σμῶδιξ μεταφρένου ἔξυπανίστη, a wale arose upon the back, Il. 2, 267. †

* ἔξυφαίνω (ὑφαίνω), to finish a web, to weave out, Batr. 182.

ἔξω, adv. (ἐξ), out, without, Od. 10, 95. 2) out of, away from, Il. 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb: στηθίων, Il. 10, 94. ἔξω βήτην μεγάροιο, Od. 22, 378.

ἔξω, see ἔχω.

ἔο, ep. for οὗ, q. v.

ἔοι, ep. for οἱ, see οὗ.

ἔοι, ep. for εἴη, see εἰμί.

ἔοικα, ας, ε, perf. with pres. signif. (from ΕΙΚΩ, q. v.), 3 dual ep. ἔϊκτον, part. ἔοικώς, once εἰκώς, Il. 21, 254; fem. εἰκνῖα, once plur. εἰκνῖαι, Il. 18, 418; pluperf. ἔοικεν, εἰς, ε, dual ep. ἔϊκτην, 3 plur. ἔοικεσαν, Il. 13, 102. Also the ep. pass. form ἔϊκτο, was like, Il. 23, 107, and ἦϊκτο, Od. 4, 796. 1) to be similar, to be like, to resemble, τινί, any one, τί, in any thing; Μαχάονι πάντα, in all respects, Il. 11, 613; δῖμας γυναικί, Od. 4, 796; strengthened by ἀγχιστα, εἰς ὧπα, Il. 14, 474. Od. 1, 411; chiefly in part. νυκτὶ ἔοικώς, like night, Il. 1, 47. cf. Il. 3, 151, etc. 2) to befit, to behove; to be proper, becoming, just; always impers., except Od. 22, 346, where ἔοικα is pers., I ought, it behoves me. ἔοικα δέ τοι παραίδειν, ὥστε θεῷ, it behoves me to sing before thee as before a god; cf. however, no. 3; often absol., as Il. 1, 119; it takes the pers. in the dat., Il. 9, 70. Only Od. 22, 196, ὥς σε ἔοικεν, seems to form an exception; supply, however, from the preceding passage, καταλέξασθαι; or it is constructed with an accus. and infin. οὐ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι, it does not become you to tremble like a coward, Il. 2, 190. 234; or with an infin. simply: οὐ ἔοικ' ὀτρυνέμεν, Il. 4, 286. The part. is often used as an adj. becoming, suitable, fitting, deserved. μῦθοι εἰκότες, suitable speech, Od. 3, 124 (Voss: similar, i. e. to the discourse of Ulysses). εἰκότα καταλέξαι, Od. 4, 239. εἰκότι κεῖται ὀλέθρῳ, he lies in deserved death, i. e. he has his due punishment, Od. 1, 46; but εἰκνῖα ἄκοιτις, a fitting, i. e. dear spouse, Il. 9, 399. 3) to seem, to appear; only ἔοικα δέ τοι παραίδειν, ὥστε θεῷ, I seem to thee as to a god to sing, Od. 22, 348. (Thus Eustath. and Voss: thou hearest the song from me like a god.) In this signif. ἔοικα is not elsewhere found in Homer, and therefore the former explanation seems preferable.

ἔοιο, ep. for εἶο, see ἔός.

ἔοις, ep. for εἴης, see εἰμί.

ἔολπα, perf. see ἔλπω.

ἔον, ep. for ἦν, see εἰμί.

ἔοργα (ἔργω), see ἔρδω.

ἔορτή, ἡ, a feast, a festival, * Od. 20, 156. 21, 258.

ἔός, εἴ, ἔόν, ep. for ὅς, ἡ, ὅν, pron. possess. (from οὗ), his, her, mostly without the article; this is found but rarely connected with it to strengthen it. τὸν ἔόν τε Πόδαργον, Il. 23,

295; τὰ ἃ δώματα, Il. 15, 88. b) Strengthened by αὐτός: ἰὼν αὐτοῦ χρεῖος, his own need, Od. 1, 409. (The hiatus is generally found with it, cf. Od. 2, 247.)

ἐπαγάλλομαι, mid. (ἀγάλλω), to be proud of any thing, to glory in, with dat. πολέμῳ, Il. 16, 91. †

ἐπαγγέλλω (ἀγγέλλω), aor. 1 ἐπήγγειλα, to announce, to report, εἶσω, Od. 4, 775. †

ἐπαγείρω (ἀγείρω), to collect, to bring together, with accus. Il. 1, 126. †

ἐπάγη, see πήγνυμι.

ἐπαγλαῖζομαι, depon. mid. (ἀγλαῖζω), to pride oneself in any thing, to glory in. οὐδέ ἔφηνι διρὸν ἐπαγλαῖεῖσθαι (infm. fut.), I think he will not long exult in them, Il. 18, 133. †

ἐπάγω (ἄγω), aor. 2 ἐπήγαγον, to lead to, to bring to, with accus. λῖν, Il. 11, 480. ὥς ἐπάγοντες ἐπῆσαν, subaud. κύνας, as leading them they pressed on, i. e. as they pressed on to the chase, or absol. attacking, Od. 19, 445; metaph. to induce, to cause, in connection with πείθω, Od. 14, 392.

ἐπαίρω, ep. for ἐπαίρω (ἀείρω), aor. 1 ἐπήρεια, to raise, with accus. κεφαλὴν, Il. 10, 80; to lift up upon, to lay upon, with accus. and gen. of place; τινὰ ἀμαξάων, upon the carriages, Il. 7, 426; κρατευτάων, § Il. 9, 214.

ἐπαθον, see πάσχω.

ἐπαιγίζω (αἰγίς), to blow strongly upon, to rush upon, spoken of wind, Il. 2, 148. Od. 15, 293.

ἐπαινέω (αἰνέω), fut. ep. ἐπαινῆσω (1 plur. ἐπαινέομεν, Il. 16, 443), aor. ἐπῆνησα, to praise, to approve, to pronounce good; commonly absol., but also with accus. μῦθον, Il. 2, 335; and with dat. of the pers. Ἑκτορι, to agree with Hector, Il. 18, 312; and μῦθον τινι, h. Merc. 457.

ἐπαινός, ἡ, ὅν (αἰνός), very frightful, very terrible; only fem. ἐπαινὴ as epith. of Proserpine, Il. 9, 457. Od. 10, 491. 534. 11, 47. According to others euphemistic for ἐπαινετή, lauded, venerable. The first explanation, as a strengthening of αἰνή (δεινή), deserves the preference, cf. Voss on h. Demet. 1. Buttm. Lexil. II. p. 114, rejects ἐπαινὴ, and would read ἐπ' αἰνή, ἐπὶ being taken as an adv. [moreover, besides].

ἐπαῖσσω (αἶσσω), aor. 1 ἐπήϊξα, iterat. aor. ἐπαῖξασκε, aor. 1 mid. ἐπηϊξάμην, to rush on, to assail, often absol.; spoken of the

wind, Il. 2, 146; comm. of battle. a) With gen. τινός, against any one, Il. 5, 263. 323; never in the Od. b) With dat. τινί: Κίρκῃ ἐπαῖσσειν, to rush upon Circe, Od. 10, 295. 322; also with dat. instrum. ἔγχεϊ, δουρί, Il. 5, 584; τινὲ μελίησι, Od. 14, 281. 3) With accus. transit. to attack, to fall upon, μόθον ἵππων, Il. 7, 240. cf. 18, 159; τεῖχος, Il. 12, 308; Ἑκτορα, Il. 23, 64. II) Mid. to move oneself quickly; with gen. χεῖρες ὤμων, from the shoulders, Il. 23, 628. b) With accus. ἐπαῖξασθαι ἄεθλον, to rush upon the prize, Il. 23, 773.

ἐπαιτέω (αἰτέω), optat. aor. ἐπαιτήσεας, to ask for in addition, to demand further, with accus. Il. 23, 593. †

ἐπαίτιος, ον (αἰτία), that is guilty, that is answerable, culpable. οὔτι μοι ὕμμες ἐπαίτιοι, ye are not answerable to me, Il. 1, 335. †

ἐπακούω (ἀκούω), fut. ἐπακούσω and ἐπακούσομαι, h. Merc. 566; aor. ἐπήκουσα, ep. without augm. to listen to, to hearken to, comm. with accus. ἔπος, Il. 9, 100; spoken of Helios, πάντα, Il. 3, 277. Od. 11, 109; but also gen. βουλῆς, to hear the counsel, Il. 2, 143. h. Merc. 566.

ἐπακτῆρ, ἦρος, ὁ (ἐπάγω), that goes upon a chase, a hunter, Od. 19, 435. ἄνδρες ἐπακτῆρες, Il. 17, 135.

ἐπαλάομαι, depon. pass. (ἀλάομαι), aor. part. ἐπαληθείς, to wander over, to wander through, to reach in wondering; with accus. Κύπρον, to wander to Cyprus, Od. 4, 83. πόλλ' ἐπαληθείς, after a long wandering, * Od. 4, 81. 15, 176.

ἐπαλαστέω (ἀλαστέω), aor. 1 part. ἐπαλαστήσας, to be displeased at, to be angry, Od. 1, 252.

ἐπαλείφω (ἀλείφω), aor. ἐπήλειψα, to anoint, to besmear, οὔατα πᾶσιν, * Od. 12, 47. 177. 200.

ἐπαλέξω (ἀλέξω), fut. ἐπαλεξήσω, to ward off, to avert, to remove, τί τινι, any thing from any one; Τρώεσσιν κακὸν ἦμαρ, Il. 20, 315. 2) to aid, to assist, τινί, one, Il. 8, 365. 11, 428. * Il.

ἐπαληθείς, see ἐπαλάομαι.

ἐπαλλάσσω (ἀλλάσσω), aor. 1 ἐπαλλάξας, 1) to exchange, to alternate. 2) to entwine, to connect, Il. 13, 359. † ἔριδος κρατερῆς καὶ ὁμοῖου πολέμοιο πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν, the snare or cord of terrible contention and common war they drew

alternately to both sides, i. e. they gave the victory now to the Trojans, now to the Greeks. The discourse is of Jupiter and Neptune, of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty that Jupiter who knows nothing of the undertaking of Neptune, must be regarded as contending with him; cf. Spitzner and Köppen. Hence it is better with the ancients to explain *ἐπαλλάξαντες* by *συνάψαντες, συνδήσαντες*, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: *pugnae funem connectentes, ad utrosque intendunt*. Köppen considers *πεῖραρ πολ.* = *πεῖρατα πολ.*, see *πεῖραρ*, and translates: 'the issue of common war they stretched, alternating, over both,' cf. Il. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a cord, tied in a knot, whose two ends are drawn in opposite directions to make the knot faster, cf. Jahrb. Jahn und Klotz, Marz 1843, p. 261.]

ἐπάλμενος, see *ἐφάλλομαι*.

ἐπάλξις, ιος, ἡ (*ἀλέξω*), a breast-work, a parapet, especially the battlements of the city walls, behind which the besieged fight, * Il. 12, 258. 22, 3.

Ἐπάλτης, αο, ὁ, a Lycian, slain by Patroclus, Il. 16, 415. (*Ἐπιάλτης*.)

ἐπᾶλτο, see *ἐφάλλομαι*.

ἐπαμάομαι, depon. mid. (*ἀμάω*), aor. *ἐπημυσάμην*, to heap up, to heap together, *ἐννήν* (of leaves), Od. 5, 482. †

ἐπαμειβω (*ἀμειβω*), fut. *ἐπαμείψω*, 1) to exchange, to change, *τείχεα τινα*, arms with any one, Il. 6, 230. 2) Mid. to go alternately hither and thither, with accus. *νίκη ἐπαμειβεται ἄνδρας*, victory alternates amongst men, Il. 6, 339.

ἐπαμοιβαδῖς, adv. (*ἐπαμειβω*), alternately, mutually, reciprocally. *ἀλλήλοισιν ἔφιν ἐπαμοιβαδῖς*, they had grown mutually interlaced (the trees), Od. 5, 481. †

* *ἐπαμοιβῖος, ον* = ep. *ἐπημοιβός*. *ἐπαμοιβία ἔργα*, things of exchange, barter, h. Merc. 516.

ἐπαμίντωρ, ορος, ὁ (*ἀμύντωρ*), a helper, a protector, Od. 16, 263. †

ἐπαμῖνω (*ἀμυνω*), aor. 1 *ἐπῖμνα*, infin. *ἐπαμῖναι*, to come to aid, to help, to assist, with dat. and absol. * Il. 6, 362. 8, 414.

ἐπανατίθηναι (*τίθηναι*), to lay upon, whence aor. 2 infin. ep. *ἐπανθίμεναι* (for imperat.) *σανίδας*, shut the gates, Il. 21, 535. † Wolf after Aristarchus has here introduced *ἐπανθίμεναι* instead of the former *ἐπ' αὖθ' ἑόμεναι*.

ἐπανίστημι (*ῖστημι*), aor. 2 *ἐπανίστην*, to cause to rise; intrana. aor. 2. and perf. to rise in addition, Il. 2, 85. †

* *ἐπαντιάω* (*ἀντιάω*), to meet, to fall in with, h. Ap. 152, in aor. 1.

ἐπαοιδή, ἡ, ep. and Ion. for *ἐπωδή*, prop. a magic song; then, an incantation for staunching blood, Od. 19, 457. †

ἐπαπειλέω (*ἀπειλέω*), aor. 1 *ἐπηπείλησα*, to threaten in addition, absol. Il. 14, 45; *τινί τε*, to threaten any thing to any one, Il. 1, 319; *ἀπειλός*, Od. 13, 127.

ἐπαρарίσχω, poet. (APΩ), aor. 1 *ἐπῆρσα*, perf. *ἐπάρηρα*, Ion. for *ἐπάραρα*, 1) Trans. aor. 1, to attach to, to fasten to; *θύρας σταθμοῖσιν*, to fix the doors to the posts, Il. 14, 167. 339. 2) Perf. and pluperf. intrana. to be attached, to be infixed, *κλήϊς ἐπαρήρει*, Il. 12, 456.

ἐπάρη, ἡ, Ion. for *ἐπάρα* (*ἀρά*), an imprecation, a curse, Il. 9, 456. †

ἐπαρήγω (*ἀρήγω*), infin. aor. 1 *ἐπαρήξαι*, to help, to aid, *τινί*, Il. 24, 39. Od. 13, 391.

ἐπαρήρει, ἐπαρηρώς, see *ἐπαρарίσχω*.

ἐπαρхиέω (*ἀρхиέω*), aor. 1 *ἐπῆρхисα*, to ward off, to avert, to remote, *τινί τε*, any thing from any one; *ὄλεθρον τινί*, Il. 2, 873; with accus. to hinder any thing, Od. 17, 568.

ἐπαρουνρος, ον (*ᾠρουρα*), living in the country, being a rustic, Od. 11, 489. †

ἐπαρτής, ἐς (*ᾠρτίω*), equipped, ready, prepared, * Od. 8, 151. 14, 332.

* *ἐπαρτίνω* = *ἐπαρτίω*, h. in Cer. 128, in mid.

ἐπαρτίω (*ᾠρτίω*), to attach to, to fasten, with accus. *πῶμα*, Od. 8, 447; metaph. *πῆμα παχοῖο*, to prepare punishment for crime, Od. 3, 152. 2) Mid. to prepare for oneself, *δῶπρον*, h. in Cer. 128.

ἐπάρχομαι, mid. (*ᾠρχω*), aor. 2 *ἐπερχάμην*, prop. to begin in addition, in a religious signif.: to devote the first of a thing to the deity; always *ἐπάρχασθαι δεπείσων*, spoken of libation; according to Buttm. Lexil. I. p. 103, 'to pour out into the goblets for the purpose of libation,' so that in *ἐπί* the approach to each individual guest is indicated. Voss translates: 'to begin anew with goblets.'

The word **ἐπαίεσσι** may be explained more correctly, 'into the goblets;' hence, to pour 'the first into the goblets' (for libation), since the goblets were already in the hands of the guests; cf. Nitzsch ad Od. 7, 183; and Köppen ad Il. 1, 471. 2) Generally, *to present, to offer*, with accus. **νέκταρ**, h. Ap. 125.

ἐπαρωγός, ὁ (**ἄρωγός**), *a helper, an aid*, Od. 11, 498. †

ἐπασκέω (**ἄσκέω**), perf. pass. **ἐπήσκημαι**, *to bor carefully in addition, to furnish with* any thing, with dat. **αὐλή ἐπήσκηται τοίχῳ καὶ θριγχοῖσι**, the court is surrounded with a wall and battlements, Od. 17, 266. †

ἐπασσύτερος, η, ον (**ἄσσον**), *near to each other, close upon one another, in quick succession*; sing. **κύμα ἐπασσύτερον ὄρνυται**, wave upon wave arose, Il. 4, 423; elsewhere plur. Il. 8, 277. Od. 16, 366.

ἐπανλος, ὁ (**αὐλή**), *a stall for cattle, a pen*, for the night, Od. 23, 358. †

ἐπανρίσκω (**ΑΡΡΩ**), Hom. has of the mid. the pres. only, Il. 13, 733. Of the act. only aor. 2 subj. **ἐπαύρη**, infin. **ἐπανρεῖν** ep. **ἐπανρέμεν**, fut. mid. **ἐπανρήσομαι**, aor. **ἐπανρήομην**, from which 2 sing. subj. **ἐπαύρηαι** and **ἐπαύρη**, and 3 plur. **ἐπαύρωνται**, I) Act. 1) *to take to oneself, to obtain, to procure, to partake, to enjoy*, with gen. **κτεάτων**, Il. 18, 302. Od. 17, 81. b) Frequently spoken of missiles: *to touch, to graze, to injure*, as it were tasting, with accus. **χρῶα**, Il. 11, 573. 13, 649. 15, 316; absol. Il. 11, 391; and with gen. **λίθου**, to graze the stone, Il. 23, 340. II) Mid. 1) *to enjoy, to participate in*, in a good and bad signif. with gen. **νόου**, to enjoy intelligence, i. e. to enjoy the fruit of it, Il. 13, 733; **βασιλῆος**, to become acquainted with the (bad) king, Il. 1, 410. 15, 17; and absol. **οἶω μιν ἐπανρήσασθαι**, I think he will soon feel it, or reap the fruits of it, Il. 6, 353. b) With accus. *to receive, to draw upon oneself*, **κακὸν καὶ μεῖζον**, Od. 18, 107.

ἐπαφύσσω (**ἀφύσσω**), aor. **ἐπήφυσα**, *to pour upon*, Od. 19, 388. †

ἐπεγείρω (**ἐγείρω**), aor. sync. mid. **ἐπέγρετο**, part. **ἐπεγρόμενος**, 1) Act. *to awaken, to arouse*, with accus. Od. 22, 431. 2) Mid. *to wake up, to awake*, Il. 10, 124. 14, 256; only aor. sync.

ἐπέγρετο, see **ἐπεγείρω**.

ἐπέδραμον, see **ἐπιτρέχω**.

ἐπέην, see **ἔπειμι** (**εἰμί**).

ἐπεί, ep. also **ἐπειή** (**ἐπί**), conj. used to indicate time and motive. 1) Of time: *as, when, after*, always spoken of the past, a) With the indicat. in asserting a fact, Il. 1, 57. 458. b) With the subj. when the declaration is conditional, comm. with **ἄν** or **κα** (**ἐπεὶ ἄν**, contr. **ἐπήν**). **ἐπεὶ ἄν σύ γε πότμον ἐπίσπης**, when thou shalt have met thy fate. Without **ἄν** with subj. only Il. 15, 363. h. Ap. 158; conf. however Thiersch § 324, 4. c) With optat. when the declaration indicates a frequently recurring case, Il. 24, 14. The ep. **ἄν** or **κα** is added when there is a condition, or the discourse is oblique, Il. 9, 304. 19, 208. 24, 227; conf. Thiersch § 324, 8. 2) Of a ground or motive: *as, because, since, inasmuch as, quoniam*, ep. also **ἐπειή**, a) With indicat. **Ἄν** is added when the clause is conditional. **ἐπεὶ οὐ κεν ἀνιδρωτέ γ' ἐτελέσθη**, since it would not have been accomplished, Il. 15, 228. b) In other cases the construction is as in no. 1. It can also often be translated by *for*, Il. 3, 214. Sometimes, especially in address, **ἐπεὶ** stands, where the protasis is wanting; we may supply, 'I will tell thee,' Il. 3, 59. Od. 1, 231. 3, 103; or, 'let us fight,' Il. 13, 68 (according to Voss, the apodosis is v. 73). 3) With other particles: **ἐπεὶ ὅα**, as soon as, since now. b) **ἐπεὶ γε**, since at least, since indeed. c) **ἐπεὶ οὖν**, since therefore, when therefore. d) **ἐπεὶ περ**, since indeed, since yet. **ἐπεὶ οὐ** is dissyllabic by synizesis, Od. 19, 314.

Ἐπιγεύς, ἦος, ὁ, son of Agacles, a Myrmidon, who on account of the slaughter of his uncle, was obliged to fly from Budeum to Peleus, and who went with Achilles to Troy. He was slain by Hector, Il. 16, 571 seq.

ἐπείγω, only pres. and imperf. I) Act. *to press, to urge, to pursue closely*, with accus. Il. 12, 452; **κεμάδα**, to press, to pursue a roe, Il. 10, 361; hence pass. **ἐπείγεσθαι βελέεσσω**, to be pressed by weapons, Il. 5, 622. 13, 511, b) *to drive, to urge on*, spoken espec. of wind, Il. 15, 382; **νήα**, h. Ap. 408; and pass. Od. 13, 115; **ἔρπμα**, to move the oars, Od. 12, 205; hence, *to drive, to hasten*, **ἄνον**, Od. 15, 445. c) Intrans. *to press, to oppress*. **ἀναγκή ἐπέγει**, Il. 6, 85; **γῆρας**, Il. 23, 623; cf. h. Ven. 231. II) Mid. *to urge for oneself, to hasten*, **γάμον**, Od. 2, 97. 19, 142. b) *to press oneself*, spoken of the wind; hence, *to hasten, to make haste*, with infin. Il. 2, 354. 6, 363.

Frequently the part. *ἐπειγόμενος* stands as an adj. *hastening, rapid, quick*, Il. 5, 902. c) With gen., hastening after any thing, *to long for, to desire*, *ὁδοῖο*, Od. 1, 309. 315. **Ἄρης*, Il. 19, 142; and with accus. and infin. *ἡέλιον, δύναι ἐπειγόμενος*, wishing the sun might set, Od. 13, 30. (According to Buttm. Lexil. I. p. 275, not a compound word.)

ἐπειδάν, conj. *as soon as, when*, Il. 13, 285. † Thiersch § 324. 1, rejects the word as not Homeric; and reads *ἐπὶν δὴ*.

ἐπειδὴ, conj. (*ἐπεὶ δὴ*), *since, as, when, after*. 1) Mostly with indicat., comm. with preterite: *ἐπειδὴ πρῶτα*, since first, when once, b) With subj. *ἐπειδὴ—δαμάσσεται* (for *δαμάσσεται*), Il. 11, 478. cf. Spitzner. 2) More rarely in assigning a reason, *since, because*, with indicat. Il. 14, 65. In addresses, without apodosis, Od. 3, 211. 14, 149, *ἐπεὶ* has *ε* lengthened, Il. 22, 379.)

ἐπειδον (*εἶδον*), defect. aor. 2 of *ἐφοράω*, *to look upon, to look at*, with accus. * Il. 22, 61; see *ἐφοράω*.

ἐπειή, ep. for *ἐπεὶ ἦ*, always in the signif. *since, because*. According to Schol. Ven. ad Il. 1, 156, *ἐπεὶ ἦ*, would be more correct. This Thiersch § 324. 2, approves, and Spitzner has adopted it.

ἐπειή, optat. pres. of *ἐπιμι* (*εἰμι*).

ἐπεὶ κε, see *ἐπεὶ*.

(*ἐπείκω*), obsol. pres. of *ἐπέοικε*, q. v.

ἐπιμι (*εἰμι*), imperf. ep. *ἐπῆεν* and *ἐπέην*, plur. *ἔπεσαν*, fut. ep. *ἐπέσσομαι*, *to be at, to be upon, to be over*, absol. Il. 5, 127. Od. 2, 344; with dat. loci, *κάρη ὤμοισιν ἐπέην*, may the head (no longer) remain on the shoulders, Il. 2, 259; with dat. of pers. *οἷσιν ἔπεισι κράτος*, h. Cer. 150. 2) Of time: *to be after, to be left behind*, Od. 4, 756.

ἐπιμι (*εἰμι*), 3 sing. imperf. ep. *ἐπήϊεν*, 3 plur. *ἐπήϊσαν*, Od. 11, 233, and *ἐπῆσαν*, Od. 19, 445; fut. *ἐπέισσομαι*, aor. 1 mid. *ἐπιεισαμένη*, Il. 21, 424. 1) *to go to, to come upon, to approach*, with accus. *ἀγρόν*, *to go to the field*, Od. 23, 359; metaph. *πρὶν μιν καὶ γῆρας ἔπεισιν*, before old age comes upon her, Il. 1, 29. 2) Espec. in a hostile signif. *to rush upon, to attack, to fall upon*, with accus. Il. 11, 367; with dat. Il. 13, 482. 17, 741; and often without cases: *ὁ ἐπιών*, the one attacking, Il. 5, 238; often *ἐπ' ἄλλοισιν ἰόντες*, marching against each other, Il.

Ἐπειοί, ὁ, the *Epeans*, the oldest inhabit-

ants of Elis, who derived their name from Epeus, the son of Endymion, Il. 2, 619; cf. Paus. 5, 1. 2.

Ἐπειός, ὁ, Epeus, son of Panopeus, who with the aid of Minerva, constructed the wooden horse, Od. 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by [Polypætes], Il. 23, 664, seq. 839.

ἐπεὶ—περ, conj. *since indeed*, with indicat. see *ἐπεὶ*.

ἔπειτα, adv. (*ἐπὶ, εἴτα*), *thereafter, hereafter, afterwards, hereupon, thereupon, then*, marks 1) Primarily, the progress from one action to another in the narration. In future actions it signifies, *directly after*, Od. 2, 60; *καὶ τότε ἔπειτα*, and then at once, Il. 1, 426. It often follows *πρῶτον*, is connected with *αὐτίκα, αἶψα*; also *ἔνθα ἔπειτα*. Sometimes it stands pleonastically after a participle with a finite verb, Il. 14, 223. 2) It often forms in the epic language the apodosis, to render it emphatic: a) After a particle of time: *ἐπειδὴ σφαίρῃ πειρήσαντο, ὠρχέισθην δὴ ἔπειτα*, then they danced, Od. 8, 378; conf. Il. 18, 545. b) After a particle of doubt or condition: *εἰ μὲν δὴ νῦν τοῦτο φίλον,—Ἐρμείαν μὲν ἔπειτα—ὀτρύνομεν*, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with *ὅς κε*, Il. 1, 547. 2, 392. 3) *therefore* (according to what you say), *then*. a) In a question, Il. 9, 437. Od. 1, 65. b) In other clauses, Il. 15, 49. 18, 357.

ἐπεκέχλετο, see *ἐπικέλομαι*.

ἐπέκερσε, see *ἐπικεῖρω*.

ἐπελάννω (*ἐλαύνω*), aor. 1 *ἐπῆλασα*, perf. pass. *ἐπελήλαμαι*, *to drive upon, to hammer out over*, spoken only of the working of metals *χαλκόν*, Il. 7, 223; of a shield: *πολὺς ἐπελήλατο χαλκός*, much brass was beaten out over it, Il. 13, 804. 17, 493.

ἐπελήλατο, see *ἐπελάννω*.

ἐπέλησε, see *ἐπιλανθάνω*.

ἐπεμβαίνω (*βαίνω*), part. perf. ep. *ἐπεμβεβώς*, *to go upon*, perf. *to stand upon*, with gen. *οὐδοῦ*, upon the threshold, Il. 9, 582. †

ἐπενεῖχαι, see *ἐπιφέρω*.

ἐπένειμε, see *ἐπενέμω*.

ἐπενήνεον, see *ἐπινηγνέω*.

ἐπενήνοθε (*ἐνήνοθε*), 3 sing. of an old ep. perf. with pres. signif. which is also used as imperf. *to be upon, to sit upon*, only four times: spoken of the head of Thersites, as im-

perf. ψεδνὴ ἐπενήνοθε λάχνη, thin woolly hair was upon it, Il. 2, 219; of a mantle: ἐπενήνοθε λάχνη, Il. 10, 134; as pres. with accus. οἷα θεοῦς ἐπενήνοθεν αἰὲν ἔοντας, such as adheres to the gods, Od. 8, 365. h. Ven. 62. (Buttm. Lexil. I. p. 268, from ἐνθω or ἐνέθω, perf. with Att. redupl. ἐνήνοθα, see Thiersch § 232.)

ἐπεντανύω, ep. form of ἐπεντείνω, to stretch upon, to extend upon, Od. 22, 467. †

ἐπεντύνω and ἐπεντύω (ἐντύω), to equip, to put in order, ἵππους, to harness the horses, Il. 8, 374. Mid. to put oneself in order, to prepare oneself, αἰθλα, for the contests, Od. 24, 89.

ἐπέοικα (ἔοικε), it is becoming, it is befitting, it is proper, with dat. pers. and infin. Il. 4, 341; or accus. with infin. Il. 1, 126. 10, 146. Ellipt. with accus. ὧν ἐπέοιχ' ἱκέτην ἀντιάσαντα (subaud. from the foregoing οὐ δένεσθαι), which it is not becoming that an approaching suppliant should lack, Od. 6, 193. 14, 511. 2) it is agreeable, it pleases, Il. 9, 392.

ἐπέπιθμεν, see πείθω.

ἐπέπληγον, see πλήσσω.

ἐπέπλωσ, see επιπλώω.

ἐπεποιίθει, see πείθω.

ἐπεπόνθει, see πάσχω.

ἐπέπταρε, see ἐπιπταίρω.

ἐπέπτατο, see ἐπιπτάμαι.

ἐπέπυστο, see πυνθάνομαι.

ἐπερείδω (ἐρείδω), aor. 1 ἐπέρεισα, to stay upon, to lean upon, to thrust against, with accus. ἔγχος ἐς κενεῶνα, Il. 5, 856; absol. Il. 11, 235; metaph. ἴν' ἀπέλεθρον, to apply prodigious power, Il. 7, 269. Od. 9, 538.

ἐπερέφω (ἐρέφω), to bring under roof, and generally, to build, in tmesis, ἐπὶ νηὸν ἔρεψα, Il. 1, 39. †

ἐπερρώσαντο, see ἐπιρρώομαι.

ἐπερύω (ἐρύω), aor. ἐπέρυσα, ep. σσ, to draw to, to draw towards, θύρην κορώνῃ (with the ring), Od. 1, 144 (see κορώνῃ). ἐπὶ στήλην ἐρύσαντες, * Od. 12, 46.

ἐπέρχομαι (ἔρχομαι), fut. ἐπέλευσομαι, aor. 2 ἐπῆλθον, ep. ἐπήλυθον, perf. ἐπελήλυθα, 1) to come to, to come on, to come near, to approach, with dat. Il. 12, 200; and absol. often indicating what was unexpected, Od. 9, 214; metaph. ἐπὶ κνέφας ἦλθε, darkness came on, Il. 11, 194. Ἀχαιοῖς ἐπήλυθε ὕπνος, sleep came upon them, Od. 5, 472. 12, 311; with the accus. es-

pecially when it contains the idea of surprising or creeping upon insensibly; ἐπήλυθέ μιν ὕπνος, Od. 4, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, Il. 7, 262. 2) In a hostile signif. to rush against any one, to fall upon, to attack; without case, and with dat. Il. 5, 220. Spoken of lions: βουσὶν, Il. 10, 485. 15, 630. 3) Of places: to pass through, to go through, like obire, with accus. ἄγχεα, to go through the valleys, Il. 18, 321. Od. 16, 27.

ἐπεσβολίη, ἡ (ἔπος, βάλλω), words which one drops inconsiderately, prattle, loquacity, idle discourse. ἐπεσβολίας ἀναφαίνειν, to exhibit idle prattle, Od. 4, 159 † (not from ἐπεσι, but from ἔπεα and βάλλειν).

ἐπεσβόλος, ον (βάλλω), uttering idle, foolish words (qui verba jacit); λωβητήρ (V. a troublesome prater), Il. 2, 275. † [Not to be explained by ἔπεα ἐκβάλλων, but by ἐπεσι βάλλων, i. e. ἰάπτω, verbis lacescens, thus Doederl. in Passow, and Jahrb. J. und K., p. 262.]

ἔπεσον, see πίπτω.

ἐπέσπον, see ἐφέπω.

ἐπέσσεται, see ἔπειμι (εἰμί).

ἐπέσσονται, see ἐπισεύω.

ἐπέστη, see ἐφίστημι.

ἐπέσχον, see ἐπέχω.

ἐπετήσιος, ον (ἔτος), annual, lasting a year, καρπός, Od. 7, 118. †

ἔπεν, Ion. for ἔπον, see ἔπομαι.

ἐπευφημέω (εὐφημῶ), aor. ἐπευφήμησα, to assent, to approve, to speak approvingly, Il. 1, 22. †

ἐπεύχομαι, depon. mid. (εὐχομαι), fut. ἐπεύξομαι, aor. 1 ἐπευξάμην, to pray, to supplicate a divinity, θεοῖς, Διὶ, Il. 3, 350. Od. 14, 423. 2) to vaunt oneself, to boast, absol. and τινί, over any one, Il. 11, 431.

ἐπεφνον, see ΦΕΝΩ.

ἐπέφραδον, see φράζω.

ἐπέχω (ἔχω), aor. 2 ἐπέσχον, part. ἐπισχών, aor. 2 mid. ἐπεσχόμεν, ep. 3 plur. pluperf. ἐπώχατο, q. v. 1) to hold on, to, upon, with dat. πόδας θρήνυϊ, to put the feet upon the stool, Il. 14, 241. Od. 17, 410; hence: to hold out, to reach, to present, οἶνον, Il. 9, 489; μαζὸν παιδὶ, Il. 22, 83. 2) Intrans. to rush upon, to assail, τινί, Od. 19, 71. cf. Od. 22, 75. 3) to check, to restrain, to withhold, with accus. ῥέεθρα, Il. 21, 244; and θυμὸν ἐνιπῆς, to restrain the mind from rebuke, Od. 20, 266;

hence absol. to *restrain oneself, to delay*, Ἀντίνοος δ' ἔτ' ἐπεῖχε, Od. 21, 186. 4) to *embrace, to occupy, to extend*, with accus. ἐπὶ πύλαθρα, Il. 21, 407. ὅπόσσον ἐπέσχε πῦρ, as far as the fire extended, Il. 23, 238. II) Mid. 1) to *direct oneself to, to assail*, like act. 2. Spoken of shooting with the bow, ἐπισχόμενος, aiming, Od. 22, 15. 2) Like act. 3, to *restrain, to withhold, to hold up*, with accus. ἐανῶν πτύχας, h. Cer. 176.

ἐπήβολος, ον (βάλλω), that has attained any thing, *partaking, possessing*, with gen. νηός, ἐρετάων, Od. 2, 319. †

ἐπήγαγον, see ἐπάγω.

ἐπηγεκνίδες, αἱ, the long (far-reaching, V.) planks on the sides of a ship, which served to cover the ribs of the sides (σταμῖνες) and extended from stem to stern. To prevent the pressure of water, Ulysses covers these planks with osier hurdles, (ρίπεσσι οἰσύνῃσιν), Od. 5, 253 seq. † (prob. from ἐνεγκεῖν = φέρειν, to extend oneself), see Nitzsch ad loc. and σταμῖν.

ἐπῆεν, ep. for ἐπῆν, see ἔπειμι (εἶμι).

ἐπηετανός, όν (ἔτος), 1) *lasting a whole year*, παρέχειν γάλα ἐπηετανόν, to give milk the whole year, Od. 4, 89; πλυνοί, Od. 6, 86. 2) *sufficient for a whole year, abundant, superfluous*, Od. 18, 360. 8, 233. The neut. ἐπηετανόν as adv. always in the year, Od. 7, 128; *abundantly, in abundance*, * Od. 7, 99. 10, 427.

ἐπήϊεν, see ἔπειμι (εἶμι).

ἐπῆλθον and ἐπήλυθον, see ἐπέρχομαι.

* ἐπηλυσίη, ἡ, *enchantment, fascination*, h. Cer. 218. 220. Merc. 37.

ἐπημοιβός, όν (ἀμείβω), *alternating, exchanging, corresponding*; ὀχῆες, two bolts meeting each other, which from both sides of the door were fitted together, and held by a lock, see κληῖς, Il. 12, 456; χιτῶνες, clothes for a change, Od. 14, 513.

ἐπημύω, see ἡμύω.

ἐπῆν, conj. Hom. for ἐπάν, see ἐπεί.

ἐπήνεον, see ἐπαινέω.

ἐπηξα, see πῆγνυμι.

ἐπηπύω (ἡπύω), to *call to joyfully, to applaud*, with dat. Il. 18, 502. †

ἐπήρατος, ον (ἐράω), *beloved, lovely, charming, agreeable*, spoken only of inanimate objects: δαίς, Il. 9, 228; εἶματα, Od. 8, 366; commonly of regions of Ithaca, Od. 4, 606.

ἐπήρετμος, ον (ἐρετμός), *at the oar, row-*

ing, ἐταῖροι, Od. 2, 403. 2) *furnished with oars, νῆες*, * Od. 4, 559.

ἐπηρεφής (ἐρέφω), *covering over, standing over, overhanging*, πέτραι, Od. 10, 131. 12, 59 κρημνοί, Il. 12, 54; [cf. Jahrbüch. Jahn und Klötz, p. 262.].

Ἐπήριτος, ό, (*disputed*), son of Aphidas, from Alybas, whom Ulysses pretended to be, Od. 24, 306.

ἐπῆρσε, see ἐπαρρίσκω.

ἐπῆσαν, see ἔπειμι (εἶμι).

ἐπητής, οὔ, ό (ἔπος), *affable, humane, kind, benevolent*, * Od. 13, 122. 18, 128.

ἐπήτριμος, ον (ῆτριον), prop. close-woven, hence: *thickly over, close together, compact*, πυρσοί, Il. 18, 211; δράγματα ἐπήτριμα πίπτου, the sheaves fell close together, Il. 18, 552. 2) Of time: *in quick succession*, * Il. 19, 226.

ἐπητύς, ύος, ἡ (ἐπητής), *friendly address, and gener. kindness, benevolence*, Od. 21, 306. †

ἐπί, I) Prepos. with gen. dat. and accus. Ground signif. *at, upon*, in manifold relations. A) With gen. a) To mark rest in a place: *on, upon, in, at, near*, especially with verbs of existence, rest, etc.: ἐπὶ μελῆς ἐρεισθείς, Il. 22, 225; and without a verb: ἐπὶ ὤμων, ἐπ' ἀγροῦ, ἐπὶ κρατὸς λιμένος, *at the head of*, Od. 13, 102; metaph. ἐπὶ ξυροῦ ἀκμῆς, Il. 10, 173; see ἀκμή. b) To mark motion to an object, with verbs of motion: ἐρύειν νῆα ἐπ' ἠπείροιο, upon the land, Il. 1, 485; βαλνειν ἐπὶ νηός. 2) Spoken of the time *in or during* which any thing happens. ἐπ' εἰρήνης, in time of peace, Il. 2, 797; ἐπὶ προτέρων ἀνθρώπων, Il. 5, 637. 3) To mark manner, cause, etc.: only σιγῇ ἐφ' ὑμείων, in silence by yourselves, i. e. for yourselves, Il. 7, 195. B) With dative, 1) Spoken of place: a) To mark rest *upon, at or by* an object: ἐπὶ χθονί, on the earth, Il. 1, 88: ἐπὶ τινι καθῆσθαι, to sit by any one, Od. 2, 369; ἐπ' ἔργῳ, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things: ἐφ' ἔλκεϊ ἔλκος ἀρέσθαι, wound upon wound, Il. 14, 130. cf. Od. 7, 120; ἐπὶ τῇσι, in addition to these, Il. 9, 639; ἐπὶ τοῖς, to this, i. e. besides this, Od. 3, 113; ταχὺς ἔσπεθειν ἐπὶ εἰδεῖ, together with, i. e. besides his beauty, Od. 7, 126. 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνίστη, with, i. e. after him, Il. 7, 163. b) To mark motion to any thing, with verbs of motion, and that in a hostile signif.: *upon, against*, Il. 1, 382. 3, 15. 2) Of time: ἐπὶ

νυκτί, by night, Il. 8, 529; ἐπ' ἡματι τῷδε, on this day, Il. 13, 234; but ἐπ' ἡματι, by day, Od. 2, 284. 3) Of manner, cause, etc.: a) To mark design, purpose: ἐπὶ δόρπῳ, for supper, Od. 18, 44; ἐπὶ χάρμῃ, Il. 13, 104; ἐπὶ Πατρόκλῳ, for Patroclus, Il. 23, 776; υἱὸν ἐπὶ πτεάτεσσι λιπέσθαι, to leave a son for his treasures [i. e. to inherit them], Il. 5, 154. b) To mark the ground or motive: *about, at, for, on account of*; γελᾶν ἐπὶ τινι, Il. 2, 270; μόγειν, πάσχειν ἐπὶ τινι, Il. 1, 162. 9, 492. c) To mark the price, or generally, the condition: *for*; ἐπὶ τινι ἀθλεύειν, Il. 23, 274; ἐπὶ μισθῷ for hire, ἐπὶ δώροις, for presents, Il. 9, 162. C) With accus. 1) Of place: a) To mark direction or motion to an object: *to, towards, against*; ἐπὶ νῆας ἔρχεσθαι, ἔξεσθαι ἐπ' ἔρετμα, Od. 12, 171. b) To mark motion *upon* or *over*, or an extension or spreading out upon: πλεῖν ἐπὶ οἶνοπα πόντον, Od. 1, 183. cf. 2, 370; ἐπ' ἐννέα κῆτε πέλειθρα, Od. 11, 577; ἐπὶ γαῖαν, *per terram*, Od. 4, 417. cf. Od. 1, 299; ἐπὶ δεξιᾷ, ἐπ' ἀριστερά, to the right, to the left. 2) Of time: a) In marking the limit: ἐπ' ἡῶ, till morning, Od. 7, 288. b) To mark continuance: *for, during*; ἐφ' ἡμέραν, Il. 2, 299; ἐπὶ δηρόν, for a long time, Il. 9, 415. In like manner to mark the measure: ὅσον ἔπι, as far as, Il. 2, 616; ἐπὶ ἡμισυ πάσης, to the half of the entire ship, Od. 13, 114. 3) Of manner, cause, etc.: a) To mark design or purpose: ἐπὶ βοῦν ἵτω, for an ox, i. e. to fetch him, Od. 3, 421; στέλλειν ἐπ' ἀγγελλήν, on an embassy, Il. 4, 384; more rarely spoken of persons: ἐπ' Ὀδυσσῆα ἰέναι, Od. 5, 149. b) To mark conformity: ἐπὶ στάθμῃ, by the line, Od. 5, 245; ἐπ' ἴσα, Il. 12, 436. c) To mark a respect in which any thing is true; ἄριστοι πᾶσαν ἐπ' ἰθύν, in every attack, Il. 6, 79. II) As an adv. often found in Hom. in the signif. *then, moreover, besides, thereupon*, etc. Il. 1, 458. 5, 705. Od. 3, 164. 285. It must often be connected with the verb. III) In composition with a verb it sometimes has the local significations of the adv. and sometimes it denotes a consequence in time, an accession, etc.

ἔπι, in anastrophe. 1) for ἐπὶ, when it follows the governed word. 2) for ἔστι, *it is present, it is there, there is, thou art*, Od. 14, 92; comm. with dat. Il. 1, 515. Od. 11, 307. Also with infin. following, οὐ ἔπ' ἀνὴρ, — ἀρὴν ἀπὸ οἴκου ἀμύναι, there is no man to avert the evil from the house, Od. 2, 59.

ἐπιάλλω (ἰάλλω), aor. 1 ἐπὶηλα, *to send to, to cast upon, to lead or bring to*, τί τινι; οὔρον Κῆρας τινί, Od. 2, 316; ἐπὶηλεν τὰδε ἔργα, he has brought about these things, * Od. 22, 49.

ἐπιάλλμενος, see ἐφάλλομαι.

ἐπιανδάνω, poet. for ἐφανδάνω, q. v.

ἐπίανω, another reading for ἐνίανεν, Od. 15, 557.

ἐπιάχω, poet. (ἰάχω), *to call to, to shout aloud to, to cheer, to applaud with shouts*, Il. 7, 403. 13, 822. 2) Generally, *to cry out*, * Il. 5, 860. 14, 148 (only pres. and imperf.)

ἐπίβαθρον, τό (βαίνω), *the passage-money, the price paid by a passenger (ἐπιβάτης) on ship-board*, Od. 15, 449. †

ἐπιβαίνω (βαίνω), fut. ἐπιβήσω, aor. 1 ἐπέβησα, aor. 2 ἐπέβην, infin. ep. ἐπιβήμεναι, fut. mid. ἐπιβήσομαι, aor. 1 mid. ἐπεβησάμην (only the ep. form ἐπεβήσετο, ἐπιβήσετο), 1) Intrans. *to mount, to ascend, to step upon or into*. a) With gen. ἵππων, δέλφου, Il. 5, 46; 8, 44; πύργων, νεῶν, etc. again: κροσσάων, to mount the battlements, Il. 12, 444; γαίης, to disembark, Od. 12, 282; metaph. of a corpse, to be laid upon the funeral pile, Il. 4, 99. b) *to go to, to reach*, with gen. πόλης, to the city, Il. 16, 396; with accus. rarely; Πιερίην ἐπιβᾶσα, away over Pieria, [not to P.] Il. 14, 226. Od. 5, 50; often metaph. ἀναιδείης, to devote oneself to impudence, Od. 22, 424. εὐφροσύνης, Od. 23, 52; τέχνης, to try art, h. Merc. 166, 465. 2) Transit. only fut. and aor. 1 act. *to cause to mount, to cause to ascend*; τινὰ ἵππων, upon the chariot, Il. 8, 129; hence: *to lead to, to place upon, to bring to*, πολλοὺς πυρῆς, Il. 9, 546; τινὰ πάτρης, to send one to his country, Od. 7, 223; metaph. ἐνκλείης, σαιοφροσύνης, to elevate any one to renown, to bring one to understanding, Il. 8, 285. Od. 23, 13.

ἐπιβάλλω (βάλλω), aor. 2 act. ἐπέβαλον, aor. 2 mid. ἐπεβαλόμην, 1) Act. *to cast upon, to lay upon*, with accus. Il. 11, 846; ἐπιβάλλειν ἱμάσθλην subaud. ἵπποις, to give the horses the lash, Od. 6, 320. b) Intrans. *to cast oneself upon, to go to*; ἡ δὲ Φεῖα ἐπέβαλλε, the ship sailed to Phœa, Od. 15, 297; h. Ap. 427. 2) Mid. *to cast upon for oneself*, κλέρους, Od. 14, 209. b) *to cast oneself upon a thing, to fall upon it, to seek or strive after*, with gen. ἐνάρεω, Il. 6, 68.

ἐπιβάσχω (βάσχω), poet. form of ἐπιβαίνω, with transit. signif.: *κακῶν ἐπιβασχάμεν νῆας*

Ἀχαιῶν, to bring the sons of the Achaians into misfortunes, Il. 2, 234. †

ἐπιβήμεναι, see ἐπιβαίνω.

ἐπιβήτωρ, οὐρός, ὁ, one that mounts, ἵππων, Od. 18, 263. 2) a leaper (spoken of the boar), * Od. 11, 131.

ἐπιβλής, ἦτος, ἰ (ἐπιβάλλω), prop. that which is thrust forward; a bolt or bar, for fastening the door, Il. 24, 453. †

ἐπιβοάω (βοάω), only fut. mid. ἐπιβώσομαι, Ion. for ἐπιβοήσομαι, to cry to. 2) Mid. to call upon, to call to for aid, with accus. θεοίς, Il. 10, 463. Od. 1, 378.

* ἐπιβόσκειν (βόσκω), to pasture upon, to feed upon, τινί, Batr. 54.

ἐπιβουκόλος, ὁ (βουκόλος), a herdsman, always with βοῶν, * Od. 3, 422.

ἐπιβρέμω (βρέμω), to roar against, to rush upon, to kindle with a roaring sound, πῦρ, Il. 17, 739. †

ἐπιβρίθω (βρίθω), aor. 1 ἐπέβρισσα, to fall heavily upon. ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος, when the rain of Jupiter falls violently, Il. 5, 91. 2) Metaph. to press upon, Il. 7, 343. 12, 414; in a good sense: ὅπποτε Διὸς ὦραι ἐπιβρίσειαν ὑπερθεῖν, when the hours of Jupiter from above load with fruit, Od. 24, 344.

ἐπιβωσόμεθα, see ἐπιβοάομαι.

ἐπιβώτωρ, οὐρός, ὁ (βώτωρ), a shepherd, perhaps chief-shepherd, μῆλων, Od. 13, 222. †

ἐπιγδονπέω, ep. for ἐπιδονπέω, to make a noise upon or over, to utter sounds around; to this is referred: ἐπὶ δ' ἐγδούπησαν, Il. 11, 45.

ἐπιγίγνομαι (γίγνομαι), to arise again, to come again, spoken of time, Il. 6, 148. 2) to reach; ὅσον τ' ἐπὶ δουρὸς ἐρωή γίγνεται, * Il. 15, 358.

ἐπιγιγνώσκω (γιγνώσκω), aor. 2 ἐπέγνων, subj. 3 plur. ep. ἐπιγνώωσι for ἐπιγνώσι, optat. ἐπιγνῶν, to recognize, to know again, with accus. Od. 24, 217. 2) to become acquainted with, to learn, to see, * Od. 18, 30.

* ἐπιγναμπτός, ἦ, ὄν, bent, curved, twisted, h. Ven. 87.

ἐπιγνάμπτω (γνάμπτω), aor. ἐπέγναμπα, to curve, to bend around, to twist, with accus. δόρυ, Il. 21, 178; metaph. to influence, to bring over, to persuade, τινά, Il. 2, 14; κῆρ, Il. 1, 569; νόον ἐσθλῶν, to persuade the minds of the brave, * Il. 9, 514.

ἐπιγνοίη, see ἐπιγιγνώσκω.

ἐπιγνώωσι, see ἐπιγιγνώσκω.

ἐπιγοννίς, ἴδος, ἦ (γόνυ), the part above the knee, the thigh. μεγάλην ἐπιγοννίδα θεῖτο, should form for himself a bulky thigh, * Od. 17, 225.

ἐπιγραβδήν, adv. (ἐπιγράφω), grazing, scratching upon, Il. 21, 166. †

ἐπιγράφω (γράφω), aor. 1 ἐπέγραψα, to graze or scratch upon the surface, with accus. χροά, Il. 4, 139; with double accus. τῶν ταρσόν, to graze one on the sole of the foot, Il. 11, 388; hence 2) ἐπιγράφειν κλῆρον, to mark a lot (by scratching upon it), Il. 7, 187. (It is = σημαίνεισθαι, v. 175; the idea of writing is inadmissible.)

* ἐπιδαίομαι, depon. mid. (δαίω), to communicate, to give; ὄρκον, to take an oath, h. Merc. 363; [Herm. prefers ἐπιδώσομαι ὄρκον.]

Ἐπίδανρος, ἦ, a city in Argolis, on the Saronic gulf with a temple of Æsculapius, now Pidauro, Il. 2, 561.

ἐπιδέδρομε, see ἐπιτρέχω.

ἐπιδέξιος, ον (δεξιός), prop. on the right, only neut. plur. ἐπιδέξια, as adv. on the right. ὄρνυσθ' ἐξείης ἐπιδέξια, rise in order to the right, i. e. to the right beginning from him who occupies the seat of honor, at the mixing vessel, Od. 21, 141; see Buttm. Lexil. I. p. 175. This direction was regarded as propitious, see δεξιός; hence ἀστράπτων ἐπιδέξια, lightning on the right, (a sign of prosperity promised by the deity,) Il. 2, 353.

ἐπιδενής, ἐς, poet. for ἐπιδεής, needy, wanting, with gen. δαιτὸς εἵσης οὐκ ἐπιδευεῖς, sc. ἐσμέν, we lack not a common meal, Il. 9, 225. ἄλλης λώβης οὐκ ἐπιδευεῖς, sc. ἐστέ, ye need no other wrong, Il. 13, 622; absol. ὅς κ' ἐπιδενής, sc. ἦ, who is needy, poor, Il. 5, 481. 2) inferior, defective, with gen. βίης, in power, Od. 21, 185; with double gen. βίης ἐπιδευεῖς εἰμὲν Ὀδυσσεύς, we are inferior in strength to Ulysses, Od. 21, 253; the neut. as adv. ἐπιδευεῖς ἔχειν δίκης, to lack justice, Il. 19, 180.

ἐπιδευόμαι, depon. mid. (δύομαι), to fail in, to want, with gen. χρυσοῦ, Il. 2, 229; τούτων, Od. 15, 371. 2) to be inferior, to be weaker, with gen. μάχης, Il. 23, 670; also with gen. of the pers.: πολλὸν κενῶν ἐπιδύεαι, thou art much inferior to them, Il. 5, 636; and with double gen. μάχης Ἀχαιῶν, in battle to the Greeks, Il. 24, 385.

ἐπιδημεύω (δημεύω), poet. for ἐπιδημία, to

abide in the country, to be at home, Od. 16, 28. †

ἐπιδήμιος, ον (δῆμος), *among the people, internal, domestic*, πόλεμος, Il. 9, 64. *b) at home, present*, Od. 1, 194.

ἐπιδίδωμι (δίδωμι), fut. *ἐπιδώσω*, aor. 1 *ἐπέδωκα*, infin. aor. 2 *ἐπιδούναι*, *to give in addition, to add to*, τί τινι, Il. 23, 559; *to give as a dowry*, θυγατρὶ μείλια, Il. 9, 148. 290. 2) Mid. *to take thereto for oneself*, only *ἐπιδώμεθα θεούς*, let us take the gods to it, (viz. as witnesses, supply from v. 255, μαρτύρους,) Il. 22, 254. (Schol. μαρτύρους ποιησώμεθα.) The derivation from *ιδέσθαι* is improbable, although Voss. follows it: 'let us look up to the gods.'

ἐπιδινέω (δινέω), aor. part. *ἐπιδινήσας*, part. aor. pass. *ἐπιδινηθείς*, 1) Act. *to turn about, to whirl around in order to cast*, with accus. Il. 3, 378. 7, 269. Pass. *to fly around in a circle*, spoken of an eagle, Od. 2, 151. 2) Mid. *to revolve any thing by oneself*; metaph. *ἐμοὶ τόδε θυμὸς πόλλ' ἐπιδινεῖται*, my mind often revolved this, i. e. considered it thoroughly, Od. 20, 218.

ἐπιδιφριάς, ἄδος, ἡ (δίφρος), *the upper rim of the chariot-seat* = ἄντυξ, Il. 10, 475. †

ἐπιδίφριος, ον (δίφρος), *lying upon the chariot-seat, being upon the chariot-seat*. δῶρα ἐπιδίφρια τιθέναι, *to lay the presents upon the chariot-seat*, * Od. 15, 51. 75.

ἐπιδραμεῖν, ἐπιδραμέτην, see *ἐπιτρέχω*.

ἐπίδρομος, ον (ἐπιδραμεῖν), prop. *whither one can run, accessible, exposed to attack*; *τείχος*, a wall easily stormed, Il. 6, 434. †

ἐπιθύω (θύω), aor. 2 *ἐπιθύναι*, *to set upon*, only in tmesis. *μὴ πρὶν ἐπ' ἡέλιον θύναι*, Il. 2, 413. †

ἐπιδώμεθα, see *ἐπιδίδωμι*.

ἐπιείκελος, ον (εἵκελος), *similar, resembling*, τινί, always with ἀθάνατοις and θεοῖς, Il. 4, 394, and Od. 15, 414.

ἐπεικῆς, ἐς (ἔοικα), 1) *suitable, becoming, fitting, proper*. τύμβος ἐπεικῆς τοῖος, a mound such as is fitting, Il. 23, 246. Often the neut. either absol. ὡς ἐπεικῆς, as is fitting, Il. 8, 431; or with infin. ὃν κ' ἐπεικῆς ἀκούειν, which (μῦθος) it is suitable to hear, Il. 1, 547. cf. Od. 2, 207.

ἐπεικτός, ἡ, ὅν (εἶκω), *yielding, giving way*; always with a negat. μένος οὐκ ἐπεικτόν, *unyielding spirit*, Il. 5, 892; σθένος, *invincible strength*, Il. 8, 32; πένθος, *un-*

ceasing grief, Il. 16, 549; hence 2) [With negat.] *intolerable, evil*, like σχέτιλος. ἔργα οὐκ ἐπεικτά, Od. 8, 307. The explanation 'not yielding,' i. e. having permanence, seems against the Hom. usus loquendi; cf. Nitzsch ad Od. 8, 307.

ἐπειμένος, η, ον, see *ἐπιέννυμι*.

ἐπείσομαι, see *ἐπειμι* (εἶμι).

ἐπιέλπομαι, depon. mid. only pres. (ἐλπῶ), *to hope*, with infin. Il. 1, 545; with accus. Od. 21, 126.

ἐπιέννυμι, poet. for ἐφέννυμι (έννυμι), aor. 1 *ἐπέισσα*, part. pass. *ἐπειμένος*, 1) *to put on, to clothe, to put over*; with accus. *χλαῖναν*, to lay over, Od. 20, 143; metaph. in the part. perf. *ἐπειμένος*, clothed with; with accus. *ἐπειμένος ἀναιδείην*, clothed with impudence, Il. 1, 149; *ἀλκήν*, with power, Il. 7, 164. Od. 9, 214. 2) Mid. *to clothe oneself with*, νεφέλην, Il. 14, 350; only in tmesis.

ἐπιζάφελος, ον, *vehement, violent*; *χόλος*, Il. 9, 525; and the adv. *ἐπιζαφελῶς*, *vehemently, exceedingly*, Il. 9, 516. Od. 6, 330. (The deriv. is uncertain; according to Apoll. from ζα and ὀφείλλειν.)

ἐπίηλε, see *ἐπιάλλω*.

ἐπίηρα, only twice, in the phrase *ἐπίηρα φέρειν τινί*, *to be favorable to any one, to render oneself agreeable, to show kindness*, * Il. 1, 572. 578. Wolf. (Buttm. Lexil. I. p. 152, supposes a tmesis, and writes separately, ἐπὶ ἦρα, cf. ἦρα.)

ἐπιήρατος, ον (ἄρω), *agreeable, welcome*, with dat. Od. 19, 343. †

* *ἐπίηρος, ον*, *agreeable, grateful*, Frag. h. 56. †

ἐπιθαρσύνω (θαρσύνω), *to inspire, to encourage, to embolden*, any one, with accus. Il. 4, 183. †

ἐπιθεῖτε, see *ἐπιτίθημι*.

ἐπίθημα, τό, ep. for ἐπίθεμα, that which is placed upon any thing, *a cover, a lid*, Il. 24, 228. †

ἐπιθρεξας, see *ἐπιτρέχω*.

ἐπιθρώσχω (θρώσχω), *to leap upon*; with gen. *νηός*, the ship, Il. 8, 515; with the dat. *τύμβω*, upon the grave (by way of insult), Il. 4, 177; without cases: *τόσπον ἐπιθρώσκουσι*, so far they leap (spoken of horses), * Il. 5, 772.

ἐπιθύω (θύω), aor. part. *ἐπιθύσας*, 1) *to rush upon, to attack*, Il. 18, 175. Od. 16, 297. 2) *to desire earnestly*, h. Merc. 475. (Some

derive it from ἰθύω, but this has always short υ; in both cases the υ is long; and ι is long by its position in the arsis.)

ἐπιύστωρ, ορος, ὅ, ἡ (ἴστωρ), acquainted with, experienced in; with gen. μεγάλων ἔργων (peritum, i. e. auctorem magnorum factorum, Damm), Od. 21, 26. †

* ἐπικαίω (καίω), to kindle upon, to light, πῦρ, h. Ap. 491; in tmesia, Il. 22, 170.

* ἐπικαμπύλος, ον (καμπύλος), curved, bent, h. Merc. 90.

ἐπίκαρ, adv. on the head, a different reading for ἐπὶ κάρ, Il. 16, 392; see κάρ.

ἐπικάρσιος, η, ον (ἐπικάρ), prop. head foremost, stooping forward. αἱ νῆες ἐφέροντ' ἐπικάρσιαι, the ships were borne forward with depressed prow (Voss, 'with depressed masts'), Od. 9, 70 (according to Schol. 'careening, oblique, inclined').

Ἐπικάστη, ἡ, in the tragic poets Ἰοκάστη, daughter of Menoeceus, and wife of king Laius of Thebes, to whom she bore Œdipus. After he had ignorantly slain his father and solved the riddle of the Sphinx, he received as a prize his mother for a wife. When she discovered her relationship to him, she put an end to her life by hanging, Od. 11, 271.

ἐπικέμαι, depon. mid. (κέμαι), fut. ἐπικέσομαι, to lie upon; spoken of doors, to be joined to, Od. 6, 19; metaph. ἐπικείσεται ἀνάγκη, force will overpower, Il. 6, 458.

ἐπικείρω (κείρω), aor. 1 ep. ἐπέκερσα, to shear off, to cut off; φάλαγγας, to cut down the squadrons, i. e. to penetrate, Il. 16, 394. 2) Metaph. to hinder, to render void; μῆδεα, * Il. 15, 467. 16, 120.

ἐπικελαδέω, poet. (κελαδέω), to cry out to, to cheer, to applaud, only in tmesia. ἐπὶ δὲ Τρῶες κελάδῃσαν, * Il. 8, 542. 13, 310.

ἐπικέλλω, poet. (κέλλω), aor. ἐπέκισα, 1) to impel, to run into, spoken only of ships; νῆας, to run ships to the shore, Od. 9, 148. 2) Without accus. intrans. to land, to lie on the strand, Od. 9, 138; and of the ship, ἡ ἠπίεργ' ἐπέκισεν, the ship run upon the land, * Od. 13, 114.

ἐπικέλομαι, depon. mid. poet. (κέλομαι), aor. 2 ep. ἐπικεκλόμην, to call to, with accus. Ἑρῶν, Il. 9, 454. †

ἐπικεράννυμι (κεράννυμι), aor. 1 infin. ἐπικῆρσαι, ep. for ἐπικεράσαι, to mingle with. 2) to mingle again; οἶνον, to mix wine again, Od. 7, 164. †

ἐπικερτομέω (κερτομέω), to insult, to mock, to deride; only in the part. with προσέφη, Il. 16, 744. Od. 22, 194. 2) In a milder signif. to jest with, to banter, Il. 24, 649.

ἐπικεύθω (κεύθω), fut. ἐπικεύσω, to conceal, to hide, often with the negat., Il. 8, 821; μῦθον, Od. 4, 744.

ἐπικίδνημι, ep. (κίδνημι, poet. form of σπαδάννυμι), pres. and imperf. mid. to strew over, to sprinkle upon. 2) to spread itself upon, to diffuse itself; with accus. ὕδωρ ἐπικίδνεται αἶαν, the water spreads itself over the land, Il. 2, 850; spoken of the morning light, * Il. 7, 451. 458.

ἐπικλείω, poet. (κλείω), to praise, to celebrate, with accus. αἰοιδῆν, Od. 1, 351. † Or, with Nitzsch, to accompany with applause. [The var. lec. ἐπικλύουω is to be preferred according to Nägelsbach, ad Il. p. 230.]

Ἐπικλῆς, ἦος, ὅ, an ally of the Trojans, from Lycia, slain by Telamonian Ajax, Il. 12, 378.

ἐπὶ κλησις, ιος, ἡ (ἐπικαλίω), an appellation, a surname; only accus. absol. with the surname. τὸν ἐπὶ κλησιν Κορυνήτην κίκλησκον, Il. 7, 138. Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλίουσι, Il. 22, 506. Od. 5, 273. h. Ap. 386.

ἐπικλίνω (κλίνω), perf. pass. ἐπικέκλιμαι, to lean upon; pass. to be inclined. οἶδ' εἴπ' ἐπικεκλιμένας σανίδας, he found not the doors inclined, i. e. shut, Il. 12, 121. †

ἐπὶ κλοπος, ον (κλέπτω), thievish, cunning, crafty, deceptive, Od. 11, 364. 13, 291; also with gen. μύθων, crafty in words, Il. 22, 281; τόξον, dexterous with the bow, Od. 21, 397.

* ἐπικλύζω (κλύζω), to inundate, to sprinkle, pass. κίμασι, Batr. 69.

ἐπικλύω (κλύω), to listen to, to understand, with accus. Il. 23, 652; with gen. Od. 5, 150.

ἐπικλώθω (κλώθω), fut. ἐπικλώσω, aor. 1 act. ἐπέκλωσα, aor. 1 mid. ἐπεκλώσασθην, 1) to spin; only metaph; prop. spoken of the Parcae, who spin for every one his fate; then gener. of the gods, to impart, to allot, to assign, τί τινι; τινὶ ὄλβον, Od. 3, 208. 16, 64. ὅτε Κρονίων ὄλβον ἐπικλώσει γαμίσοντι τε γενομένῳ τε, to whom the son of Saturn in his marriage and birth shall allot happiness, Od. 4, 208 (Eustath. reads instead of the fut. ἐπικλώσῃ, with more propriety). 2) Mid. as depon. spoken of the gods, to suspend; ὅλ-

θρον ἀνθρώποις, destruction over men, Od. 20, 579; οἷζίν, O.I. 20, 196; and with infin. instead of accus. *to allot, to grant*; οἰκόνδε νέεσθαι, Od. 1, 17, and ζῶειν, Il. 24, 525 (in the Il. only once).

ἐπικόπτω (κόπτω), fut. ἐπικόψω, *to strike upon from above*; βοῦν, *to strike upon the neck of the ox in order to kill it, to slay the ox*, Od. 3, 443. †

ἐπικουρέω (ἐπικουρος), fut. ἐπικουρήσω, *to help, to aid*, absol. Il. 5, 614. †

ἐπικουρος, ον (κοῦρος), *helping, aiding*; only as subat. *a helper, an assistant*; spoken of Mars, βροτῶν, h. 7, 9; and as fem., Il. 21, 431. The plur. often used of the allies of the Trojans, Il. 2, 130. 815. Hom. calls them frequently τηλεκλήτοί, * Il. 9, 233.

ἐπικραίνω, ep. lengthened ἐπικραϊνῶ (κραίνω), aor. 1 ἐπέκρηνα, ep. ἐπεκρήνημι, optat. ἐπικρήνῃμι, imperat. ἐπικρήνηνον, 1) *to finish, to fulfil, to accomplish, to grant, τινί τι*; ἐπικρήνηνον, Il. 1, 455; ἀρήν τινος, Il. 15, 599; and absol. οὐ σφιν ἐπεκραίαινε, he did not grant it to them, Il. 3, 302. 2) *to rule, to govern*, θιούς, where Hermann would substitute οἶμους, h. Merc. 531 (from ἐπικραίνω, only ἐπικρήνῃμι, Il. 15, 599, and pres. h. Merc. l. c.).

ἐπικρατέω (κρατέω), *to hold the rule, to command, to govern*, with dat. νήεσσιν, Il. 10, 214, and absol. Od. 17, 320. 2) *to have the mastery, to be victorious, to conquer*, Il. 14, 98.

ἐπικρατέως, adv. (ἐπικρατής), *with great force, with might*, * Il. 16, 81. 23, 863.

* ἐπικρέμαμαι, depon. mid. (κρέμαμαι), *to hang upon, to hang over, to impend*. πέτρῃ ἐπικρέμαται, h. in Ap. 284.

ἐπικρήνηνον, ep. see ἐπικραίνω.

ἐπικρήνῃμι, see ἐπικραίνω.

ἐπικρήσαι, see ἐπικραίνω.

ἐπίκριον, τό (ἴκριον), *a sail-yard*, * Od. 5, 254. 318.

ἐπικυρέω (κυρέω), aor. ἐπέκυρσα, *to fall upon any thing*; to this is assigned ἐπὶ σώματι κύρσας, Il. 3, 23; see κυρέω.

ἐπιλάμπω (λάμπω), aor. 1 ἐπέλαμψα, *to shine upon*. ἥλιος ἐπέλαμψε, the sun shone thereon, Il. 17, 650. † h. Merc. 141.

ἐπιλανθάνω and ἐπιλήθω (λήθω), aor. ἐπέλησα, fut. mid. ἐπιλήσομαι, aor. 2 mid. ἐπελαθόμην, 1) Act. *to cause to forget*; with gen. in aor. 1: ὁ ὕπνος ἐπέλησε ἀπάντων, sleep caused a forgetfulness of every thing,

Od. 20, 85. 2) Mid. *to forget thereupon*, any thing, with gen. Ἰθάκης, Od. 1, 57; and gener. *to forget*, Il. 7, 452; τέχνης, Od. 4, 455. The pres. ἐπιλανθάνω is not found in Hom., and from ἐπιλήθω only ἐπελήθετο, Od. 5, 324.

ἐπιλέγω (λέγω), *to collect to or in addition*; only mid. in tmesis, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε, Il. 8, 507, and λέγοντο, v. 547.

ἐπιλείβω (λείβω), *to pour upon*, especially upon the flame in making libations of wine, Od. 3, 341; and in tmesis, Il. 1, 463.

* ἐπιλέπω (λέπω), aor. ἐπέλεψα, *to peel off, to strip off the bark*, h. Merc. 109, where the reading is questioned [but without cause, Passow].

ἐπιλεύσσω (λεύσσω), *to look upon, to see*, τόσσον, Il. 3, 12. †

ἐπιλήθομαι, see ἐπιλανθάνω.

ἐπιλήθος, ον (ἐπιλήθω), *causing to forget, producing oblivion*; with gen. φάρμακον κακῶν ἐπιλήθον ἀπάντων, which caused an oblivion of all evils, Od. 4, 221. †

ἐπιληκέω (ληκέω), *to make a noise upon, to clatter* [to beat time whilst others dance, Passow, cf. Athenaeus I. 13], Od. 8, 379. †

ἐπιλίγδην, adv. (λίγδην), *scratching, grazing*, Il. 17, 599. †

ἐπιλλίζω (ιλλίζω), *to give the wink, to make a sign with the eyes*, with dat. Od. 18, 11. † h. Merc. 387.

ἐπιλωβεύω (λωβεύω), *to insult, to offer an affront to*, Od. 2, 323. †

ἐπιμαίνομαι, depon. (μαίνομαι), aor. ἐπιμηνάμην, *to be madly desirous of any thing, to desire vehemently*; with dat. τῇ γυνὴ Προΐτου ἐπεμήνατο, κρυπταδίῃ φιλότῃ μιγήμεναι, for him the wife of Proetus passionately longed, that she might enjoy illicit love (according to Voss and the Schol. for ὥστε—μιγήμεναι); Köppen and Passow, by a forced construction, connect the sentence ἐπεμήνατο τῇ μιγήμεναι, Il. 6, 160. †

ἐπιμαίομαι, depon. mid. (μαίνομαι), fut. ἐπιμάσομαι, ep. σσ, aor. 1 ἐπιμασάμην, ep. σσ, 1) *to touch, to handle, to feel*, with accus. μᾶστιγι ἵππους, Il. 17, 430. 5, 748; τινὰ φάβδω, Od. 13, 429. 16, 172. οἷων ἐπεμαίετο νῶτα, Od. 9, 441; spoken of a physician, ἔλκεος, *to examine a wound*, Il. 4, 190; ἔλκεος κώπην, *to grasp the hilt of the sword*, Od. 11, 530; χεῖρ, i. e. χεῖρ, not χεῖρ as ed. Wolf [conf. Eustath. and Bothe]. ἐπιμασάμενος,

grasping with the hand (viz. the sword), Od. 9, 301. cf. 19, 490; metaph. πυρὸς τέχνην, to essay the art of fire, h. Merc. 108. 2) With gen. to seek to attain, to desire, to strive after; σπονδίων, to seek the rock, Od. 12, 220; and metaph. νόστον, Od. 5, 344; δάπων, Il. 10, 401 (μαίνομαι is used only in the pres. and imperf.; the other tenses are furnished by the obsol. μάομαι).

ἐπιμάρτυρος, ὁ (μάρτυρος), a witness on any occasion; spoken only of the gods, Il. 7, 76. Od. 1, 273.

ἐπιμάσσομαι, see ἐπιμαίνομαι.

ἐπίμαστος, ὁ (ἐπιμάομαι), prop. sought out, picked up; ἀλήτης, passively, a picked-up beggar, Od. 20, 377. † The Schol. explains it actively, 'a beggar that picks up his living.'

ἐπιμειδάω (μειδάω), aor. part. ἐπιμειδήσας, to smile at or upon; always with πρὸς-ἑφ, Il. 4, 356. 10, 400. Od. 22, 371.

* ἐπιμειδάω = μειδάω, h. 9, 3.

ἐπιμέμφομαι, depon. mid. Ion. (μέμφομαι), to blame about, to reprove for, to reproach with, τινί τι, Od. 16, 97; with dat. of pers. Od. 16, 115. 2) to trouble oneself about, to be displeased with, to be angry; with gen. ἐνχολῆς, on account of a vow, Il. 1, 65; and with ἔνεκα, Il. 1, 94.

ἐπιμένω (μένω), aor. ἐπέμεινα, 1) to remain at, to tarry, to wait, ἐν μεγάροις, Od. 4, 587; ἐς αὐριον, Od. 11, 351; ἐπόμενον, τεύχεα δύνω, wait, that I may put on my armor, Il. 6, 340; and with ἵνα, h. Cer. 160.

ἐπιμήδομαι, depon. mid. (μήδομαι), to plot, to devise, to contrive; δόλον τινί, an artifice against any one, Od. 4, 437. †

ἐπιμηνίω (μηνίω), to be angry, to be in a rage with, τινί, any one, Il. 13, 460. †

ἐπιμνησέω (μνησέω), aor. 1 mid. ἐπεμνησάμην, and aor. 1 pass. ἐπεμνήσθην, 1) to remind of. 2) Mid. with aor. pass. to remember, to think of, with gen. παίδων, Il. 15, 662; χάρις, Il. 17, 103. τοῦ ἐπιμνησθείς, remembering him, Od. 4, 189. (Only the mid. and part. aor. 1 pass.)

ἐπιμῖνω (μῖνω), poet. form fr. ἐπιμένω, to remain, to wait for, * Od. 14, 66. 15, 372.

ἐπιμίξ, adv. mixed, mingled together, pell-mell; spoken of warriors and horses confusedly blended together, Il. 21, 16. 11, 525. Od. 11, 537. πτείνοντα ἐπιμίξ, they were slain without distinction, Il. 14, 60.

ἐπιμίσγω (μίσγω), ep. form of ἐπιμίγναι, 1) Act. to mingle with. 2) Mid. which alone Hom. uses, to have intercourse with any one, to have commerce or communication with; with dat. Φαιήεσσι, to come to the Phæacæ, Od. 6, 241; in the Il. always spoken of battle, to meet, to mingle in fight; Τρῳέεσσι, with the Trojans, Il. 10, 548; absol. to mingle in the battle, Il. 5, 505.

ἐπιμνησαίμεθα, see ἐπιμνησέω.

ἐπιμύζω (μύζω), aor. 1 ἐπέμυξα, to murmur or mutter at, to sigh from displeasure, * Il. 4, 20. 8, 251 (prop. to say μῦ to, always spoken of inarticulate sounds).

ἐπινέμω (νέμω), aor. 1 ἐπένειμα, to impart, to share, to distribute; with dat. σῖτον τραπέζῃ, to distribute the bread to the table, i. e. upon the table, Il. 9, 216. 24, 625; spoken of persons: to distribute among several, Od. 20, 254.

ἐπινεύω (νεύω), aor. 1 ἐπένευσα, to give the nod to, to make a sign to, as an indication of command or of assent to a prayer, τινί, Il. 9, 620. ὡς οἱ ὑπείστην πρῶτον, ἐμῷ δ' ἐπένευσα χάρητι, as I first promised him, and nodded with my head (to confirm the promise), Il. 15, 75. h. in Cer. 169; and by tmesis, ἐπ' ὀφρύσι νεῦσε, Il. 1, 528. Od. 16, 164; and gener. to nod, κόρυθι, Il. 22, 314.

ἐπινεφρίδιος, ον (νεφρός), at or upon the kidneys, Il. 21, 204. †

ἐπινέω or ἐπινήθω (νέω), aor. 1 ἐπένησα, to spin, like ἐπιπλέθω, used of the Parcs: τινί τι, to allot any thing to any one. ἄσσα οἱ Αἴσα γαινομίην ἐπένησε λίνῳ, what Æsa spun in a thread for him at birth, i. e. what she allotted him, Il. 20, 128; spoken of Moira, Il. 24, 210. (Hom. does not use the pres.)

ἐπινηνέω, ep. form (νηνέω, νήω), to heap upon, to lay upon; νεκροῖς πυρκαϊῆς, upon the funeral pile, * Il. 7, 428. 431.

* ἐπινήχομαι, depon. mid. ep. form (νήχομαι), to swim upon, Batr.

ἐπίνυσσεν, see πινύσσω.

* ἐπινώτιος, ον, lying on the back, Batr. 80.

ἐπίξυνος, ον, poet. for ἐπίκοινος (ξυνός), common, in common, ἀρούρα, Il. 12, 422. † [Better the Schol. Bekker, κοινούς ὄρους ἔχουσα, having common limits, see Jahrb. J. und K., p. 262.]

* ἐπιονοχοέω (οινοχοέω), to pour out wine, Θραῖς, h. Ven. 206.

* ἐπιόπτης, ου, ὁ, poet. for ἐπόπτης, ου, ὁ, a *looker-on*, a *spectator*, Ep. 12.

ἐπιόρχεω (ἐπόρχος), fut. ἐπιόρχήσω, to *swear falsely*, πρὸς δαίμονος, by a divinity, Il. 19, 188. †

ἐπιόρχος, ον (ὄρχος), *swearing falsely*, *perjured*. Homer has only the neut. as subst. in the sing.: a *false oath*; as εἰ δὲ τι τῶνδ' ἐπιόρχον, sc. ἐστὶ, Il. 19, 264; and ἐπιόρχον ὀμνύναι, to swear a false oath, * Il. 10, 332. 19, 260.

ἐπιόσσομαι, depon. poet. (ὄσσομαι), to *look at* with the eyes; metaph. to *consider*, to *observe*; θάνατον ἑταίρων, Il. 17, 381. †

ἐπιούρα, τά, see under οὔρον.

ἐπιούρος, ὁ (οὔρος), a *spectator*, a *watch*, an *inspector*, a *keeper*, like ἑφορος, with gen. ὧν ἐπιούρος, Od. 13, 405; with dat. Κρήτη, ruler over Crete, Il. 13, 450.

ἐπιόψομαι, see ἐφοράω.

ἐπιπάσσω (πάσσω), to *strew* or *sprinkle* upon, with accus. φάρμακα, only in tmesis, * Il. 4, 219. 5, 401.

ἐπιπείθομαι, mid. (πείθομαι), fut. ἐπιπείσομαι, prop. to *persuade oneself*, to *yield to persuasion*, Od. 2, 103. 10, 406; generally, to *obey*, μύθῳ, Il. 1, 565. 4, 412; with double dat. εἰ δέ μοι οὐκ ἐπέσσω ἐπιπείσεται, if he shall not obey my words, Il. 15, 162. 178.

ἐπιπῖλομαι, depon. mid. poet. (πῖλομαι), to *come to*, to *arrive*; only the sync. part. ἐπιπλόμενον ἔτος, * Od. 7, 261. 14, 287; τινί, to any one, in tmesis, Od. 15, 408. 2) to *reach*, to *extend*, like ἐπιγίγνεσθαι, in tmesis, Il. 10, 351.

ἐπιπέταμαι or ἐπιπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐπεπτάμην, and from ἐπεπτόμην the infin. ἐπιπτεῖσθαι, to *fly to*, with dat. εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, Il. 13, 821. Od. 15, 160; and spoken of an arrow, καθ' ὅμιλον, Il. 4, 126.

ἐπιπῖλαμαι, depon. mid. poet. (πῖλαμαι), a form of ἐπιπλάζω, to *draw near*, to *approach*. χιών ἐπιπῖλνται, Od. 6, 44. † (Only in the pres.)

ἐπιπλάζομαι (πλάζω), part. aor. 1 pass. ἐπιπλαγχθείς, to *wander over*, to *stray about*, with accus. πόντον, over the sea, Od. 8, 14. †

ἐπιπλέω (πλέω), to *sail over*, to *navigate*, with accus. ὑγρὰ κέλευθα, Il. 1, 312; ἄλμυρὸν ὕδωρ, Od. 9, 227. (Only pres. and imperf. and in addition from the Ion. form ἐπιπλώω pres. aor. 1, and aor. 2. q. v.)

ἐπιπλήσσω (πλήσσω), fut. ἐπιπλήξω, to *strike upon*, with accus. τόξῳ, Il. 10, 500; metaph. to *reprove*, to *blame*, to *reproach*, τινί, * Il. 12, 211. 23, 580.

ἐπιπλώω, Ion. and ep. for ἐπιπλέω; from which part. pres. ἐπιπλώων, Od. 5, 284; 2 sing. aor. 2 ἐπέπλωας, Od. 3, 15; part. ἐπιπλώας, Il. 6, 291; and aor. 1 ἐπιπλώσας, Il. 3, 47.

ἐπιπνέω, ep. ἐπιπνεύω (πνέω), aor. 1 ἐπέπνευσα, to *blow upon*, to *breathe upon*, to *blow*, absol. Il. 5, 698; espec. spoken of a favorable wind, with dat. νηϊ, to blow upon the ship, Od. 4, 357. 9, 139 (only the ep. form ἐπιπνεύω).

ἐπιποιμήν, ἑνος, ὁ, ἡ (ποιμήν), *shepherd*, *shepherdess*, as fem. Od. 12, 131. †

ἐπιπρέπω (πρέπω), to *be prominent* or *conspicuous*, to *show oneself in*, to *appear in*. οὐδὲ τί τοι δοῦλειον ἐπιπρέπει, nothing servile appears in thee, Od. 24, 252. †

ἐπιπροέμεν, see ἐπιπροΐημι.

ἐπιπροϊάλλω (ιῶλλω), aor. 1 ἐπιπροΐηλα, to *send forth to*, with accus. θεούς, h. Cer. 327; spoken of things: to *place before*; τραπέζαν τινί, to place a table before any one, Il. 11, 628.

ἐπιπροΐημι (προΐημι), aor. 1. 3 sing. ἐπιπροέηκε, infin. aor. 2 ἐπιπροΐεμεν ep. for ἐπιπροΐναι, to *send away to*, to *send forth to*, spoken of men, with accus. τινά, Il. 9, 520; and dat. of the place: τινὰ νηυσίν, any one to the ships, Il. 17, 708. 18, 58; but τινὰ νηυσὶν Ἰλίον εἰσω, to send any one in ships to Troy, Il. 18, 439. b) Of missiles: to *cast at*, to *throw* or *shoot at*; ἰὸν τινί, an arrow at any one, Il. 4, 94. 2) Apparently intrans. to *steer to*, to *sail to*, but sc. ναῦν: νήσοισιν, to the islands, Od. 15, 299. (i in the middle syll. is short.)

* ἐπιπροχέω (χέω), to *pour out at* or *upon* any occasion, metaph. θρήνον, to pour forth a lamentation, h. 18, 18.

ἐπιπταίρω (πταίρω), aor. 2 ἐπέπταρον, to *sneeze at* or *upon*; τινὶ ἐπέσσειν, at any one's words, Od. 17, 545. † This was considered a propitious omen, h. Merc. 297.

ἐπιπτεῖσθαι, see ἐπιπέτομαι.

ἐπιπωλέομαι, depon. mid. (πωλέομαι), obire, to *go over*, to *walk about*, with accus. comm. spoken of leaders: to *inspect*, with accus. στήχας ἀνδρῶν, Il. 3, 196. 4, 250; spoken also of warriors, in order to attack, στήχας ἔγχεϊ τε ἀσπίδι τε, Il. 11, 264. 540.

ἐπιρρέζω, poet. (ῥέζω), iterat. impf. ἐπιρρέζεσκον, to sacrifice at or upon, Od. 17, 211. †

ἐπιρρέπω (ῥέπω), to incline towards, metaph. ἡμῖν ὄλεθρος ἐπιρρέπει, destruction impends over us, Il. 14, 99. †

ἐπιρρέω (ῥέω), to flow to or upon, to run, spoken of a river: μὲν καθ' ὑπερθεὺς ἐπιρρέει, it flows upon it above, Il. 2, 754; metaph. of men, to flow to, * Il. 11, 724.

ἐπιρρήσσω (ῥήσσω), to draw into, to push in, to thrust into; ἐπιβλής, τὸν τρεῖς ἐπιρρήσεσκον, (iterat. imperf.) a bar, which three were wont to thrust in (to bar the door), * Il. 24, 454. 456.

ἐπιρρίπτω (ῥίπτω), aor. ἐπέρριψα, to cast upon, to throw to or against, δοῦρά τινι, a spear at any one, Od. 5, 310. †

ἐπιρρόθος, ον, ep. ἐπιτάρροθος, hastening to aid, helping, subst. helper, assistant, with dat. Il. 4, 390. 23, 770; see ἐπιτάρροθος (for ἐπιρρόθειω).

ἐπιρρώομαι, depon. mid. ep. (ῥώομαι), aor. 1 ἐπερρώσαμην, 1) to move rapidly or vehemently, at or about, with dat. μύλαις δώδεκα ἐπερρώοντο γυναῖκες, twelve women moved vigorously (worked) at the mills, Od. 20, 107. 2) Spoken of the hair: to roll or fall thereupon. χαῖται ἐπερρώσαντο κρατὸς ἀπ' ἀθανάτοιο, thereupon rolled the locks from the immortal head, Il. 1, 529. cf. h. 26, 14. see ῥώομαι. [By ἐπὶ, is indicated that the motion of the hair follows the nod, Nägelsb.]

ἐπισείω, ep. ἐπισσεῖω (σεῖω), to shake or brandish against, τί τινι, spoken of Jupiter: αἰγίδα πᾶσιν, to brandish the ægis against all (to excite terror), * Il. 4, 167. 15, 230, (only the ep. form.)

ἐπισεύω, ep. ἐπισσεύω, for the most part poet. (σεύω), aor. 1 ἐπέσσευα, perf. pass. ἐπέσσυμαι, with pres. signif., pluperf. ἐπεσσύμην; which is also ep. aor. 2. hence part. with retracted accent, ἐπεσσύμενος. 1) Act. to drive away, to put in motion, with accus. δμῶας, to excite the servants, Od. 14, 399; κῆτός τινι, to drive a sea-monster against one, Od. 5, 421. 2) Metaph. κακά τινι, to send evils upon any one, Od. 18, 256; ὀνείματα, Od. 20, 87. II) Mid. and pass. especially perf. pass. as pres., and pluperf. as ep. aor., prop. to be driven on. 1) to hasten to, to rush to, Il. 2, 86; hence, ἐπεσσύμενος, hastening, ἀγορήνδε to the assembly, Il. 2, 207; νεμόνδε, Il. 18, 575; with dat. τινί, to hasten to any one, Od.

4, 841; εἰς τινα, Il. 13, 757; with gen. of place, πεδίοιο, through the plain, Il. 14, 147; with accus. νῆα, to the ship, Od. 13, 19; δέμνια, Od. 6, 20; with infin. ὁ δ' ἐπέσσυντο διώκειν, he made haste to pursue him, Il. 21, 601; metaph. ἐπέσσυνται τοὶ θυμός, thy heart is driven, is prompted, Il. 1, 173. 9, 42. b) In a hostile signif. to rush upon, to attack, often absol. and with dat. Il. 5, 459. 584; with accus. τεῖχος ἐπεσσύμενος, Il. 12, 143. 15, 395. (The gen. is unusual: τεῖχος, Il. 12, 388; depends upon βάλε: he cast him from the wall; cf. Spitzner; metaph. spoken of fire and water, Il. 11, 737. Od. 5, 314. Hom. has only the ep. form.)

ἐπίσκοπος, ὁ (σκοπέω), 1) an observer, a spy, a scout, with dat. νῆεσσιν, against the ships, Il. 10, 38. 342. 2) overseer, commander, protector, spoken of Hector, Il. 24, 729. ἐπίσκοποι ἀρμονιάων, the defenders of covenants (of the gods), Il. 22, 255; ὀδάλων, inspector of wares, Od. 8, 163.

ἐπισχύζομαι, depon. mid. (σχύζομαι), aor. 1 ἐπισκυσάμην, to be displeased, angry at any thing, Il. 9, 370; τινί, any one, Od. 7, 306.

ἐπισκύνιον, τό (σκύνιον), the skin of the forehead, above the cavity of the eyes, which moves in various passions, supercilium; hence metaph. like ὄφρυς, as a sign of anger, pride, spoken of lions: πᾶν δὲ τ' ἐπισκύνιον κάτω ἔλκεται, he draws down the entire skin of the forehead, Il. 17, 136. †

ἐπισμυγερός, adv. (ἐπισμυγερός), shamefully, wretchedly, miserably, ἀπέτισεν, Od. 3, 195; ναυτίλλεται [sic, cum sua perniciē navigaverit patris causa, cf. Barnes and Bothe]. * Od. 4, 672.

ἐπίσπαστος, η, ον (ἐπισπάω), drawn to oneself, attracted. ἐπίσπαστον κακὸν ἔχειν, to have an evil which one has drawn upon oneself, * Od. 18, 73. 24, 462.

ἐπισπεῖν, see ἐπέπω.

ἐπισπέρχω (σπέρχω), to urge forward, to hasten on, Od. 22, 451; with accus. κέντην, viz. the studs, Il. 23, 430. 2) Intrans. to urge oneself, to hurry forward rapidly, αἰλλὰ ἐπισπέρχουσι, Od. 5, 304.

ἐπισπείσθαι, ἐπισπόμενος, see ἐπέπω.

ἐπίσπω, see ἐπέπω.

ἐπισσεῖω, see ἐπισείω.

ἐπισσεύω, see ἐπιστεύω.

ἐπίσσωτρον, τό, ep. for ἐπισώτρον.

ἐπισταδόν, adv. (ἐπίστημι), proceeding to,

going up to, Od. 12, 392. 13, 54. οἱ δ' ἄρα δόρπον ἐπιστάδον ἀπλίζοντο, * Od. 16, 453; ἐπιστάδον is unnecessarily explained 'one after another;' Voss, 'busily.' The sense is, 'they went and prepared the evening meal.'

ἐπίσταμαι, depon. imperf. ἐπιτάμην, without augm. fut. ἐπιστήσομαι, 1) to understand, to know, to be acquainted with, with accus. ἔργα, Il. 23, 705; ἔργα περικαλλέα, Od. 2, 117; spoken of women who are skilled in works of art. 2) to understand, to know how, to be able; spoken both of the mind, as φρεσίν, Il. 14, 92; θυμῷ, Od. 4, 730; and of the body, as χερσίν, Il. 5, 60; with infin. Il. 4, 404. ἐπίστατο μείλιχος εἶναι, he knew how to be mild to all, Il. 17, 671 (prop. Ion. from ἐπίστημι, to direct one's thought to any thing). The part. pres. ἐπιστάμενος, η, ον, prop. understanding, comm. as adj. intelligent, practised, experienced, often absol. of men and brutes, and also ἐπιστάμενοι πόδες, Il. 18, 599. a) skilful, dexterous, mostly with infin. σάφα εἰπεῖν, Il. 4, 404. b) With gen. ἐπιστάμενος πολέμοιο, acquainted with war, Il. 2, 611, ed. Barnes; αἰοιδῆς, Od. 21, 406. c) With dat. ἐπιστάμενος ἄκοντι, sub- and. πολυμήδεω, Il. 15, 282 (prob. Ion. for ἐπίσταμαι, cf. the Germ. verstehen and the Engl. understand).

ἐπισταμένως, adv. intelligently, skilfully, dexterously, Il. 10, 265. Od. 20, 161.

ἐπιστάτης, ον, ὁ (ἐπίστημι), origin. one who approaches; only σὸς ἐπιστάτης, who approaches thee, a beggar, Od. 17, 455. † (Hesych. ἀπὸ τοῦ ἐπίστασθαι τῇ τραπέζῃ.)

* ἐπιστεναχίζω = ἐπιστενάχομαι, Batr. 73; but ἐπιστοναχίζω, ed. Frank.

ἐπιστενάχομαι, depon. mid. (στενάχω), to groan at or over, Il. 4, 154. †

ἐπιστεφής, ἐς (ἐπιστέφω), up to the brim, brimful, with gen. only κρητῆρας ἐπιστεφείας οἶνοιο, mixing-vessels brimful of wine, Il. 8, 232. Od. 2, 431; see ἐπιστέφω.

ἐπιστέφω (στέφω), only in the mid. ἐπιστέφομαι, always κρητῆρας ἐπιστέφαντο οἶνοιο, they filled the vessels full to the brim [they crowned the vessels with wine], Il. 1, 470. 9, 175. Od. 1, 148, and elsewhere. The old Gramm. thus unanimously explain this, see Athen. XV. p. 674. l. 13; and also most modern, as Heyne, Voss; and Buttm. Lexil. I. p. 97, who explains it, 'to fill so full that the liquid rises above the brim and forms a

crown.' To fill the vessel thus full was a religious custom. To a use of garlands there is here no reference, as in Virg. Aen. 1, 723. The gen. with verbs of filling is common.

ἐπιστήμων, ον (ἐπίσταμαι), intelligent, experienced, acquainted with, Od. 16, 374. † ἐπίστιον, τό (prop. neut. of ἐπίστιος, belonging to the hearth), subst. a cover, a shed, under which the ships drawn on shore stood supported by stakes; otherwise νεώριον; πᾶσιν ἐπίστιόν ἐστιν ἐκάστω, each one of all (the Phæaces) has here a shed, Od. 6, 265; † cf. Nitzsch ad loc. Voss, incorrectly, 'they rest each one upon supporting props.' The masc. ἐκάστω cannot refer to νῆες [in like manner Cowper, inaccurately, 'each stationed in her place'].

ἐπιστοναχέω (στοναχέω), = ἐπιστενάχομαι, from which aor. 1 ἐπιστονάχησα, to roar, spoken of the sea, Il. 24, 79. †

* ἐπιστοναχίζω = ἐπιστεναχίζω, q. v.

ἐπιστρέφω (στρέφω), to turn to, to turn towards, with accus. only aor. 1 ἐπιστρέφας, Il. 3, 370. † 2) Mid. to turn oneself towards, to go, to penetrate, h. 27, 10.

ἐπιστροφάδην, adv. (ἐπιστρέφω), turning hither and thither, turning on all sides; κτείναν, to slay on all sides, Il. 10, 483; τύπτειν, Od. 22, 308 (others, fiercely; Voss, vigorously; Schol. ἐνεργῶς).

ἐπίστροφος, ον (ἐπιστρέφω), prop. turning oneself to, consorting with, holding intercourse with; with gen. ἀνθρώπων, with men, Od. 1, 177. †

Ἐπίστροφος, ὁ, son of Iphitus, grandson of Naubolus, leader of the Phocians before Troy, Il. 2, 517. 2) leader of the Halizonians, an ally of the Trojans, Il. 2, 856. 3) son of Evenos, brother of Mynea, slain by Achilles on the expedition against Lyrnessos, Il. 2, 692.

ἐπιστροφάω (στροφάω), poet. form of ἐπιστρέφω, intrans. as ἐπιστρέφομαι, to turn oneself to, to go into, to visit; accus. πόλης, to go through cities, Voss, Od. 17, 486; † metaph. of cares, h. Merc. 44.

Ἐπίστωρ, ορος, ὁ, a Trojan, slain by Patroclus, Il. 16, 695 (signif. = ἐπιστήμων).

ἐπισφύριον, τό (σφυρόν, prop. neut. of ἐπισφύριος), an ankle-clasp, a kind of hook or buckle, by which the greaves, consisting of two plates, were fastened. κνημίδες ἐπι-

σφυρίοις ἀραυῖαι. According to others, a covering for the ankle, by which the plates were fastened; hence Voss, 'plates fastened together with silver ankle-coverings,' * Il. 3, 331. 11, 18, etc.

* ἐπισχεδόν, adv. (σχεδόν), *near, almost*, h. Ap. 3.

ἐπισχερόω, adv. (σχερός), *prop. connected together, in a row, one after another, in order*, like ἐφεξῆς, with κτείνεσθαι, ἀναβαίνειν, * Il. 11, 668. 18, 68.

ἐπισχεσίη, ἡ (ἐπείχω), *a pretence, a pretext*; with gen. οὐδέ τι μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμέ ἱέμενοι γῆμαι, you were able to make no other pretext for your resolution (or attempt) but wishing to marry me, Od. 21, 71. † (The ancients explain μύθου here by στάσις, uproar, noise, it being Æol. for μόθος, see μῦθος).

ἐπίσχεσις, ιος, ἡ (ἐπείχω), 1) *restraint, hindrance*. 2) *abstinence, moderation, temperance*, with infin. following, Od. 17, 451. †

ἐπίσχω (ἴσχω), form of ἐπείχω, 1) *to direct, to guide*, ἱππους, Il. 17, 465. 2) *to hold up, to check*, Od. 20, 266 (according to the Schol., which explains ἐπίσχετε by κατὰσχετε, as aor. 2 from ἐπείχω, q. v.).

ἐπισώτρον, τό, ep. ἐπίσσωτρον, *the tire, the iron band encompassing the wooden circumference of a wheel (σώτρον)*; only in the ep. form, * Il. 5, 725. 11, 537. 23, 519.

ἐπισάροφος, ό, ἡ, *a helper, an assistant*, spoken of the gods; μάχης, in battle, Il. 12, 180; also fem., Il. 5, 808. 826. (From ἐπίσροφος, as ἀταρτηρός fr. ἀτηρός, see Thiersch § 174. 7.)

ἐπιτείνω (τείνω), *to stretch, to extend*; only in tmesis, Il. 17, 736. Od. 11, 19.

ἐπιτέλλω (τέλλω), aor. 1 act. ἐπέτειλα, aor. 1 mid. ἐπειτέλαμην, perf. pass. ἐπιτέταλμαι, 1) *Act. to end in addition* (cf. τέλλω in Schneider's Lex.), *to annex, to add*; thus in tmesis, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε, finished, i. e. spoke in addition a harsh speech, Il. 1, 25, 326. 16, 199. 2) *to commission, to order, to command, to impose, to bid*, τί τινι, πολλά τινι, Il. 4, 229; μῦθόν τινι, to give a verbal direction to any one, Il. 11, 480; often with only one of the two cases, συνθεσίαις, to give commands to any one, Il. 5, 320; often absol. with infin. instead of accus., Il. 4, 229. Hence pass. ἐμοὶ δ' ἐπὶ πάντ' ἐτάτατο, every thing was entrusted to me, Od. 11, 524; with infin.

Il. 2, 643. 2) *Mid. like act. to commission, to command*, any one, with infin. Il. 2, 802. 10, 61; with accus. νόστος, ὃν ἐκ Τροίης ἐπέτελλατο Ἀθήνη, the return which Minerva had commanded from Troy, Od. 1, 327.

* ἐπιτερπής, ἑς (ἐπιτέρπω), *pleasurable, agreeable*, h. Ap. 413.

ἐπιτέρπω (τέρπω), 1) *to delight with, to charm*; only 2) *Mid. to delight in, to be charmed with*, ἔργοις, Od. 14, 228; † and with accus. θυμόν, ἦτορ, h. Ap. 146. 204.

ἐπιτέτραπται, see ἐπιτρέπω.

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτηδές, adv. *enough, sufficiently, adequately*; in two passages: ἐς δ' ἐρίτας ἐπιτηδὲς ἀγείρομεν, let us collect on board rowers enough, Il. 1, 142. μνηστήρων σ' ἐπιτηδὲς ἀριστῆες λοχόωσω, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, ἐπίτηδες. (According to Damm from τίνω; according to Buttm. Lexil. I. p. 46, from ἐπὶ τῇδε; or, according to Passow, from τῆδες, a form of τῆτες.)

* ἐπιτηρέω (τηρέω), aor. 1 part. ἐπιτηρήσας, *to wait for, to watch for*, νύκτα, h. Cer. 245.

ἐπιτίθημι (τίθημι), fut. ἐπιθήσω, aor. 1 ἐπέθηκα, aor. 2 optat. ἐπιθέῃτε, ep. for ἐπιθέλητε, infin. ἐπιθεῖναι, aor. 1 mid. ἐπεθήκατο, aor. 2 mid. ἐπέθετο, part. ἐπιθέμενος, *to place upon, to put upon*, 1) *to put upon, to lay upon*, comm. τί τι; κρατὶ κυνέην, Il. rarely; τίνα λεχέων, to lay any one upon the bed, Il. 24, 589; φάρμακα, Il. 4, 190; εἶδατα, to place food (upon the table), Od. 1, 140; spoken of sacrifices, Ποσειδάωνι τάρφω μῆρα, to offer the thighs of oxen to Neptune, Od. 3, 179; Ἀπόλλωνι, Od. 21, 267. b) *Metaph. to lay upon, to inflict*, ἄλγεια Τρωσὶ, Il. 2, 40. πολλοὶ γὰρ δὴ τλήμεν ἐξ ἀνδρῶν, χαλεπ' ἄλγυ' ἐπ' ἀλλήλοισι τιθέντες, many of us have suffered from [on account of] men inflicting grievous pangs upon one another, says Dione to Venus, Il. 5, 384. The Schol. unnecessarily connects ἐξ ἀνδρῶν and τιθέντες. The sense is, 'we suffer because we have taken part in the affairs of men,' cf. v. 385 seq. θωήν, to inflict punishment, Od. 2, 102. 2) *to put at or to, to attach, to add*, ἄλλα, Il. 7, 364. 391; τί τι; κορῶνην, a curved end (to the bow), Il. 4, 111; περόνην, Od. 19, 256. b) *to place before in order to close any thing*,

λίθον θύρῃσιν, Od. 13, 370; θύρας, to close the doors, Il. 14, 169. Od. 22, 157; hence said of the Hours: ἡμὲν ἀνακλῖναι νέφος ἡδ' ἐπιθῆναι, to put back the cloud and place it before, i. e. to open and shut, Il. 5, 751. 8, 395; spoken of the Trojan horse, λόχον, Od. 11, 525. c) Metaph. μύθῳ τέλος ἐπιθῆναι, to put an end to the word [i. e. to fulfil the declaration], Il. 19, 107 [20, 369]; φρένα ἱεροῖσιν, to fix his heart upon, to direct his mind to the victims, Il. 10, 46. II) Mid. to put upon, τί τινι; στεφάνῃν κεφαλῇφιν, Il. 10, 31; χεῖρας στήθεσσιν τινος (his hands), Il. 18, 317.

ἐπιτιμήτωρ, ορος, ὁ (τιμάω), an avenger, one who inflicts punishment, epith. of Jupiter, ἐπιτιμήτωρ ἱεστῶν τε ξείνων τε, Od. 9, 270. †

ἐπιτλήναι (ΤΛΑΩ), only imper. aor. ἐπιτλήτω, absol. to continue patient at or under; with dat. μύθοισιν ἑμοῖσιν, my words, * Il. 19, 220. 23, 591.

ἐπιτολμάω (τολμάω), to have courage, to dare, to take courage, to encourage oneself, with infin. Od. 5, 353; absol. to remain patient, * Od. 17, 238.

ἐπίτονος, ον (ταίνω), stretched, whence the subst. ὁ ἐπίτονος (subaud. ἱμάς), a rope with which the sail-yard is made fast to the mast, the yard-rope, Od. 12, 423. †

ἐπιτοξάζομαι, depon. mid. (τοξάζω), prop. to bend the bow at any one, to shoot, to aim at any one, with dat. Il. 3, 79. †

ἐπιτραπέω, ep. for ἐπιτρέπω, ἐπιτραπέουσι, Il. 10, 421. †

ἐπιτρέπω (τρέπω), aor. 1 act. ἐπέτρεψα, aor. 2 act. ἐπέτραπον, aor. 2 mid. ἐπιτραπόμην, perf. pass. ἐπιτέτραμμαι, 3 plur. Ion. and ep. ἐπιτεράφεται, 1) Act. 1) to turn to, to give over to, to commit to, to trust to, τί τινι; οἶκόν τινι (to one's care), Od. 2, 226; without accus. [expressed], aor. 2 τοῖσιν ἐπιτράπομεν μάλιστα, to these we trusted most [sc. τὸ φυλάσσειν], Il. 10, 59; instead of the accus. we have also the infin., Il. 10, 116. 421. Θεοῖς ἐπιτρέπειν τι, to leave to the gods, Od. 19, 502; hence pass. ᾧ ἐπιτεράφεται λαοί, to whom the people are entrusted, Il. 2, 25; and spoken of the Hours: τῆς ἐπιτέτραπται οὐρανός, Il. 9, 750. 2) to turn to, to leave to, to yield to, νίκην τινί, Il. 21, 473; παισὶ κτήματα, to leave possessions to children, Od. 7, 149; and without accus. [expressed], οὐκ ἐπέτρεπε [sc. ἑαυτόν, cf. Nagelsb. p. 313],

γήραϊ, he yielded not to age, Il. 10, 79. II) Mid. to turn oneself to. σοὶ θυμὸς ἐπιτρέπετο εἰρεσθαι, thy mind was inclined to ask, Od. 9, 12.

ἐπιτρέχω (τρέχω), aor. 2 ἐπιδράμον, part. aor. 1 ἐπιθρέξας, Il. 13, 409; † perf. ἐπιδέδρομα, to run to, both to render aid and to attack. ἄρματα ἵπποις ἐπέτρεχον, the chariots rolled after the horses, Il. 23, 504. 2) to run over, to graze, spoken of a spear, Il. 13, 409. λευκή δ' ἐπιδέδρομιν αἴγλη, glittering splendor glances over it, Od. 6, 45. cf. Od. 20, 357.

ἐπιτροχάδην, adv. running over cursorily, hastily, only ἀγορεύειν (Voss, 'with flying tongue'), Il. 3, 213. Od. 18, 26.

ἐπιφέρω (φέρω), fut. ἐποίσω, to bring to or upon, only in a hostile signif.; χεῖράς τινι, to lay hands upon one, i. e. to attack him, Od. 16, 438; and βαρσίας χεῖρας, Il. 1, 89.

* ἐπιφθάνω (φθάνω), part. aor. 2 ἐπιφθάς, to be beforehand, to anticipate, Batr. 217.

ἐπιφθονέω (φθονέω), to envy, to refuse enviously, to grudge, to forbid, with dat. Od. 11, 149. †

ἐπιφλέγω (φλέγω), to kindle, to set fire to, to burn up, with accus. ὕλην, νεκρόν, * Il. 2, 455. 23, 52.

ἐπιφράζομαι (φράζομαι), aor. 1 ἐπεφρασάμην, ep. σσ, and with like signif. aor. 1 pass. ἐπεφράσθην, Od. 5, 183. 1) to think of, to meditate upon, to consider, with accus. βουλήν, Il. 2, 282. 13, 741; absol. Il. 21, 410; gener. to observe, to perceive, to understand, τι, Il. 5, 665; in connection with νοεῖν, Od. 8, 94. 533; to recognize, Od. 18, 94. 2) to devise, to plan, to excogitate, ὀλεθρόν τινι, Od. 15, 444; absol. οἶον δὲ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι! Od. 5, 183.

ἐπιφρονέω (ἐπιφρων), to be thoughtful, intelligent, wise, discreet, only part. pass. Od. 19, 385. †

ἐπιφροσύνη, ἡ (ἐπιφρων), discreetness, prudence, intelligence, judgment, Od. 5, 437; in the plur. ἀνιέσθαι ἐπιφροσύνας, to assume a thoughtful care, * Od. 19, 22.

ἐπίφρων, ον (φρήν), considerate in or upon, thoughtful, intelligent, wise, prudent, spoken of persons, Od. 23, 12. ἐπίφρων βουλήν, in counsel, Od. 16, 242; of things, βούλη, a prudent counsel, Od. 3, 128. 19, 326.

* ἐπιφωνέω (φωνέω), to call to, to call on any occasion, Fr. 42.

ἐπιχειρέω (χείρ), fut. **ρήσω**, to lay hands upon, to seize, with dat. **δαίμων**, * Od. 24, 386. 395.

ἐπιχεῦναι, see **ἐπιχέω**.

ἐπιχέω (χέω), aor. 1 ep. **ἐπὶχευα**, infin. **ἐπιχεῦναι**, aor. 1 mid. **ἐπεχευάμην**, ep. aor. sync. 2 mid. **ἐπὶχυντο**, 1) to pour upon or over; **χερσὶν ὕδωρ**, water upon the hands, Il. 24, 303. Od. 4, 212; **χείρῳ βα προχόω**, water from the pitcher, Od. 1, 136; metaph. of sleep, in tmesis: **μνηστήρεσσιν ὕπνον**, Od. 2, 395; **ἀνέμων αὔτιμνα**, to excite the breath of the winds, Od. 3, 289; **δοῦρατα**, to cast spears, Il. 5, 618. b) Mid. a) to pour upon for oneself, spoken of things dry: to pour upon, to heap upon, **ῥῆν** (as ballast), Od. 5, 257; **χύσιν φύλλον**, an effusion of leaves, Od. 5, 487. b) With ep. sync. aor. 2, only metaph. of a multitude of men: to pour upon, to rush to, τοὶ δ' ἐπὶχυντο, Il. 15, 654. 16, 295.

ἐπιχθόνιος, ον (χθών), living on the earth, earthly, 1) As epith. of **ἀνὴρ**, **βροτός**, **ἄνθρωπος**, Il. 1, 266. 2, 553. 2) As subst. an inhabitant of the earth, h. 14, 2.

ἐπιχράω (χράω), to attack, to fall upon, to assail, with dat. of men and brutes, **Τρῶεσσιν**, **ἄρνεσσιν**, Il. 16, 352. 356. **μητέρι μοι μνηστήρες ἐπέχραον**, the suitors assailed my mother, i. e. pressed her, Od. 2, 50 (μοι is dat. used in the language of intimacy, see Nitzsch ad loc.).

ἐπιχρίω (χρίω), aor. 1 **ἐπέχρῖσα**, 1) to anoint, to besmear, with accus. **τόξον ἀλοιφῇ**, Od. 21, 179; **παρειάς**, Od. 18, 172. 2) Mid. to anoint oneself, **ἀλοιφῇ**, * Od. 18, 179.

ἐπιψάύω (ψάύω), to touch upon the surface, to graze, to touch; metaph. to feel. **ὅστι ὀλίγον περ ἐπιψάνῃ πρᾶπίδεςσιν**, who can feel but little with the heart, Od. 8, 547. †

ἐπιωγαί, αἱ (ἰωγή), places near the shore, where ships, secure from storms, could lie at anchor, roads, Od. 5, 404. †

ἐπίων, see **ἔπειμι** (εἶμι).

ἐπλε, ep. for **ἔπειλα**, see **πέλω**.

ἐπλεο or **ἔπλεν**, ep. for **ἐπέλου**, and **ἔπλετο**, ep. for **ἐπάλετο**, see **πέλομαι**.

ἐπληντο, see **πελάζω**.

ἐποίσω, fut. of **ἐπιφύω**.

ἐποίχομαι (οἶχομαι), to go to, to go, to come to, 1) Absol., Od. 1, 143; limited, **πάντοσα**, Il. 5, 508: **ἀνὰ στρατόν**, Il. 1, 383. 2) With accus. of persons and animate things, a) to go to any one, **μνηστήρας**, Od. 1, 324. b) to go

about, to go through, to inspect, spoken of a leader, Il. 6, 81; **στίχας ἀνδρῶν**, Il. 15, 279. **πάσας ἐπύχετο**, he went about all (the seals), Od. 4, 451. c) to fall upon any one, to attack, with accus. **οὐρῆας**, spoken of Apollo, Il. 1, 50; **Κύπριν χαλκῇ** (with a weapon), Il. 5, 330; espec. spoken of Apollo and Diana: **ἀγανοῖς βολίεσσιν** (to attack with gentle missiles, V.), Od. 11, 173. 15, 411; see **Ἀπόλλων**. 3) Of things: to go to any thing, to go about, τί; **τηῶν ἱερῶν**, Il. 15, 676; metaph. **ἐπείχσθαι ἔργον**, to go to work, Il. 6, 492; **δόρκεον**, Od. 13, 34; spoken of women: **ἰστὸν ἐπείχσθαι**, to go about the loom, see **ἰστὸν**, Il. 1, 31.

ἐπομαι, mid. see **ἔπω**.

ἐπόμνυμι and **ἐπομνύω** (ὄμνυμι), imperf. **ἐπώμνον**, fut. **ἐπομοῦμαι**, aor. **ἐπώμοσα**, to swear by, to take an oath of a thing; absol. Od. 15, 437; with accus. **ὄρκον**, with **μήποτε** and infin., Il. 9, 132. 274; **ἐπίορκον**, a false oath, Il. 10, 332.

ἐπομφάλιος, ον (ὀμφαλός), at, upon the navel; on the boss, spoken of a shield: **βάλεν σάκος μίσσον ἐπομφάλιον**, in the midst of the boss, Il. 7, 267. †

ἐποπιζομαι, depon. (ὀπιζομαι), to honor, to reverence, to dread, with accus. **Διὸς μῆνιν**, Od. 5, 146. † h. Ven. 291.

ἐποπτάω (ὀπτάω), to roast upon, to roast, **ἔγκαια**, Od. 12, 363. †

ἐποπτεύω (ὀπτεύω), to look upon, espec. to inspect, to superintend, with accus. **ἔργα ἐποπτεύεσκε**, Od. 16, 140. †

(**ἐπόπτομαι**), pres. obsol., fut. **ἐπόψομαι**, see **ἐφοράω**.

ἐπορέγομαι, mid. (ὀρέγω), part. aor. **ἐπορεξάμενος**, to extend oneself towards, in order to attack, to extend the spear for a thrust, Il. 5, 335, † subaud. **ἔγχει**, see **ὀρέγω**.

ἐπόρνυμι and **ἐπορνύω** (ὀρνυμι), imperf. **ἐπώρνευε**, aor. 1 **ἐπώρσα**, imperat. **ἐπόρσεν**, ep. aor. sync. mid. **ἐπώρτο**, 1) to excite, to awaken, τί τινι; **μόνος τινί**, Il. 20, 93. 2) to urge on, to send to, spoken of the gods: **ὑπνον τινί**, to send sleep upon any one, Od. 22, 429; **οἷζύν**, Od. 7, 271; **μόρσμενον ἡμᾶς**, Il. 15, 613. b) Frequently in a hostile signif. to excite, to rouse against any one, Il. 5, 765; and with infin., Il. 7, 42. II) Mid. together with ep. aor. 2 and pluperf. to rush against, to assail; with dat. **Ἀχιλλῇ**, against Achilles, Il. 21, 324.

ἑπορεύω (ἔπορεύω), aor. 1 **ἐπόρουσα**, *to leap upon, to spring upon, to rush upon*, any one, with dat. always in a hostile signif. Il. 3, 379. 4, 472; and **ἐν πόντι**, h. Ap. 400; with double dat. **τινὶ δουρί** (with the spear), Il. 16, 320; metaph. spoken of sleep: **αὐτῷ ὕπνος ἐπόρουσε**, sleep fell upon him (with the idea of haste), Od. 23, 343. *b)* With the accus. **ἄρμα**, *to leap upon the chariot*, Il. 17, 481.

ἑπορσον, see **ἐπόρυνμι**.

ἔπος, **εὖος**, **τό**, *a word*, and generally every thing expressed by speech; hence also, *speech, narration, tradition*. Hom. **ἔπος καὶ μῦθος**, discourse and narration, Od. 11, 561; in the plur. Od. 8, 91. According to the connection it signifies *a) a word pledged, a promise*: **διακίρσαι ἔπος**, Il. 8, 8. *b) counsel, command*, Il. 9, 100. *c) a response or oracle of a soothsayer*, Od. 12, 266. *d) narration, song of a bard*, Od. 8, 91. 17, 519. *e) word*, in opposition to deed, Il. 15, 234; hence **ἔπυσιν καὶ χερσὶν ἀρήγυν**, *to help any one by word and deed*, Il. 1, 77. cf. Spitzner ad Il. 15, 234. *f) the contents of discourse, matter*, nearly = **πράγμα**, thing, Il. 11, 652. Od. 22, 289 [cf. Nagelsb. ad Il. 1, 76, the affair in hand].

ἐποτρύνω (ὀτρύνω), aor. 1 **ἐπώτρυνα**, *to incite, to urge on*. 1) Spoken of persons, with accus. *to encourage, to urge, to impel, to command*; often **θυμὸς ἐποτρύνει**, and in connection with **ἀνάγει**, comm. with accus. and infin. following, **ἐταίρους τάφρον διαβαίνεμεν**, *to go over the trench*, Il. 12, 50; with dat. of the pers. and infin. only, Il. 15, 258. Od. 10, 531. 2) Of things: *to excite, to press*, with accus. **πόλεμόν τινι**, *to excite a contest against any one*, Od. 22, 152; **πομπήν**, *to ask urgently an escort*, Od. 8, 30; but **ἀγγελίας πολέεσσιν**, *to send embassies to the cities*, Od. 24, 355. II) Mid. *to press for oneself, to urge*, **πομπήν**, Od. 8, 31. †

ἐπουράνιος, **ίη**, **ιον** (οὐρανός), *in heaven, heavenly*, epith. of the gods, Il. 6, 129. Od. 17, 484.

ἐποχέομαι, mid. (ὀχέω), fut. **ήσομαι**, *to ride upon, to travel*, ἵπποις, Il. 10, 330; ἵπποις καὶ ἄρμασι, *to ride in chariots*, * Il. 17, 449.

* **ἐπόπιος**, **ον** (ὄπις), *to be looked at, to be conspicuous, remarkable, noted*, h. Ap. 496 (old reading for ὑπόπιος, Il. 3, 42).

ἐπόπομαι, see **ἐφοράω**.

ἑπραθον, see **πέρθω**.

ἑπτά, indecl. *seven*, often in Il. and Od.

ἑπταβόειος, **ον** (βόειος), *made of seven layers of ox-hide, seven-hided*, **σάκος**, * Il. 7, 220. 222.

ἑπταετής, **ές** (ἔτος), *of seven years*, only in neut. **ἑπταετής** as adv. *during seven years*, * Od. 3, 305. 7, 259.

ἑπταπόδης, **ον**, **ό** (πούς), *seven feet long*, **δρῆνυς**, Il. 15, 729. †

* **ἑπτάπορος**, **ον** (πόρος), *having seven courses, with seven paths*, epith. of Pleiades, h. 7, 7.

ἑπτάπορος, **ό**, a river of Mysia, Il. 12, 20. According to Strab. XIII. p. 603, it is called **Πολύπορος**. It rises in the mountain Teunos, and falls, after manifold windings, into the Sinus Adramyttenus, at the village Celenæ.

ἑπτὰπύλος, **ον**, *seven-gated, having seven gates*, epith. of the Boeotian Thebes, Il. 4, 406. Od. 11, 263. cf. Apd. 3, 6. 6.

ἑπταρον, see **πταίρω**.

ἑπτατο, see **πέτομαι**.

ἑπταχα (ἑπτά), *seven-fold*; **δαΐζειν**, *to divide into seven parts*, Od. 14, 434. †

ἑπιΩ, an obsolet. theme from which come **ἔπος**, **εἶπον**, **ἐνέπω** and **ἐννέπω**, prop. *to arrange*; then, *to speak, to say*.

ἔπω, imperf. **ἔπον**, 1) Act. only ep. *to be about any thing, to be employed, to be busy*, comm. with prep. **ἀμφί**, **μετά**, **περί**: **ἀμφ' Ὀδυσῆα Τρῶες ἔπον**, the Trojans were engaged about Ulysses, i. e. they encompassed him, Il. 11, 483; **μετὰ Τυδείος νῆδον**, *to hasten to the son of Tydeus*, Il. 10, 516; **περὶ τεύχεα**, *to busy oneself about the arms*, Il. 15, 555. In all these and other passages, a tmesis may be supposed. 2) Trans. with accus. *to take care of, to clean*, **τεύχεα**, Il. 6, 321. II) Mid. **ἔπομαι**, imperf. **εἰπόμεν** and ep. **ἐπόμεν**, fut. **ἔσομαι**, aor. 2 **ἔσπομεν**, imperat. ep. **σπείω**, **ἔσπείσθω**, subj. **ἔσπωμαι**, optat. **ἔσποίμην**, infin. **σπείσθαι**, Od. 22, 324; **ἔσπείσθαι**, Il. 5, 423; part. **ἔσπόμενος**, Il. 12, 395. The first *s*, in the subj. optat. infin. and part., is rejected by Becker, Thiersch § 232, 56. Buttmann Gram. p. 280, and Spitzn. Excurs. X. on Iliad, consider it correct and epic, but reject the pres. **ἔσπεται**, Od. 4, 826; for which **ἔρχεται** must be read; signif. *to follow*. 1) Spoken of living beings: *to go after, to accompany*, with dat. chiefly of warriors who follow a leader, Il. 2, 524. 675 seq., strength.

ened by ἄμα, Il. 5, 551. Od. 11, 372; again, μετὰ τινι, Il. 18, 234; also μετὰ πτεῖλον ἔσπετο, the flock followed the ram, Il. 13, 492; again, σύν τινι, Od. 7, 304. b) Metaph. spoken of inanimate things; often of ships, Il.; of bridal presents: ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι, as many as it is suitable to give with a dear daughter, Od. 1, 278. 2, 197. τρυφάλεια ἔσπετο ἄμα χειρὶ, the helmet followed the hand, i. e. he retained the helmet in his hand, Il. 3, 376. ἔπαλξις ἔσπετο, the breast-work followed, i. e. fell down, Il. 12, 398; metaph. to attach to, to be connected with, to follow, as κῦδος, τιμή, Ἄτη, Il. 4, 415. 9, 573; ἐκ τινος, from, by means of, any one, Il. 8, 140; where belongs h. Ven. 261. 2) to be able to follow, to come forth with, τινί, Il. 16, 154. Od. 6, 319; metaph. spoken of the limbs and the bodily powers: γούναθ' αὐτῷ ἔπεται, Il. 4, 314; χεῖρες, Od. 20, 237. 3) In a hostile signif. to pursue, τινί, Il. 11, 165; ἀμφ' αὐτόν, Il. 11, 474. 15, 257; only in Il. 4) In the imperat. equivalent to, to come. ἔπεο προτέρω, come nearer, Il. 18, 387. Od. 5, 91.

* ἔπωλένιος, ον (ᾠλένε), upon the elbows, in the arms, h. Merc. 433. 510.

ἐπώνυμος, ον (ὄνομα, ὄνυμα), deriving its name from, named after, having a surname, from any particular occasion. Ἀλκυόνην καλίσκον ἐπώνυμον, they named her Alcyone with a surname (in reference to the sad fate of her mother), Il. 9, 562; the real name of a person containing a reference to character or fortune, Od. 7, 54. 19, 409. h. Ap. 373.

ἐπῶρτο, see ἐπόρτυμι.

ἐπώχματο, most probably 3 plur. pluperf. pass. from ἐπέχω, Il. 12, 340. † πᾶσαι (πύλαι) ἐπώχματο, all the gates were closed (ἐπικλεισμέναι ἦσαν, Apoll. Hesych.). From ἐπέχω, perf. with change of vowel ᾠχα (conf. συνόχαια, ὀχεύς), perf. pass. ἔπωγμαι; ἐπέχειν τὰς πύλας, to shut the gates, is after the analogy of ἐπέχειν τὰ ὦτα, cf. Buttm. Gr. Gram. ἔχω; Rost p. 308; Thiersch § 232, 64; who however translates it: to press. Other explanations are a) 3 plur. pluperf. from ἐποίλω, with the reading ἐπώχματο, which cannot by any means signify 'to shut.' b) 3 plur. imperf. from ἐποίχομαι; with the reading πᾶσας ἐπώχματο, the Trojans ran to all, which does not accord with the connection.

ἔραζε, adv. (ἔρα), on the earth, to the earth, with πίπτω and χέω, Il. and Od.

ἔραμαι, ep. for ἐράω, depon. mid. aor. 1 ἡρασάμην, ep. σσ, to love, to love dearly, with gen. frequently spoken of persons, Il. 3, 446; of things: πολέμου, μάχης, Il. 9, 64. 16, 208; δόρυποιο, h. Cer. 129.

ἔραυτός, ἡ, ὄν (ἐράω), lovely, charming, epith. of beautiful towns, Il. 9, 531. Od. 7, 18.

ἔρανος, ὁ, a meal, to which each guest contributes his share, Od. 1, 226. 11, 415; a picnic. According to Nitzsch ad Od. 1, 226, ἔρανος in the sense of a contribution to a common object, e. g. an entertainment, is not appropriate in Homer, but it is to be taken in a general signif.: an entertainment of princes with a superior king; perhaps, a friendly entertainment.

ἔρατεινός, ἡ, ὄν (ἐράω), lovely, agreeable, charming, often spoken of countries, cities, rivers, also ἡγορή, ὁμηλική, Il. 3, 175. 6, 156; of persons, Od. 4, 13. 8, 230.

ἔρατιζω, ep. form of ἐράω, to desire vehemently, with gen. χρειῶν ἐρατιζω, * Il. 11, 551. 17, 680.

ἔρατός, ἡ, ὄν (ἐράω), beloved, lovely, agreeable; δῶρ' Ἀφροδίτης, Il. 3, 64. † Often in the hymns.

ἐργάζομαι, depon. mid. (ἔργον), augm. εἶργ., 1) to work, to be active, absol. Od. 14, 272. h. Cer. 139; spoken of bellows, Il. 18, 469. 2) Trans. to perform, to do, to practise, with accus. ἔργα, Od. 20, 72; ἔργα ἀεικέα, to practise shameful deeds, Il. 24, 733; ἐναλίσματα, Od. 17, 321; also χρυσόν, to work gold, Od. 3, 435.

ἐργάθω, ἐργάθω, poet. form of ἔργω, to separate. χρόα ἔργαθεν, Il. 11, 437. † ἀπὸ δ' αὐχένος ὤμον ἐργαθεν, Il. 5, 147. †

* ἐργασίη, ἡ (ἐργάζομαι), work, labor, activity, h. Merc. 486.

* Ἐργῖνος, ὁ, son of Clymenus, king of Orchomenus, h. Ap. 297.

* ἔργμα, τό (ἔργον) = ἔργον, work, act, deed, h. 27, 20. 32, 19.

ἔργον, τό, (ἔργον), 1) work, deed, action, often plur. θύσκελα, ἀήσυλα ἔργα, ἔργα φιλοτήσια, the delights of love, Od. 11, 246; and in antithesis with μῦθος, βουλή, Il. 9, 443. 2) work, labor, business, occupation, trade, limited by an adj. or subst. ἔργα γάμοιο, the works of marriage. ἔργα πολημῆα, works of war, Il. 5, 428. 429. θαλάσσια ἔργα, seafaring business, Il. 2, 614; fishing, Od. 5, 67; also spoken of animals, Od. 17, 313. Chiefly

in the following special connections: a) *ἔργα ἀνδρῶν*, works of men, i. e. agriculture, as the peculiar employment of men. Hence also *ἔργον*, labor in the field, Od. 14, 222; and *ἔργα* in the plur. *cultivated fields, estates*, Il. 2, 751. Od. 14, 344; espec. *πλοῦτα ἔργα*, Od. 4, 318; and *ἔργα πατρῷα*, Od. 2, 22; also *ἔργα βοῶν*, Od. 10, 98. b) *ἔργα γυναικῶν*, the works of women, i. e. partly the cares of house-keeping, but espec. weaving, spinning, and other female labors of art, Il. 9, 128. Od. 2, 117. cf. Od. 1, 356. c) In the Il. espec. *the labors of war, fighting, battle, war*, Il. 4, 470. cf. 539; also *ἔργον μάχης*, Il. 6, 522. 3) the product of labor, *work*. *ἔργα γυναικῶν*, woven stuffs, Il. 6, 289. *ἔργα Ἰφαιστοῖο*, metallic products, Od. 4, 617. 4) Generally, *work, thing, matter, affair*, Il. 1, 294; *ἔργα δαιτὸς*, Il. 9, 228; *ὅπως ἴσται τάδε ἔργα*, how these things shall end, Il. 4, 14; spoken of a great stone: *μῆγα ἔργον*, a huge affair, Il. 5, 303. 20, 286.

ἔργω, and comm. *ἐίργω*, Ion. and ep. for *αἰργω*, aor. 1 act. *ἔρξα*, perf. act. *ἔργμαι*, 3 plur. ep. *ἔρχαται* (without augm.), pluperf. 3 plur. *ἔρχατο* and *ἔρχατο*, part. aor. pass. *ἔρχθεις*. The Attics distinguish between *αἰργω*, to exclude, and *ἐίργω*, to include. Hom. has only the spirit. len. (*ἐίργω* is found only Il. 23, 72, *ἐίργω*, prop. *ἐΐίργω* is most common, a form of *ἐίργνυμι*, *ἐργάθω*.) Primary signif. *to separate*; according to the connection: 1) *to include, to hem in, to confine*, with accus. *ἐντὸς ἐίργειν*, to include within, to limit, Il. 2, 617. 845. 9, 404; *δόμον*, to shut up, Od. 7, 88; pass. with *ἐν*: *ἐρχθέντ' ἐν ποταμῷ*, confined in the river, Il. 21, 282. Od. 10, 283. *ἐνθα τε φρένας ἔρχαται*, where the diaphragm is shut up, Il. 16, 481. *σάκεσσι ἔρχατο*, Il. 17, 354. *γέφυραι ἐργμῖναι*, confined, i. e. firmly fortified dams or dykes, Il. 5, 89; see *γέφυρα* (*pontes publicis firmati*, Heyne). 2) *to exclude, to separate, to prohibit, to remove*, Il. 23, 72; with *ἀπό*: *βέλος ἀπὸ χροός*, Il. 4, 130. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργεν*, all the space from the ships onward, which the trench separated from the wall, Il. 8, 213; cf. Spitzner [all the space from the ships to the wall and from the wall to the ditch, cf. Schol. and Heyne, ad loc.]; with the gen. alone: *παιδός*, Il. 4, 131; *ἐργόμενοι πολέμοιο*, restrained from war, Il. 13, 525. 3) Generally, *to press, to crowd*, *λαὸν ἐπ'*

ἀριστερά, pressing the people to the left, or separating the people, i. e. touching the left side of the army, Il. 12, 201; *ἐπὶ νῆας*, Il. 16, 395; with *ἐντὸς*, and gen. Od. 12, 219.

ἘΡΓΩ, obsol. pres. which furnishes tenses to *ἔρδω* or *ῥέζω*, q. v.

ἔρδω, poet. (*ἘΡΓΩ*), fut. *ἔρξω*, aor. *ἔρξα*, perf. *ἔοργα*, plupf. *ἐώργειν*, 1) *to do, to make, to perform*, often absol. Il. 4, 29; with accus. *ἔργα*, Il. 10, 51. Od. 2, 236; with the dat. pers. *τί τινι*, Il. 14, 261. Od. 14, 289; but more frequently with double accus. *καχόν* and *καχά τινα*, Il. 3, 351. 9, 540; also *εὖ ἔρξαι τινά*, to benefit any one, Il. 5, 650. 2) Espec. *to offer, to sacrifice*, *ἐκατόμβας, ἑρὰ θεοῖς*, Il. 2, 306. (*ἔοργα* and *ἐώργειν* are used in the signif. *to do*, conf. *ῥέζω*).

ἔρεβεννός, ἦ, ὅν (*Ἐρεβος*), *dark, gloomy*, *νύξ*, Il. 5, 659; and *ἀήρ*, * Il. 5, 864.

Ἐρέβουςφι(ν), see *Ἐρεβος*.

ἔρέβινθος, ὁ, a chick-pea, perhaps *cicer arietinum* Linn., Il. 13, 589. †

Ἐρεβος, εὖς, τό, ep. gen. *Ἐρέβους, Ἐρέβουςφι*, *Erebus*, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; *the nocturnal gloom of Hades*, Il. 8, 368. Od. 10, 528. 12, 81; *ἔρέβουςφι*, Il. 9, 572, appears corrupted from *ἐρίβεισφι*, according to Thiersch § 186, 4. Rost Dial. 23, c. [cf. Jahrbüch. Jahn und K. März 1843, p. 263.]

Ἐρεβόςδε, adv. *to Erebus*, Od. 20, 356. †

ἔρεϊνω, poet. (*ἔρομαι*), *to ask, to interrogate*, with accus. pers. *τινά*, Il. 6, 176; of the thing, *γενήν*, Il. 6, 145; and with double accus. *τινά τι*, Od. 1, 220. 4, 137; also *ἀμφί τινι*, after any one, Od. 24, 263. 2) *to try*, said of the lyre, h. Merc. 487. 3) *to say, to speak*, h. Merc. 313. Herm. reads *ἐρέεινον* for *ἐρέεινεν* and translates: *quum singula accurate disceptassent*. II) Mid. as depon. Od. 17, 305. h. Merc. 313.

ἔρεθίζω (*ἐρέθω*), *to irritate, to provoke*, in a good signif. only: *θυμῶς, μητέρα*, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. *to excite to anger, to irritate*, Il. 1, 32; *κερτομέοις, χαλεποῖς ἐπέεσσι*, Il. 5, 419. Od. 17, 395; and spoken of lions: *κύνες τ' ἄνδρας τε*, Il. 17, 658.

ἐρέθω (kindred with *ἔρις*), poet. form of *ἔρεθίζω*, *to irritate, to anger*, with accus. Il. 1, 519; and with infin. h. 7, 4, in the Od. spo-

ken of cares: *to disquiet, to distress*, Od. 4, 813. *πυκναὶ δέ μοι ἄμφ' ἀδινὸν κῆρ ὀξείαι μελεδῶναι ὀδυρομένην ἐρέθουσιν*, poignant cares thronging about my enveloped heart distress me grieving, Od. 19, 517. (*μοί* belongs to *κῆρ*.)

ἐρείδω, aor. 1 *ἔρεια*, aor. 1 mid. *ἤρυσάμην*, perf. pass. *ἐρήρισμαι*, 3 plur. Ion. *ἐρηρέδαται*, 3 sing. pluperf. *ἤρήριστο*, aor. 1 pass. *ἤρυσθην* (augm. only in the aor. mid.), I) Act. 1) Trans. *to place firmly on, to lean upon, to fix firmly upon*, with accus. and prep. *πρός*, *περί* *τι*, *ἐπὶ* *τινι* and dat. alone. *δόρυ πρὸς τεῖχος*, Il. 22, 112. Od. 8, 66; *ἀσπίδ' ἐπὶ πύργῳ*, Il. 22, 97; pass. *ἐπὶ μελήης ἐρυσθείς*, leaned, supported upon the spear, Il. 22, 225. *ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατο*, within were seats placed around the wall, (others, fixed,) Od. 7, 97. *λαῖς ἐρηρέδαται δύο*, Il. 23, 329. *χάλκιοι τοῖχοι ἐρηρέδατ' ἔνθα καὶ ἔνθα*, brazen walls were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 98, the reading *ἐληλάδατ'* or better *ἐληλέατο*, rejected by Wolf, is to be preferred, see *ἐλαύνω*. So also Voss: the walls extended; again: *to put upon with violence*, οὐδεὶς ἐρυσθην, he was stretched upon the ground, Il. 7, 145. 11, 144; οὐδεὶς δὲ σφιν χαῖται ἐρηρέδαται, their manes extended to the ground, Il. 23, 284. b) *to thrust any thing, to press, to strike*, with the accus. since by pressure a movable object is urged forward: *ἀσπίς ἀσπίδα ἐρείδει, κόρυς κόρυιν, ἀνέρα δ' ἀνῆρ*, shield pressed shield, Il. 13, 131 (said of pent-up troops); *βελέσσιν τινα*, to press with missiles, Il. 16, 108; hence pass. *to be thrust, to be pressed*, with *διά*: *διὰ θώρηκος ἤρήριστο ἔγχοις*, the spear penetrated the cuirass, Il. 3, 358. 7, 252. 2) Intrans. *to lean upon, to press*. *ἀλλήλησιν ἐρείδουσιν*, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that one maid held the head, the other the feet of the dead,' Od. 22, 450; perhaps also intrans. *βελέσσιν*, Il. 16, 108. II) Mid. *to support oneself upon, to lean upon*, with dat. *σκήπτρῳ*, *ἔγχεϊ*, with gen. *ἐρείσατο χειρὶ γαίης*, with the hand upon the earth, Il. 5, 309. 11, 355. 2) Absol. *to press, to exert oneself*, *ἐρυσάμενος*, *βάλε*, Il. 12, 457; and generally *to strive, to struggle*, Il. 16, 736, of steeds, Il. 23, 735. On *ἐρηρέδαται*, see Thiersch § 212. 35. c. Buttm. p. 200.

ἐρείκω, aor. 2 *ἤρικον*, act. *to tear in pieces, to break up*; only mid. with aor. 2 intrans. *to tear, to break*. *ἐρεικόμενος περὶ δουρὶ*, spoken of the cuirass, Il. 13, 441. *ἤρικε κόρυς*, * Il. 17, 295.

ἔρειο, ep. for *ἔρου*, see *ἔρομαι*.

ἐρείομεν, ep. for *ἐρείωμεν*, see *ἐρίω*.

ἐρείπω, poet. aor. 2 *ἤριπον*, perf. pass. *ἐρήριμμαι*, 3 sing. pluperf. *ἐρήριπτο*, ep. shortened for *ἐρήρ.*, 1) Trans. in the act. *to cast down, to demolish*, with the accus. *τεῖχος, ἐπάλξεις*, Il. 12, 258. 15, 356. *ἐρήριπτο τεῖχος Ἀχαιῶν*, the wall of the Greeks was torn down, Il. 14, 15. 2) Intrans. in aor. *to tumble down, to fall*. a) Commonly spoken of men: *ἐξ ὀχέων, ἐν κονίῃ, γνύξ; ἔστη γνύξ ἐριπών*, falling to his knees, he stood, Il. 5, 309. *ἤριπε πρηγῆς*, Il. 5, 58. Od. 22, 296. b) Of trees: Il. 16, 482. 13, 389. 21, 243.

Ἐρεμβοί, οἱ, the *Erembi*, a people mentioned by Homer after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were the Troglodytæ, (fr. *ἔρα*, earth and *ἐμβαίνειν*,) and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the Æthiopians, as Völcker Geogr. p. 89.

ἐρεμνός, ἢ, ὄν (kindred with *ἐρεβός*), *dark, black, χαῖα*, Od. 24, 106. h. Merc. 427; more commonly *gloomy*, with the idea of dreadful, as *αἰγίς, λαῖλαψ, νύξ*, Il. 4, 167.

ἔρεξα, see *ῥέζω*.

ἐρέομαι, ep. for *εἶρομαι*, whence imperf. *ἐρίοντο*, infin. *ἐρίσθαι*, *to ask*.

ἐρέπτομαι, depon. mid. (kindred with *ἐρείπω*), *to graze, to eat, to consume*, always of brutes, *λωτόν, κῆρ, πυρόν*, Il. 2, 776. 5, 196. 19, 553; *δημόν* (a corse), Il. 21, 204; spoken of men who eat the raw fruit of the lotus, Od. 9, 97; always and only particip.

ἐρήριπτο, see *ἐρείπω*.

ἐρεσίη, ἢ, see *εἰρεσίη*.

ἐρέσσω (akin to *ἐρέθω*), *to row*, always intrans. Il. 9, 361. Od. 11, 78.

ἐρέτης, ου, ὁ (*ἐρέσσω*), *a rower*, only in the plur. Il. and Od.

Ἐρετμεύς, ἦος, ὁ (= *ἐρέτης*), a Phæacian, Od. 8, 112.

ἔρετμόν, τό (ep. for *ἔρετμός*), *an oar*, *ἐνῆρες*, in Hom. always as neut. Od. 11, 121. 12, 15. 23, 268; also in the plur. Od. 11, 125.

Ἐρέτρια, ἢ, see *Εἰρήτρια*.

ἔρεύγομαι, depon. mid. aor. 2 ἤρυγον, 1) Intrans. *to belch, to eject wind from the stomach*, spoken of the Cyclops: *ἔρεύγετο οἶνοβαρίων*, heavy with wine, he belched, Od. 9, 374. b) Metaph. of the sea, *to dash up*, *ἔρευγομένης ἁλός*, Il. 17, 265. *κύματα ἔρεύγεται ἠπειρόνδε*, the waves dashed upon the land, Od. 5, 403. 438. c) In the aor. 2. *to bellow*, spoken of an ox, only Il. 20, 403. 404. 406. 2) Trans. with the accus. *φόνον αἵματος*, to vomit forth the bloody gore, Il. 16, 162.

Ἐρευθαλίων, *ἄνθρωπος*, ὁ, a noble Arcadian, who was slain by Nestor in a war of the Pylians and Arcadians, Il. 7, 136. 4, 319 (= ἔρευθος).

ἔρεύθω, aor. ἔρευσα, *to redden, to dye or color red*; *γαῖαν αἵματι*, * Il. 11, 394. 18, 329.

ἔρευνάω (kindred with ἔρεω), fut. ἥσω, *to search for, to track*, spoken of dogs: *ἔχνια*, Od. 19, 436; of lions: *μετ' ἀνέρος ἔχνια*, Il. 18, 321; *τεύχεα*, to seek the weapons, Od. 22, 180; *τινά*, h. Merc. 176.

ἐρέφω, aor. 1 ἔρεψα, *to cover over, espec. to furnish with a roof, to roof*; *θάλαμον καθύπερθε*, Il. 24, 450. Od. 23, 193; *to build*, since roofing is the finishing stroke: *ἄποτι τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα* (if I have ever built thee a well-pleasing temple, thus Voss), Il. 1, 39; see ἐπερέφω.

Ἐρεχθεύς, ἦρος, ὁ, in the earlier fables was not distinguished from Erichonius; according to Hom. he was a son of Tellus, educated by Minerva in her temple, and as the primitive hero of Athens, worshipped with the patron goddess of the city, Il. 2, 547. Od. 7, 81. According to later tradition, son of Vulcan and Tellus or Atthis, daughter of Cranaus, Apd. 3, 14. 6.

ἐρέχθω (kindr. with ἐρείκω), *to tear in pieces*; metaph. *θυμὸν δάκρυσι καὶ στοναχῇσι*, to torture the mind with tears and sighs, Od. 5, 83. Pass. h. Ap. 358. 2) *to hurry hither and thither*, spoken of a ship: *ἐρέχθεσθαι ἀνέμοισι*, to be tossed by the winds, Il. 23, 317.

ἐρέω, Ion. for ἐρῶ, see εἶρω, and φημί.

ἐρέω, ep. pres. for εἶρομαι, *to ask, to seek*, whence part. ἐρέων, Il. 7, 128; subj. ἐρείομεν, ep. for ἐρέομεν, Il. 1, 62; optat. ἐρείοιμεν, Od. 4, 192.

ἐρημος, η, ον, (Att. ἔρημος, ον, prob. from *EPA), *solitary, deserted*, spoken of places, Il. 10, 520. Od. 3, 270; *μῆλα*, Il. 5, 140.

ἐρηγεῖσθαι, see ἐρείδω.

ἐρητύω (ἐρύω), aor. 1 ἐρήτυσα, iterat. form ἐρητυσασκε, aor. 1 pass. ἐρητύθην, 3 plur. ἐρήτυθεν. ep. for ἐρητύθησαν, without augm. 1) Act. *to restrain, to check, to repress*, with accus. *φάλαγγας*, *λαόν*, often with dat. instrum. *ἀγανοῖς*, *μειλιχίοις ἐπέεσσιν*. Pass. *ἐρήτυθεν κατ' ἔδρας*, they were restrained upon the seats, Il. 2, 99. 211; conf. Il. 8, 345. Od. 3, 155. b) Metaph. *to hold in check, to moderate, to restrain*, *θυμὸν*, Il. 1, 192. Pass. Il. 9, 635. 462. 13, 280. II) Mid. as depon. with accus. *λαόν*, Il. 15, 723; (υ long before σ when a long syllable follows, short when a short follows, cf. Spitzner Pros. § 52, 5.)

ἐρι-, an inseparable particle, which like ἀρι, is used only in composition, and strengthens the idea of the word, *very*.

ἐριαύχην, *εὖρος*, ὁ, ἡ (αὐχὴν), *having a lofty neck, high-necked*, epith. of steeds, * Il. 10, 305. 11, 159.

ἐριβρεμέτης, ον, ὁ (βρέμω), *loud-thundering*, epith. of Jupiter, Il. 13, 624. †

***ἐρίβρομος**, ον (βρέμω), *loud-roaring, loud-thundering*, epith. of Bacchus, h. Bacch. 6, 36.

ἐρίβρυχος, ον (βρύχω), *loud-bellowing*, h. Merc. 116.

ἐριβῶλαξ, *αἶκος*, ὁ, ἡ and **ἐρίβωλος**, ον (βῶλαξ), *having great clods*, an epith. of fertile regions; both forms often occur in the Il.; in the Od. each once, Od. 5, 34. 13, 235.

ἐρίγδουπος, ον (δοῦπος), ep. for ἐρίδουπος, ον, 1) *loud-thundering*, epith. of Jupiter, Il. 5, 672; and often. 2) *loud-roaring, resounding*, *ποταμοί*, Od. 10, 515; *πόδες ἵππων*, Il. 11, 152; *αἶθουσα*, the resounding porch, Il. 24, 323. Od. 3, 349 (ἐρίγδουπος only of Jupiter and the hoofs of horses; elsewhere ἐρίδουπος).

ἐριδαίνω, ep. (ἐρίζω), aor. 1 mid. ἐριδήσασθαι, 1) *to contend, to dispute, to quarrel*, with dat. and *ἀντία τινός*, Od. 1, 79; and *μετά τινι*, Od. 21, 310; primarily spoken of a contest with words, *ἐπίεσσι*, Il. 2, 342. 1, 574; metaph. spoken of winds, *ἀλλήλοισιν*, Il. 16, 765. 2) *to fight, to struggle*, Od. 2, 206. *ἐριδαίνομεν εἵνεκα τῆς ἀρετῆς*, we struggle on account of the virtue, viz. of Penelope, as Aristarchus rightly explains it, *τῆς ταύτης ἀρετῆς*, s. Nitzsch ad loc. who rejects the explanation of Thiersch Gr. § 284, 20; for 'precedence,' and of Voss: 'to combat for the prize,' absol. *to combat, to contend, ἐριδήσασθαι ποσσίν*, in running, Il. 23, 792.

Ἐριδήσασθαι, see Ἐριδαίνω.

Ἐριδμαίνω (poet. form of Ἐρίζω), *to irritate, to provoke*, with accus. σφῆκας, Il. 16, 260. † Ἐρίδονπος, *on* = Ἐρίγδονπος.

Ἐρίζω (Ἐρις), aor. 1 mid. (ἔρισσεται subj. aor. 1), 1) *to contend, to dispute, to quarrel*, τινί with any one, primarily spoken of a verbal contest, then gener. of a hostile disposition, τινί with any one, Il. 1, 6. 6, 131. 13, 109; ἀντιβλήν τινί, *to contend face to face with any one*, Il. 1, 277; περὶ ἰσῆς, *for justice* [*suo jure*, Heyne], Il. 12, 423. 2) *to combat, to contend, to vie*, τινί with any one, Il. 6, 131; the thing which the combat respects stands, a) In the accus. Ἀφροδίτῃ κάλλος, with Venus in beauty, Il. 9, 389. Od. 5, 213. b) περὶ τινα, as μύθων, concerning eloquence, τόξων, in archery, Il. 15, 284. Od. 8, 225. c) In the dat. ποσὶ, δρηστοσύνη, Il. 13, 325. Od. 15, 321. d) With infin. χερσὶ μαχήσασθαι, Od. 18, 38; absol. Νέστωρ οἷος ἔριζεν (sc. αὐτῷ), *vied with him*, Il. 2, 555, Wolf. II) Mid. *to contend*, with double dat. with any one about any thing, Il. 5, 172. ἀνδρῶν κέν τις μοι ἐρίσσειται (for ἐρίσσηται) *πτήμασιν*, no one of men would vie with me in possessions, Od. 4, 80.

Ἐρίηρος, οἶ, poet. form for ἐρίηροι.

Ἐρίηρος, *on* (ἄρω), plur. by metaplasm.

Ἐρίηρος, prop. very suitable, hence: a) *greatly attached, faithful, intimate, dear*, ἑταῖροι, Il. 3, 47. Od. 9, 100. b) *pleasing, agreeable, who pleases all*, αἰδώς, Od. 1, 346.

Ἐριθλής, ἐς (θάλλω), *very verdant, blooming, beautiful, luxuriant*, epith. of cultivated fields and trees, * Il. 5, 90. 10, 467. 17, 53.

Ἐρίθος, ὁ, a laborer, a hired reaper, Il. 18, 550. 560. 2) a servant, a companion, hence τλήμων γαστρός Ἐρίθος = *crepitus ventris*, h. Merc. 296.

Ἐρικυδής, ἐς (κῦδος), *very distinguished, famous, glorious*; δῶρα θεῶν, Il. 3, 65: ἥβη, Il. 11, 225; and often δαίς, Il. 24, 802. Od. 3, 66.

Ἐρίμυκος *on* (μυκάομαι), *loud-bellowing*, epith. of cattle, Il. 20, 497. Od. 15, 235.

Ἐριτρεός, ὁ, the wild fig-tree, caprificus, Od. 12, 103. 2) In the Il. it is also a proper name of a particular region near Troy; the fig-hill, according to Voss. Strabo XIII. p. 597, calls it a strong place planted with fig-trees, from which the city was most accessible to the enemy, Il. 6, 433. Ἐριτρεός ἦνεμοις, here was the watch-tower, Il. 22, 145.

Ἐριννύς, ὅς, ἡ, plur. αἱ Ἐριννύες, contr.

Ἐριννύς, Il. 9, 484; the *Erinyes*, goddesses of vengeance (the Furies of the Romans), Hom. mentions not their number, form or names, the sing. stands Il. 9, 571. 19, 87; commonly plur. Il. 9, 454 seq. They are the symbol of the scourging of a guilty conscience which follows every act of impiety, and especially of the curse which rests upon any wretch who violates the most sacred duties of humanity. They punish therefore the disobedience of children to parents, Il. 9, 454. Od. 2, 135. 11, 260; violated duties towards parents, kindred and suppliants, Il. 15, 204. Od. 17, 475; perjury, Il. 19, 260; and every slaughter, Il. 9, 571. Since they punish the impious man here in life, they appear hostile to men, and prompt them also to wicked actions, Il. 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, Il. 19, 418. They dwell in Erebus, Od. 15, 234. Il. 9, 571; and they punish transgressors even after death, Il. 19, 270. According to Hes. Th. 185. Tellus bore them from drops of the blood of Uranus, and Apd. 1, l. 3, mentions as their names: *Tisiphone, Megæra, and Alecto*. 2) As appell. *curses*: τῆς μητρός, Il. 21, 412. (ῥ in the nom. in the derived cases & Ἐριννύς prob. derived from an Arcad. word ἔριννῶ, to be angry, Paus. 8, 25. 4; or from ἔρινω, ἔριννάω, to track, hence the correct orthography is Ἐριννύς, adopted by Spitzner.) Ἐρίον, τό, Ion. and ep. εἰρίον (dim. from εἶρος), wool, often in the plur. τὰ εἶρια, Il. 3, 388; Ἐρίον only Od. 4, 124.

Ἐριούνης, *on*, and Ἐριούνιος, ὁ, that brings prosperity, according to Schol. from ἔρος and ὀνίνημι, very useful, epith. of Mercury, Il. 20, 72; Ἐριούνης only Il. 20, 34. Od. 8, 322. 2) As pr. n. for Mercury, Il. 24, 360. 440.

Ἐρις, ἴδος, ἡ, accus. ἔριν and ἔριδα (the last most common; ἔριν only in the Od.), 1) *contention, strife, discord*; μάχεσθαι, to contend in strife, i. e. with words, Il. 1, 8 (so Wolf rightly), cf. Il. 7, 210. 20, 66; in like manner ἔριδι ξυνελάνειν, to bring into strife, Il. 20, 134. ἔριν στήσαι ἐν τινί, Od. 16, 292; particularly in the Il. spoken of war: *contest, battle*, Il. 3, 7. 5, 732. ἔριδα ξυνάγειν Ἄρης, Il. 5, 861. ἔριδα προβάλλειν, Il. 11, 529. 2) *combat, emulation, rivalry*; hence & Ἐριδος, from rivalry, Il. 7, 111. Od. 4, 343. ἔρις ἔρ-

γῶσι, emulation in a work, Od. 18, 366. ἔριδα προφέρειν, to show rivalry, Od. 6, 92. ἔριδα προφέρεισθαι τινι ἀνδρῶν, to propose a combat to any one, Od. 8, 210.

Ἔρις, ἰδος, ἡ, *Eris*, as a goddess, the author of fighting and contention, Il. 4, 441; sister and wife of Mars, Il. 5, 518. 20, 48. Accord. to Hes. Th. 223, she is the daughter of Night. She is mentioned Il. 11, 3. 4. 18, 535. Later, the goddess of strife and discord.

ἐρισθενής, ἐς (σθένος), *very strong, all-powerful*, epith. of Jupiter, Il. 13, 54. Od. 8, 289.

ἐρισμα, ατος, τό (ἐρίζω), *the occasion of contention, the apple of discord, contention*, Il. 4, 33. †

ἐριστάφυλος, ον (σταφυλή), *of large grapes, vines*, * Od. 9, 111. 358.

* ἐρισφάραγος, ον (σφαραγίω), i. q. ἐρισμάραγος, *loud-sounding, loud-thundering*, epith. of Neptune, h. Merc. 187.

ἐρίτιμος, ον (τιμή), *highly-prized, precious, splendid, highly-honored*, epith. of the ægis, Il. 2, 447; and of gold, * Il. 9, 126.

ἐριφος, ὁ, ἡ, *a kid*, Il. and Od.

Ἐριφύλη, ἡ, daughter of Talauus and Lysimache, wife of Amphiarauus. She suffered herself to be bribed by Polynices with the necklace of Harmonia, and persuaded her husband to take part in the expedition against Thebes, although as a prophet he foresaw his death. According to the direction of the father, her son Alcmaeon put her to death, Od. 11, 326.

Ἐριχθόνιος, ὁ, son of Dardanus and Batia, father of Tros, distinguished for his wealth, as three thousand mares fed in his pastures, Il. 20, 219 seq.

Ἐριώπης, ἰδος, ἡ, wife of Oileus, Il. 13, 697.

* ἐριώπης, ἰδος, ἡ (ὦψ), *large-eyed*, Ep. 1, 2.

ἐρκεῖος, ον, Att. ἔρκειος, prop. belonging to the court (ἔρκος), hence Ἐρκεῖος, ὁ, *house-protecting*, an epith. of Jupiter, because as a tutelary deity he had his altar commonly in the front court, Od. 22, 335. †

ἐρκίον, τό (dimin. from ἔρκος), *an enclosure, a hedge, a wall, aὐλῆς*, Il. 9, 476. Od. 18, 102.

ἔρκος, εος, τό (εἶργω), 1) *an enclosure, a hedge, a fence*, for the protection of fields and gardens, Il. 5, 90; and especially about

the court of the dwelling, Od. 21, 238; hence *the court, the front court*, Od. 2) *a cage, a net, a trap* to take birds; perhaps *a fowling-floor*, Od. 22, 489. 3) Metaph. *a protection, a defence*, spoken of the girdle and the shield: ἔρκος ἀκόντων, against javelins, Il. 4, 137. 15, 646; βελών, Il. 5, 316; spoken even of persons, of Achilles and Ajax: ἔρκος πολέμοιο, bulwark of the war, Il. 1, 284. 3, 229; like πύργος. Of frequent occurrence is the formula ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων! what a word escaped the fence of thy teeth! and ἀμείψεται ἔρκος ὀδόντων, Od. 10, 328. Il. 9, 409. The old commentators, and with them Damm and others, understand by it the protection of the teeth, as a periphrasis for the lips; others, as Wolf, Nitzsch, better, the teeth themselves, from their similarity to a palisade, see Nitzsch ad Od. 1, 64.

ἔρμα, ατος, τό, I) (From the root ἔρδω, ἐρίδω, ἐρίδω), any thing which contributes to the support or strengthening of a body, *a prop, a stay, a post*; especially the shores upon which ships, when drawn out upon the land, rested, to prevent their rotting; later φάλαγγες, Il. 1, 486. 2, 154; metaph. spoken a) Of men: ἔρμα πόλης, the support, the pillar of the city, Il. 16, 549. Od. 23, 121; and b) Spoken of a pointed arrow: μελαινέων ἔρμ' ἐδυνάων, the prop of black pangs, upon which the pangs as it were rested, Il. 4, 117 (Voss, 'the fountain of dark tortures'; Aristarchus, however, rejects this verse).

II) (From εἶρω, to place in a row), only in the plur. ἔρματα, τά, every thing strung in a row, *an ear-ring, a pendant*, Il. 14, 162. Od. 18, 297 (ἐνώτια, Schol.), cf. Buttm. Lexil. I. p. 111.

Ἐρμαῖος, η, ον, consecrated to Mercury; hence ὁ Ἐρμαῖος λόφος, *the hill of Mercury*, in Ithaca, behind the city, on the mountain Nelon, Od. 16, 471.

Ἐρμῆς, ep. Ἐρμείας, ὁ, gen. Ἐρμείας, Ἐρμείω, Il. 15, 214; and Ἐρμείω, h. Merc. 413; dat. Ἐρμῆ, ep. Ἐρμείᾳ, Ἐρμείῃ (ed. Spitzner Ἐρμείᾳ), Il. 5, 390, and Ἐρμείῃ, h. 18, 38; accus. Ἐρμῆν, ep. Ἐρμείαν, voc. Ἐρμῆ, ep. Ἐρμεία, *Mercurius*, son of Jupiter and Maia, according to Od. 8, 335. 14, 435. He is a messenger of the gods, together with Iris, supporting, however, more the character of a protector and mediator, Il. 24, 334. Od. 5,

28; hence *διάκτορος*. As ensigns, he bore the golden winged shoes, *Od.* 5, 45, and the magic rod [the *caduceus*], with which he closed in sleep the eyes of men and opened them again, *v.* 47; whence *χρυσόόφραπς*. He is the bestower of blessings, of prosperity, and of wealth acquired by traffic, whence *ἑριούνιος*, *ἀνάκητα*, *σῶκος*, *Il.* 14, 491. *Od.* 15, 319. On account of his wisdom and cunning he is called *εὖσποκος*, and he protects wise and crafty men, *Od.* 19, 397. He is mentioned in *Od.* 24, 1, as guide of departed souls into the lower world. In the Hom. hymn an account is given of his birth, the invention of the seven-stringed lyre, and his first theft of cattle. (Signif. according to Damm, from *εἶρω*, to speak, for *ἑρίας*, one who communicates; more correctly, from *εἶρω*, perf. pass. *ἔρμαι*, to join: the mediator, the negotiator.)

Ἑρμιόνη, ἡ, 1) daughter of Menelaus and Helena; according to Hom. she became the wife of Neoptolemus, to whom she was promised by Menelaus when before Troy. According to a later tradition, she was first betrothed to Orestes. He accordingly slew Neoptolemus and married Hermione, *Pind.* 2) a town in Argolis, with a haven and a temple of Ceres, now *Castri*. It was supposed that there was an entrance from here to the infernal world, *Il.* 2, 560. Ἑρμιών, ὄρος, ἡ, *Scyl. Polyb.*

ἑρμῖς or *ἑρμῖν*, ἵνος, ὁ (*ἔρμα*), a support; espec. a bed-post, foot of the bedstead, * *Od.* 8, 278. 23, 198.

Ἑρμος, ὁ, *Hermus*, a river in *Æolis* (Asia), which rises in *Phrygia*, flows by *Smyrna*, and empties into the gulf of *Smyrna* between *Temnos* and *Leuca*; now *Sarabad*, *Il.* 20, 392.

ἔρως, εὐς, τό, a young scion, a shoot, a sprout, spoken of young trees which had sprung up, *Il.* 17, 53. *Od.* 6, 163; as a simile of Achilles, *ἀνίδραμεν ἔρνεϊ Ἴσος*, *Il.* 18, 56; spoken of *Telemachus*, *Od.* 14, 175.

ἔρξω, see ἔρδω.

* ἑρόεις, εσσα, εν (*ἔρος*), lovely, amiable, *h. Ven.* 264. *h. Merc.* 31.

ἘΡΟΜΑΙ, ep. form *εἶρομαι*, *ἐρίομαι* and *ἐρίω*; Hom. has only of the aor. *ἠρόμην*, subj. *ἐρώμεθα*, optat. *ἔροιτο*, and the infin. as pres. accented *ἔρισθαι* (*Att. ἐρίσθαι*), to ask, *τινά* or *τί*, also with double accus. *Od.* 3, 243;

and *τινά περὶ τινος*, any one concerning any one, *Od.* 1, 135. 405; *ἀμφί τε*, *Od.* 11, 572; *ἀμφί τινι*, *Od.* 19, 95.

ἔρος, ὁ, ep. for *ἔρως*, q. v.

ἔρπετόν, τό (*ἔρπω*), in the ep. language not merely that which creeps, but every thing which goes on feet, generally, a beast. ὅσ' ἐπὶ γαῖαν ἔρπετὰ γίγνονται (*Voss*, 'every thing that lives and moves on the earth'), *Od.* 4, 418; † later, a creeping thing, a snake.

ἔρπύζω (from *ἔρπω*), to creep, to crawl, to move with difficulty, spoken of men who from trouble or great age crawl along, *Od.* 1, 193. 13, 220. *Il.* 23, 225.

ἔρπω, to creep, to crawl. *εἶρπον ῥινοί*, the skins crawled, spoken of a prodigy, *Od.* 12, 395; elsewhere, to creep about imperceptibly, *Od.* 17, 158. 2) Gener. to go, to walk, to move, *Il.* 17, 447. *Od.* 18, 131. *h. Cer.* 366.

ἔρράδαται, see *φαίρω*.

ἔρριγα, see *ρίγιω*.

ἔρρω (kindred with *ρίω*), fut. *ἔρρήσω*, *h. Merc.* 259. 1) to walk painfully, to walk unsteadily, to halt, spoken of the gait of *Vulcan*, *Il.* 18, 421. 2) to go about sad or wretched, to wander around, *Od.* 4, 367. *h. Merc.* 259; espec. to go or come to misfortune or injury, *Il.* 8, 239. 9, 364. b) Often, to go to one's ruin, *Il.* 9, 377; espec. in the imperat. an expression of disgust: *ἔρρε, go to ruin, away with thee, begone*, *Il.* 8, 164. *Od.* 10, 72. *ἔρρετε*, *Il.* 24, 239.

ἔρση, ἡ, ep. always *ἔρση* (prob. fr. *ἄρδω*), dew, *Il.* 23, 598. *Od.* 13, 245; plur. *ἔρσαι αἵματι μυδαλῖαι*, dew-drops impregnated with blood, *Il.* 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears, often in considerable quantities, upon leaves, plants, and fences, see *Wilms. Naturgesch.* 2. p. 646. 2) *ἔρσαι*, *Od.* 9, 222, new-born lambs.

ἔρσήεις, εσσα, εν, ep. *ἔρσήεις*, dewy, covered with dew. *ἔρσήεις λωτός*, *Il.* 14, 348. b) Metaph. of a corpse: fresh, i. e. uncorrupted. *ἔρσήεις κεῖται*, *Il.* 24, 419. *ἔρσήεις*, *v.* 757.

Ἑρύαλος, ὁ, a Trojan, slain by *Patroclus*, *Il.* 16, 411. (Heyne from the Cdd. has *Ἑρύλαος* (from *ἐρύω* and *λαός*, deliverer of the people), with whom agree *Spitzner* and

Buttm. Lexil. I. p. 148, since the long *a* in Ἑρύαλος contravenes analogy.)

ἐρύμμηλος, η, ον (ἐρυγῆν), loud-bellowing, epith. of an ox, Il. 18, 580. †

ἐρυγών, see ἐρεύγομαι.

ἐρυθαίνω, poet. for ἐρυθραίνω, to redden; only mid. to make oneself red, to blush, * Il. 10, 484. 21, 21.

Ἐρυθῖνοι, οἱ (ὑψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab. XII. p. 545, two hills on the sea, which in his time, from the red color of the soil, were called Ἐρυθῖνοι, Il. 2, 855.

Ἐρυθραί, αἱ, an old town of Bæotia, on Cithæron, in the region of Platæa, on the south bank of the Asopus, Il. 2, 499. According to Eustath. the Bæotian town should be written βαρυτόνως, and the Ionian ὀξύτόνως; more correctly, however, should both be written βαρυτόνως, to distinguish them from the adj. ἐρυθρός; at present, we find Ἐρυθραί in Hdt., Thuc. etc.

ἐρυθρός, ἡ, ὄν, red, prop. dark-red, οἶνος, Od.; ρίκτηρ, Il. 19, 38; gener. red, ruddy, χαλκός, Il. 9, 365.

ἐρυκακῆν, ἐρύκακον, see ἐρύκω.

ἐρύκανάω, poet. form for ἐρύκω, to hold back. κείνον ἐρυκανόωσι, Od. 1, 199. †

ἐρυκάνω, poet. form for ἐρύκω, Od. 10, 429. †

ἐρύκω (poet. forms ἐρυκάνω, ἐρυκανάω), fut. ἐρύξω, aor. 1 ἐρυξα, aor. 2 ἤρύκακον, Il. 5, 321. 20, 458; and ἐρύκακον, infin. ἐρυκακῆν, I) Act. to hold back, 1) to hold, to restrain, ἐν μεγάροισιν γυναῖκας, Od. 19, 16; espec. spoken of guests, τινά, Il. 6, 217. Od. 1, 14; to hold fast, πόντος πολλοὺς ἐρύκει, Il. 21, 59; γῆ, Il. 21, 62. 2) to check, to hold in, to restrain, ἵππους, λαόν, Il. 6, 80 (from flight); metaph. μένος, to check one's force, Il. 8, 178; θυμόν, to restrain one's mind, i. e. will, Od. 11, 105. Ἐτερός με θυμός ἐρύκει, another thought checks me, Od. 9, 302. 3) to hold back, to keep off, to repel; without case, Il. 11, 352; τινά τινος, e. g. μάχης, from battle, Il. 18, 126; also τινί τι, like ἀλαλκῆν; κακόν τι, to avert evil from any one, Il. 15, 450; λιμόν τι, Od. 5, 166. 4) to hold apart, to separate. ὀλίγος δ' ἔτι χάρος ἐρύκει, Il. 10, 161. II) to hold oneself back, to delay, Od. 4, 373. 17, 17. μή μοι ἐρύκυσθον, delay not, Il. 23, 443. b) With accus. to delay any one, Il. 12, 285.

Ἑρύλαος, ὁ, a Trojan, Il. 16, 411, ed. Spitzner; cf. Ἑρύαλος.

ἔρυμα, τό (ἐρύομαι), protection, defence, covering, χροός, spoken of the μήτηρ, Il. 4, 137. †

Ἐρύμανθος, ὁ, a mountain in Arcadia, on the borders of Elis, where Hercules slew the Erymanthian boar; now Xiria, Od. 6, 103.

Ἐρύμας, αὐτός, ὁ, 1) a Trojan, slain by Idomeneus, Il. 16, 345. 2) a Trojan, slain by Patroclus, Il. 16, 415 (the protector).

ἐρυσάρματος, ον (ἄρμα), chariot-drawing, epith. of horses, Il. 15, 354. 16, 370; only in the metaplastic plur. ἐρυσάρματος, ἐρυσάρματα.

ἐρυσίπολις, ι (πόλις), delivering the city, protecting the city, as epith. of Minerva, Il. 6, 305. † h. 10, 1.

* ἐρυσμός, ὁ (a form of ἔρυμα), a protection, h. Cer. 230.

ἐρύω and εἰρύω, Ion. and poet. fut. act. ἐρύσω (ep. σσ) and ἐρύω (with σ elided); whence 3 plur. ἐρύουσι, Il. 11, 454. 15, 351; aor. 1 act. ἔρυσα (ep. σσ) and εἰρυσα, perf. pass. εἶρυμαι, whence 3 plur. εἰρύαται, Il. 14, 75; pluperf. 3 plur. εἰρύατο, Il. 15, 654; mid. fut. ἐρύσομαι, ep. ἐρύομαι, aor. 1 mid. ἐρυσάμην (ep. σσ) and εἰρυσάμην, pluperf. εἶρυτο, he had drawn, Od. 22, 90. Hom. also uses 1) From the form *EIPYMI* the mid. εἶρυμαι, ἔρυμαι, in the signif. to deliver, to protect, in single forms: 3 plur. pres. εἰρύαται for εἶρυνται, Il. 1, 239; εἰρύαται, Od. 16, 463; imperf. εἶρυντο, Il. 12, 454. 2) The forms with *υ* in the pres. and imperf. infin. ἔρυσθαι, εἶρυσθαι, ἔρυσσ, ἔρυντο, and εἶρυντο, are to be regarded as contr. imperf. forms from ἐρύομαι; εἰρύαται is long by the arsis, as ἐρύστω, Il. 6, 403. In the signif. of the aor. stands ἔρυντο, Il. 5, 23. 538; cf. Rost's Gram. p. 302. Kühner § 218. (ἐρύω has always *υ* short; only in the contr. imperf. *υ*.) (The form ῥύομαι always signifies to deliver.) 1) Act. 1) to draw, more closely defined by prepos. or adv. with accus. πάλιν ἐρύειν τινά, to draw any one back, Il. 5, 836; ὅστιν ἐξ ὤμοιο, Il. 5, 110; νευρήν ἐπὶ τινί, to draw the string (of the bow) against any one, Il. 15, 464; espec. ῥῆα εἰς ἄλλα, Il. 1, 141; on the other hand, ἤπειρόνδε, Od. 10, 403; ἐπ' ἠπείρω, the ship upon land (to guard against rotting), Od. 16, 359; pass. ῥῆς εἰρύαται ἐπὶ θυνί, the ships are drawn upon the sea-shore, Il. 4, 248. 14, 75. ὁδόν εἰρύαται, according to the Schol.

are drawn up upon the way, Od. 6, 265; cf. below, 3. b. 2) *to draw* with violence, hence a) *to snatch, to tear away*, ἔγχοις ἐκ χειρός, Il. 13, 598; ῥῶν ἐπ' ὀστέον, Od. 14, 134; πρόσσας πύργων, Il. 12, 258; προκρόσας, Il. 14, 35; espec. νεκρὸν ἐρύειν, sometimes, to snatch away the dead body, spoken of the friends of the slain, to save it from abuse, Il. 5, 573. 17, 581; sometimes spoken of enemies, to tear away the dead body, to plunder or insult it, Il. 17, 230. 419. 18, 450. b) *to draw, to drag*, τινὰ ποδός, Od. 17, 479; περὶ σῆμα, Il. 24, 16; hence spoken of dogs: τινὰ πρὸ ἄστεος, any one before the city, Il. 11, 454. 15, 351. II) Mid. I) *to draw, to draw off, to draw out*, always with reference to the subject, *to oneself, after or for oneself*; μάχαιραν, to draw one's knife, Il. 3, 271; φάσγανον, ξίφος; δόρυ ἐξ ὠτειλής, Il. 21, 200; τόξον, to stretch the bow, in order to shoot, Od. 21, 125; ῥῆας, Il. 14, 79. Od. 9, 194. ἐρύσαντό τε πάντα, they drew all off (from the ships, in order to eat), Il. 1, 466, etc. 2) *to draw to oneself*, with violence; τινὰ μάχης, to snatch any one out of the battle, Il. 5, 456; νεκρὸν τινι, the dead, like the act., Il. 17, 104. 18, 152. 14, 422. 18, 174; hence 3) *to snatch away*, viz. from danger, *to deliver, to rescue*, τινά, spoken of Apollo, who rescued Æneas from the enemy, Il. 5, 344. 11, 363. Od. 22, 372. χρυσῷ ἐρύσασθαι τινά, to free for gold, to ransom, Il. 22, 351 (the signif. of the Schol. 'to weigh,' is not necessary), hence, in general, a) *to deliver, to shelter, to protect*, ἐρύτο, Il. 4, 186. ἐρύτο Ἴλιον, Il. 6, 403. Ἀνκίην εἶρυτο, Il. 16, 542. πύλας εἶρυτο, Il. 12, 454. b) *to ward off, to restrain, to repel, to obstruct*; Κῆρα, Il. 2, 859. ἧ (μίτρη) οἱ πλεῖστον ἔρυτο, which most restrained from him (the spear), Il. 4, 138. 5, 538. ὁδὸν εἰρύεται, they obstruct the way, Voss, Od. 6, 265. Metaph. Διὸς νόον, to restrain the will of Jupiter, Il. 8, 143; χόλον, to check anger, Il. 24, 584. c) *to draw any thing to oneself for preservation, protection, etc. to guard, to keep, to protect, to watch*, θύρας, Od. 23, 229; ἄκοιτιν, Od. 3, 268. ἔτι μ' αὐτ' εἰρύεται, they watch me still (Telemachus, of the suitors), Od. 16, 463; metaph. φρεσὶν ἐρύεσθαι τι, to guard any thing in the heart, Od. 16, 459; to spy out, to explore, δῆντα θεῶν, Od. 23, 82. οἷτε θεμίστας πρὸς Διὸς εἰρύεται, who guard the

laws from Jupiter [i. e. received from Jupiter, or with authority derived from Jupiter], Il. 1, 239. d) *to observe, to follow*, ἔπος, βουλὰς, Il. 1, 216. 21, 230.

ἔρχεται, ἔρχατο, see ἔργω.

ἔρχατάω, poet. form from εἶργω, *to enclose, to hem in*; only in the pass. σὺς ἐρχατόωντα, Od. 14, 15. †

ἐρχθείς, see ἔργω.

ἔρχομαι, depon. defect. fut. ἐλεύσομαι, aor. ἦλθον, ep. ἦλυθον, infin. ἐλθεῖν, ep. ἐλθέμεναι, perf. ep. εἰλήλουθα, 1 plur. εἰλήλουθμεν, Il. 9, 49; part. εἰληλουθώς, ἐληλουθώς, Il. 15, 81. † 1) *to come, to go*, and according to the context and the connected prep. and adv. *to arrive, to go away, to come back*, αὐτίς, ἄψ, πάλιν ἐλθεῖν, Il. 1, 425. a) Spoken of animate beings: of men and brutes; metaph. also of other motion: by ship, Il. 13, 172. ἐπὶ πόντον ἔρχεσθαι, to go upon the sea, Od. 2, 265; to voyage, of ships, Od. 14, 334; hence, on the other hand, πεζὸς ἦλθε, he came on foot, by land, Il. 5, 204. 17, 613; spoken of the flight of birds and bees, Il. 2, 68. b) Spoken of inanimate things: of the dead, Il. 17, 161; of natural phenomena, Il. 9, 6. 4, 276; of the change of time: ἦλθε κνέφας, φάος ἦλθε, Il. 8, 500. 17, 615; θεός, Od. 11, 192; of other objects: γέρας ἔρχεται ἄλλη, the reward goes elsewhere, Il. 1, 120; espec. of missiles, Il. 7, 261; διὰ ἄσπίδος, Il. 3, 357; metaph. of the state of the body and soul: κακὸν ἦλθε, θάνατος, Il. 15, 450. Od. 13, 60; τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή, the voice came to his sense, became audible, Il. 10, 139; ὁδὸν ἡλθε, Il. 11, 398; ἄχος ἀπὸ πρηνίδων ἦλθε, Il. 22, 43. 2) It is construed a) With the accus. of the place whither: κλισίην, into the tent, Il. 1, 322; εἰς κλισίην. b) With accus. of nearer limitation: ὁδὸν ἐλθεῖν, to go a way, a journey, Il. 1, 151; and spoken of those who lie in ambuscade: to go a journey, Od. 3, 316; ἀντὰ κέλευθα, to go the same ways, Il. 12, 225. cf. Od. 9, 262; ἀγγελίην ἐλθεῖν, to go on an embassy, Il. 11, 140; see ἀγγελίην ἐξεσίην, Il. 24, 235. c) With gen. of place: πεδίῳ, to go through the plain, Il. 2, 801. d) With part. α) Fut. which indicates the purpose: ἔρχομαι ἔγχοις εἰσόμενος, I go to bring the spear, Il. 13, 256. β) With pres. part. or perf. which expresses the manner of coming: ἦλθε θεούσα, she came run-

ning, Il. 11, 715; ἤλθε φθάμενος, Il. 23, 779. αἶ καὶ νέκυς ἡσχυμμένος ἔλθῃ, if the corpse come back disfigured, Il. 18, 180. γ) The part. ἔλθων seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι—μάχεσθαι ἔλθων δυσμενέσσιν, I cannot go and fight with the enemy, Il. 16, 521.

ἔρω, for ἔρωτι, see ἔρος.

ἔρω, ep. ἔρίω, see εἶρω.

ἔρωδιός, ὁ, the common *heron*, *ardea major* Linn., which builds its nest in marshes and sea-rushes. Köppen incorrectly supposes it to be the bittern, *ardea stellaris*, Il. 10, 274. † It appears on the right (δεξιός), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Ulysses and Diomedes on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

ἔρωέω (root ῥέω), fut. ἔρωήσω, aor. ἤρωήσα, 1) *to flow, to stream, to gush out*. αἶμα περὶ δουρὶ ἔρωήσει, Il. 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) *to leap, to run*, αἶ (the steeds) δ' ἤρωήσαν ὀπίσσω, they ran back, Il. 23, 433. 3) *to hasten back, to cease*, with gen. πολέμοιο, χάρμης, to cease from battle, Il. 13, 776. 14, 101. 17, 422. h. Cer. 302; also absol. *to retire, to withdraw*. νέφος οὐ ποτ' ἔρωει, the cloud never retires, Od. 12, 75; *to loiter, to tarry*, Il. 2, 179. 3) Once trans. *to cause to retire, to repulse*, τινὰ ἀπὸ νηῶν, Il. 13, 57.

ἔρωή, ἡ, 1) any vehement motion, *impulse, force, rushing*, especially spoken of missiles: βελίων ἔρωή, the invasion of weapons, Il. 4, 542. 17, 562; δούρατος, Il. 11, 357; ὅσον τ' ἐπὶ δουρὸς ἔρωή γίνεται, as far as a cast of a spear extends, Il. 15, 358. λείπετο δουρὸς ἔρωήν, a spear's cast off, Il. 23, 529. b) Metaph. of men: ὀφέλλει ἀνδρὸς ἔρωήν, the axe augments the power of the man, Il. 3, 62; λιμνητῆρος, Il. 13, 590. cf. 14, 488. 2) *retreat, cessation, rest*, πολέμου, * Il. 16, 302. 17, 761.

ἔρος, ὦτος, ὁ, poet. ἔρος. Of the poet. form Hom. has ἔρος, ἔρω (more correctly ἔρω) Od. 18, 212; accus. ἔρον. The nom. ἔρος stands only in two passages, where position occurs, Il. 3, 442. 14, 94; gen. ἔρωτος, Batr. 78; accus. ἔρωτα, h. Merc. 449; *love*, θεῶς, to a goddess, Il. 14, 315. Od. 18, 212; and

generally, *desire, longing, appetite*, πόσιος καὶ ἐδητύος, Il. 9, 92; γόου, Il. 24, 227.

ἔρωτάω, Ion. and ep. εἰρωτάω, *to ask*; hence imperf. ἤρώτα, Od. 15, 423. †

ἔς, ep. and Ion. for εἰς, q. v. Also for the compounds beginning with ἔς, see under εἰς.

ἔσαγειράτο, see εἰσαγείρω.

ἔσάγω, ἔσαθρέω, see εἰσάγω, etc.

ἔσαλτο, see εἰσάλλομαι.

ἔσαντα, see εἰσαντα.

ἔσβη, see σβέννυμι.

ἔσδύσσαι, see εἰσδύω.

ἔσέδρακον, see εἰσδέρομαι.

ἔσελεύσομαι, see εἰσερχομαι.

ἔσεμάσσατο, see εἰσμαίομαι.

ἔσέχυντο, see εἰσχύω.

ἔσήλατο, see εἰσάλλομαι.

ἔσθην, see ἔννυμι.

ἔσθῆς, ἡτος, ἡ (ἔννυμι), *a garment, a robe, a dress*, Od. 1, 165; comm. collect. *clothing*. 2) *cloth, carpeting*, used for a bed, Od. 23, 290 (with digamma: *vestis*).

ἔσθίω, ep. ἔσθω and ἔδω, only in the pres. and infin. ἤσθιε, ἤσθε, *to eat, to consume*, with accus. metaph. πάντας πῦρ ἔσθιει, Il. 23, 182. οἶκος ἔσθιεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἔσθλός, ἡ, ὄν, like ἀγαθός, *good, valorous, brave, noble, excellent* in its kind: α) Spoken of men and of every thing which concerns them: θηρητῆρ, an excellent hunter, Il. 5, 51; ἔν τινι, Il. 15, 283. Especially in Il. α) Spoken of excellence in war, *brave*, in opposition to κακός, Il. 2, 366. 5, 469. β) *noble*, of good descent, Od. 8, 553. b) Of things: φάρμακα, healing medicines, Od. 4, 228; τεύχεα, κτήματα, etc. c) *good, favorable, propitious*, ὄφνιθες, Od. 24, 311. 2) As subst. οἱ ἔσθλοί, *the noble, the distinguished*, often: τὸ ἔσθλόν, *good fortune, prosperity*, in opposition to κακόν, Il. 24, 530; τὰ ἔσθλά, *prosperity*, Od. 20, 86; *possessions, valuables*, Od. 10, 523.

ἔσθος, εὖος, τό (poet. for ἔσθῆς), *a garment, cloth*, Il. 24, 94.

ἔσθω, poet. form from ἔσθίω, *to eat, to consume*, mostly of men, Od. 9, 479; of brutes, Od. 13, 409; metaph. *πεινῆλια*, Od. 2, 75.

ἔσιδεῖν, see εἰσεῖδον.

ἔσιέμεναι, see εἰσέλημι.

ἔσιζεται, see εἰσίζομαι.

ἔσκον, see εἰμι.

ἔσόψομαι, see εἰσοράω.

ἑσπέριος, η, ον (ἑσπερος), 1) Spoken of the time of day: *belonging to the evening, at evening*, Od. 2, 357; ἑσπέριος ἀπονεοίμην, Il. 21, 560. 2) Of a point of the compass: *western, belonging to the west*, ἑσπέριοι ἄνθρωποι, Od. 8, 29.

ἑσπερος, ό, plur. τὰ ἑσπερα, Od. 17, 191; the evening hours, *vesper, the evening*, μέλας, Od. 1, 423. 4, 786. 2) Adj. *belonging to evening*, h. 18, 14; espec. ό ἑσπερος ἀστήρ, the eveningstar, Il. 22, 318; (with digamma.)

ἑσπετε, ep. imperat. for εἴπατε, a poet. form with epenthetic σ, four times in the Iliad, only in the constr. ἑσπετε νῦν μοι Μοῦσαι, see εἶπον.

ἑσπόμην, see ἔπομαι.

ἑσσα, ἑσαι, ἑσάμενος, see ἔννυμι.

ἑσσεῖται, see εἰμί.

ἑσσεύοντο, see στεύω.

ἑσσί, see εἰμί.

ἑσσο, see ἔννυμι.

ἑσσυμαι, see στεύω.

ἑσσύμενος, prop. part. perf. pass. from στεύω, as adj. *hasty, rapid, precipitate*, from which adv. ἑσσυμένως, *hastily, quickly, rapidly*, Il. 3, 85; and Od. see στεύω.

ἑστάμεν, ἑστάμεναι, see ἴστημι.

ἑσταμεν, see ἴστημι.

ἑσταν, see ἴστημι.

ἑστασαν, 3 plur. plupf., but ἑστασαν for ἑστησαν, see ἴστημι.

ἑστηκα, ἑστήκειν, see ἴστημι.

ἑστο, see ἔννυμι.

ἑστρωτο, see στρώννυμι.

ἑστωρ, ορος, ό, the shaft-pin, the pin or nail at the end of the pole, over which a ring (κρίκος) was put. Through this ring the yoke-straps were made fast, Il. 24, 272. † (Prob. from ἴημι, ἀπό τοῦ ἔσεως.)

ἑσχάρη, ή, ep. ἑσχαρόφιν for ἑσχάρης, ἑσχάρη, Od. 5, 59. 7, 169; 1) the hearth, the house-hearth (a fire-place on the earth), primarily for affording warmth; hence Penelope worked by it with her maidens, Od. 6, 305. b) the place for sacrificing, Od. 14, 420; hence supplicants sought refuge in it, hence: καθέζετο ἐπ' ἑσχάρη ἐν χονίησι παρ πυρὶ, he seated himself on the hearth in the dust by the fire, Od. 7, 153; cf. v. 169. Dat. ἐπ' ἑσχαρόφιν, Od. 19, 389. 2) any fire-place. ὅσαι Τρώων πυρὸς ἑσχαράι, as many fire-places as are in the camp of the Trojans, Il. 10, 418; (perhaps more correctly: as many fire-hearths

as there are of Trojans, i. e. as many native Trojans.)

ἑσχατάω (ἑσχατος), to be last, to be at the end, only part. pres. ἑσχατόων, ὅωσα, ep. for ἑσχατῶν, ὦσα. δηῖων ἑσχατόων, last man of the enemy, i. e. one in the rear, Il. 10, 206; also spoken of cities (a frontier town), * Il. 2, 508. 616. (According to Buttm. the correct form is ἑσχατόω.)

ἑσχατιή, ή, 1) the extremity. a) the limit, the border, the end of a place, νήσον, λιμίνος, Od. 2, 391. 5, 238; Φθίης, the borders of Phthia, Il. 9, 484. ἑσχατιή πολέμοιο, the end of the battle, the extreme limb of the action, either the extremity of the wing or the rear, Il. 11, 524. 20, 328. b) Spoken of a place remote from a town, espec. lying on the sea, Od. 14, 104. 2) the most remote part, thus ἄγρου, Od. 4, 517. 5, 489.

ἑσχατος, η, ον (prob. from ἔχω, ἔσχον) the extreme, the last, the most remote, spoken only of place: ἑσχατοὶ ἄλλων, Il. 10, 434; and ἑσχατοὶ ἀνδρῶν, thus Hom. calls the Ethiopians because they were conceived of as dwelling at the extremity of the earth's surface, Od. 1, 23. Neut. plur. as adv. ἑσχατα, at the end, Il. 8, 225.

ἑσχατόω, see ἑσχατάω.

ἑσχον, ἑσχόμην, see ἔχω.

ἔσω, see εἶσω.

* ἑταιρεῖος, η, ον, as a friend, belonging to friendship. 2) intimate, φιλότης, h. Merc. 58.

ἑταίρη, ή, ep. and Ion. ἑτάρη, only Il. 4, 441; a female companion, a female friend, a mistress, metaph. spoken of flight: φόβον ἑταίρη, Il. 9, 2; and of the lyre, δαιτὶ ἑταίρη, Od. 17, 271. h. Merc. 478.

ἑταιρίζω, ep. ἑταρίζω (ἑταιρος), aor. 1 ἑταίρισα, ep. σσ, aor. 1 mid. only optat. ἑταρῶσθαι, to join or associate oneself with any one, to be a companion, τιρὶ, Il. 24, 335. h. Ven. 46. Mid. to make any one a companion for oneself, to take as an associate, τινά, Il. 13, 456.

ἑταῖρος, ό, ep. and Ion. ἑτᾶρος, a companion, an associate, an assistant, a helper, a comrade, spoken generally of associates in war and travel, Il. 1, 179. Od. 1, 5; with dat. Il. 18, 251; prop. adj. hence: ἑταῖρος ἀνὴρ, Od. 8, 584; metaph. a favorable wind is called εὐθλός ἑταῖρος, a good companion, Od. 11, 7. 12, 149; (both forms used according

to the necessities of the metre, prob. ἔτης, akin to ἔτερος).

ἑτάρη, ἦ, and ἑταρος, ὅ, see ἑταίρη, ἑταῖρος. ἑτεθήπεα, see ΘΑΦΩ.

Ἑτεοκλῆς, ἑους, ep. ἦος, son of Œdipus and Iocaste [Hom. Epicaste], who agreed with his brother Polynices, that they should reign alternately, each a year. Eteocles did not fulfill this covenant; hence arose the Theban war. For Tydeus, who came to him as an ambassador of Polynices, he laid an ambushade, Il. 4, 375; whence the adj. Ἑτεοκλήμιος, η, on, Eteoclean, βίη Ἑτεοκλήμειν, the power of Eteocles, see βίη, Il. 4, 386.

Ἑτεόκρητες, οἱ (from ἑτεός and Κρής, true Cretans), the Eteocretans (native Cretans, Voss), one of the five tribes in Crete. They were the aboriginal inhabitants of the island, and not of Hellenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

ἑτεός, ἦ, ὄν, true, real, as adj. νεικέϊν πόλλ' ἑτιά, to utter many true reproaches, Il. 20, 255; elsewhere only the neut. sing. as adv. 1) true, agreeable to truth, μαντεύεσθαι, Il. 2, 300; (Hesych. ἀληθής) ἀγορεύειν, Il. 15, 53. 2) in truth, in reality, and often in the Od. εἰ ἑτιόν γε, if indeed really, Od. 3, 122.

ἑτεραλκῆς, ἐς (ἀλκή), in which the strength or power is attached to one of two parties (ἑτεροκλινής). Δαναοῖσιν μάχης ἑτεραλκία νίκην δοῦναι, to give the decisive victory of battle to the Greeks (Voss 'an alternating victory,' Köppen, 'shifting'), Il. 7, 26. 8, 171. Od. 22, 236. δῆμος ἑτεραλκῆς, a decisive body, a superior force, i. e. which gives new courage to the others, Il. 15, 738, (Voss changeful).

ἑτερόμερος, on (ἡμέρη), changing with the day. ζῶουσ' ἑτερόμεροι, they live on alternate days, spoken of Castor and Pollux, Od. 11, 303. †

ἕτερος, η, on, ἑτέρῳ, ep. dat. fem. 1) the other, one of two, alter, Il. 5, 258. 288; plur. ἕτεροι, the one part, alterutri, Il. 20, 210. 7, 292. 378. In correlative clauses we have ἕτερος μὲν, ἕτερος δέ, or ἄλλος, ἕτερος, Il. 13, 731; also ὁ μὲν, ἕτερος δέ, Il. 22, 151; sometimes the first ἕτερος is wanting, Il. 7, 420. 24, 528. ἑτέρῳ χειρὶ, with one hand, or ἑτέρῳ or ἑτέρῳφιν alone, according to the connection, with the right or left, Il. 12, 452. 16, 734. b) In counting, the second, instead of δεύτερος,

Il. 16, 179; ἕτεροι δέ, Il. 7, 420. 2) the other, alius, opposed to many, like ἄλλος; ἕτερα ἄρματα [τὰ τῶν πολεμίων], Il. 4, 306; ἕτερος, ἄλλος, Il. 9, 313; ἕτεραι, ἄλλαι, Od. 9, 124.

ἑτέρωστο, see τερσαίνω.

ἑτέρωθεν, adv. from the other side, ἐπιάχειν, Il. 13, 835. 2) Poet. for ἑτέραθι, on the other side, opposite, Il. 3, 230. 6, 247. h. Merc. 366.

ἑτέρωθι, adv. on the other side, elsewhere, Od. 4, 531. Il. 5, 351; ἐνθεν—ἑτέρωθι, Od. 12, 235.

ἑτέρως, adv. in another manner, otherwise. νῦν δ' ἑτέρως ἐβάλοντο θεοί, Od. 1, 234. † Hom. has elsewhere only ἑτέρωσι, hence Spitzner de vers. heroic. p. 97, [and Observ. in Quint. Smyrn. p. 63.] would read ἑτέρωσ', conf. βάλλω.

ἑτέρωσε, adv. to another side, elsewhere, away; νέκυν ἐρύειν, Il. 4, 492; conf. 23, 231. ἑτέρωσε κάρη βάλλειν, Il. 8, 306; φοβεῖσθαι, Od. 16, 163.

ἑτέταλτο, see ἐπιτέλλω.

ἑτετεύχαστο, see τεύχω.

ἑτετμον, see ΤΕΜΩ.

ἑτέτυκτο, see τεύχω.

Ἑτεωνεύς, ἦος, ὅ, son of Boëthous, servant of Menelaus (θεράπων), Od. 4, 22. 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argeus, and grandson of Pelops. (Eustath. signif. ὃν ἀληθεύειν χρή.)

Ἑτεωνός, ὅ, a town in Boëotia, on the Asopus, afterwards called, according to Strab. Σκάρφη, Il. 2, 497.

ἑτης, ου, ὅ, only plur. an acquaintance, a friend, a dependant, always distinguished from relatives by blood or near kindred, (ἑταῖροι, συνήθεις, App.) commonly κασίγνητοί τε ἔται τε, Il. 6, 239. Od. 15, 273. ἔται καὶ ἀνεψιοί, Il. 9, 464. ἔται καὶ ἑταῖροι, Il. 7, 295. Nitzsch ad Od. 4, 3, understands the descendants or rather the retainers of the house (prob. from ἔθος or ἑτός, ἑτός).

ἑτήτυμος, on (ep. lengthened fr. ἔτυμος), true, real, pure, genuine, μῦθος, νόστος, Od. 3, 241. 23, 62. Espec. the neut. as adv. ἑτήτυμον, truly, really. κείνου ὃδ' υἱὸς ἑτήτυμον, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: still, even. ἔτι καὶ νῦν, even now still, Il. 1, 455. 2) Spoken of the future: yet, still farther, for the future, Il. 1, 96. Od. 4, 756. Often with the negat. οὐδ' ἔτι δὴν ἦν, and he lived

not much longer, Il. 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. ἔτι μᾶλλον, still more, Il. 14, 97. [Spoken also of past time, Il. 2, 287. Od. 4, 736; yet, even when]; (from ἔω, εἰμί, to be, cf. Thiersch § 198, 4; ī in the arsis, Il. 6, 139.)

ἔτλην, see τλήναι.

ἐτοιμάζω (ἐτοῖμος), fut. ἄσω, ep. σσ, to make ready, to prepare, to give at once, γέρας, Il. 1, 118. 19, 197. Mid.=act. ἰφὸν Ἀθήνη, to present a victim to Minerva, Il. 10, 571; ταύρους, Od. 13, 184.

ἐτοῖμος, η, ον, Att. ἔτοιμος, ready, prepared, hence, 1) real, accomplished, plain. ἡ δὲ ταῦτα ἐτοῖμα τετεύχεται, these things indeed have already happened, i. e. are accomplished, Il. 14, 53. ἡ δ' ἄρ' ἐτοῖμα τέτυκτο, this was plain, was so, Od. 8, 384. b) that can be executed, suitable, salutary, μῆτις, Il. 9, 425. Commonly, 2) ready, prepared, in readiness, ὀνειάτα, Il. 9, 91. αὐτίκα γάρ τοι ἔπειτα μεθ' Ἐκτορα πότμος ἐτοῖμος, decided, appointed, Il. 18, 96 (prob. from ἐτός).

ἔτορον, see τορέω.

ἔτος, εος, τό, a year, distinguished from ἐνιαυτός, Od. 1, 16; in plur. Il. 2, 328. 11, 691.

ἔτραπον, see τρέπω.

ἔτράφην, ἔτραφον, see τρέφω.

ἔτυμος, η, ον (ἐτεός), true, pure, genuine, only neut. plur. ἔτυμα, truth, in opposition to ψεύδεια, Od. 19, 203. 567. The neut. sing. ἔτυμον, as adv. truly, agreeably to truth, Il. 10, 534. Od. 4, 140. 157. 2) in truth, really, like ἐτεόν, Il. 23, 440. Od. 23, 26.

ἐτείσιος, ον (ἐτός, frustra), vain, ineffectual. πάντα ἐτείσια τιθέναι, Od. 22, 256; hence: profitless, idle, ἄχθος, Il. 18, 104. Especially neut. sing. as adv. vainly, idly, Il. 3, 368. 14, 407.

εὖ and ep. εὔ before two consonants, so that ῥ is long, adv. (prop. neut. from εὖς), well, rightly, properly. εὖ ἔρδειν, Il. 5, 650; εὖ κίπειν τινα, to speak well of, Od. 1, 302; especially with the idea: skilfully, dexterously, εὖ καὶ ἐπισταμένως, Il. 10, 265; εὖ κρίνασθαι, Od. 4, 480. 2) happily, fortunately. εὖ οἶκαδ' ἰκίεσθαι, Il. 1, 19. Od. 3, 188. 3) Strengthening, as εὖ μάλα, very, exceedingly; with numerals: εὖ πάντες, all together, Od. 4, 294. (On the separation of the εὔ, see Thiersch § 170, 7. 8. 9; Herm. ad h. Ap. 36.)

εὔ, Ion. and ep. for εὖ, q. v.

εὐαγγέλιον, τό (ἄγγελος), a present for a good message, a reward for joyful news, * Od. 14, 152. 166.

* εὐαγέως, poet. for εὐαγῶς (εὐαγής), purely, holily, h. Cer. 275. 370.

εὐαδε, see ἀνδάνω.

Εὐαιμονίδης, αο, ῥ, son of Euämon = Eurypylus, Il. 5, 76.

Εὐαίμων, ονος, ὁ, son of Ormenus, father of Eurypylus, brother of Amyntor, and great-grandson of Æolus, Il. 2, 736.

εὐανθής, ἐς (ἄνθος), very blooming, luxuriant, λαχνη, Od. 11, 320; † χοροί, h. 30, 14.

Εὐάνθης, εος, ὁ, father of Maron, Od. 9, 197.

Εὐβοία, ἡ, Eubæa, an island of the Ægean sea, separated by the Euripus from Bæotia, now Negroponte. Homer calls its inhabitants Abantes. It derived its name, according to the mythographers, from Eubæa daughter of Asopus, or better, from its good pastures for cattle (εὔ, βοῦς), Il. 2, 535. Od. 3, 174.

εὐβοτος, ον (βόσκω), having good pastures, good for pasturing, Σιφίη, Od. 15, 406. †

* εὐβους, ον (βοῦς), abounding in cattle, accus. εὐβουν, Herm. εὐβων, h. Ap. 54.

εὐγένειος, ον, ep. ἡὔγενιος, having a heavy beard, having a heavy mane, λείων, only in the ep. form, Il., Od. 4, 456.

εὐγενής, ἐς, ep. ἡὔγενής and εὐηγενής (γένος), nobly born, of good extraction, * Il. 11, 427. 23, 81. In Hom. always εὐηγενής with η epenthetic, see Thiersch § 166. 4; ἡὔγενής only h. Ven. 94.

εὐγμα, ατος, τό (εὐχομαι), boasting. κενά εὐγματα, Od. 22, 249. †

εὐγναμπτος, ον, ep. εὐγναμπτος, (γναμπτός), well, beautifully bent, in ep. form; κληῖδες, Od. 18, 294. †

* εὐδαιμονίη, ἡ (δαίμων), happiness, good fortune, felicity, h. 10, 5. †

εὐδείελος, ον, epith. of Ithaca and of islands generally, most prob. signifying: very plain, widely visible, conspicuous (εὐπερίοριστος, App. Schol.), from δηλος, resolved δέελος and δείελος, because islands, being bounded by the sea, stand out clearly to view; especially spoken of Ithaca, on account of its high shores, * Od. 2, 167. 9, 21. 13, 212; of islands, Od. 13, 234; and Κρίση, h. Ap. 438. Thus Passow and Nitzsch ad Od. 9, 21. We have also the following de-

rivations: 1) *situated in the west, western*, from δαίλη, *evening*, but in the first place this word does not occur in the signif. *west*, and in the next place, it is applicable at the farthest, only to Ithaca, not to all islands. 2) *Exposed to the afternoon heat, sunny*, (thus Voss in several places) from εὖ and εἰλη with δ inserted, cf. Eustath. ad Od. 9, 21. 3) *beautifully lighted, lying in the twilight*, according to Schol. ad Od. 9, 21, from δαίλος is far-fetched, see Buttm. Lexil. II. p. 191.

εὐδικίη, ἡ (δίκη), *uprightness, the practice of uprightness*; in the plur. εὐδικίας ἀνέχειν, *rectitude, prop. to practice acts of rectitude*, Od. 19, 111. †

εὐδμητος, ον, ep. εὐδμητος (δέμω), *well-built, beautifully built*, always in the ep. form, except Od. 20, 302.

εὐδω, fut. εὐδήσω, aor. 1 εὐδησα, 1) *to sleep, to go to sleep*, with the accus. γλυκὺν ὕπνον εὐδειν, *to enjoy sweet sleep*, Od. 8, 445; spoken of death, Il. 15, 482. 2) *Metaph. to rest, to cease*, spoken of the wind, Il. 5, 524 (kindr. with ἄλῃ, ἄλῃ).

Εὐδωρος, ὁ, son of Mercury and Polymele, was educated by his grandfather Phylas, king of Ephyra in Thesprotia; one of the five leaders of the Myrmidons, Il. 16, 179 seq.; see Πολυμήλη.

εὐειδής, ἐς (εἶδος), *of handsome form, having a beautiful figure*, γυνή, Il. 3, 48. †

εὐεργεσίη, ἡ (εὐεργής), *good, noble conduct*, Od. 22, 374; in opposition to κακοεργίη. 2) *beneficence, kindness*; plur. εὐεργεσίας ἀποτιναι, *to requite benefits*, * Od. 22, 235.

εὐεργής, ἐς (ἔργον), 1) *Comm. well-wrought, beautifully built*, δίαργος, ρηῦς, Il.; λώπη, Od. 13, 224; χρυσός, *well-wrought gold*, Od. 9, 202. 2) *well-done*, hence plur. εὐεργεία, *benefits*, Od. 4, 695. 22, 319.

εὐεργός, ὄν (ἔργον), *nobly acting, excellent*. καὶ ἡ κ' εὐεργὸς ἔησιν, * Od. 11, 434. 15, 422.

εὐερκής, ἐς (ἔρκος), *well-fenced, well-enclosed, well-guarded*, ἀνλή, Il. 9, 472; θυραὶ, Od. 17, 267.

εὐζυγος, ον, ep. εὐζυγος (ζυγός), *well-yoked*, in Hom. spoken of ships: *having beautiful rowers' seats, well-furnished with rowers* = εὐήρετος, * Od. 13, 116. 17, 288; others interpret, *well-constructed, firm* (only in the ep. form).

εὐζωνος, ον, ep. εὐζωνος (ζώνη), *having a*

beautiful girdle, well-girded, epith. of noble women, because the girdle about the breast gave a graceful form to the robe, Il. 1, 429, and h. Cer.

εὐηγενής, ἐς, ep. for εὐγενής, q. v.

εὐηγεσίη, ἡ (ἡγίομαι), *happy rule, good government*, Od. 19, 114. †

εὐηκής, ἐς (ἀκμή), *well-pointed, very sharp*, αἰχμή, Il. 22, 319. †

Εὐηνίη, ἡ, daughter of Evenus = Marpessa, Il. 9, 557.

Εὐηνορίδης, ον, ὁ, son of Evenor = Leocritus, Od. 22, 294.

Εὐήνος, ὁ (= εὐήνιος, gentle), *Evenus*, 1) son of Mars and Demonice, king of Ætolia, father of Marpessa. When Idas, son of Aphareus, bore off his daughter, he pursued him to the river Lycormas, and as he could not overtake them, he plunged into it, and it received from him the name Evenus. Apollo likewise loved Marpessa, and wrested her from Idas, in the city Arene in Messenia. Idas fought with him for her; Jupiter at length separated them; and upon the free choice which he granted her, Marpessa chose Idas, Il. 9, 557. 2) son of Selepius, king of Lyrnessus, father of Mynes and Epistrophus, Il. 2, 693.

εὐήνωρ, ορος, ὁ, ἡ (ἀνήρ), prop. *manly*, in Hom. an epithet of wine and of iron; *strengthening the courage, or invigorating men*, * Od. 4, 622. 13, 19; or *befitting a man, man-ennobling* (Voss, 'the spirit-strengthening wine and the man-ennobling brass').

Εὐήνωρ, ορος, ὁ, father of Leocritus, Od. q. v.

εὐήρης, ες (ἄρω), *well-joined, well-fitted, easy to handle or use*, epith. of an oar, * Od. 11, 121 (Voss, 'well-smoothed'). (The derivation from ἐρέσσω is incorrect.)

* εὐήρυτος, ον (ἀρύω), *easy to draw*, ὕδωρ, h. in Cer. 106.

* εὐθαρσής, ἐς (θάραος), *of good courage, resolute, bold*, h. 7, 9.

* εὐθέμεθλος, ον, ep. ἡϋθέμεθλος, *well-founded*, γαῖα, h. 30, 1. †

* εὐθηνέω, *to be in a flourishing condition, vige re; to abound in, to be rich*, with dat. κτήνεσιν, h. 30, 10 (akin to τιθήνη).

εὐθριξ, τριχος, ὁ, ἡ (θριξ), *having beautiful hair, having beautiful mane*, epith. of steeds; only in the ep. form εὐτριχας, * Il. 23, 13. 301. 351.

εὐθρονος, *ον*, ep. εὐθρόνος (θρόνος), *having a beautiful seat, well-throned*, epith. of Eos; always ep. form, Il. 8, 565. Od. 6, 48.

εὐθυμος, *ον* (θυμός), 1) *having good courage*. 2) In Hom. *benevolent, kind*, Od. 14, 63. † Adv. εὐθυμῶς, *courageously*, Batr.

* εὐθύς and εὐθύ, adv. of place, *straight, directly*, εὐθὺ Πύλονδε, h. Merc. 342; εὐθύς. 355. In the Il. and Od. only the older form ἰθύς, ἰθύ.

* εὐίππος, *ον* (ἵππος), *having good steeds*, epith. of Ischys, h. Ap. 210.

Εὐίππος, ὁ, a Trojan, slain by Patroclus, Il. 16, 417.

εὐκαμπής, ἑς, (κάμπω), *well-bent, beautifully curved*, δρέπανον, κληῖς, * Od. 18, 368. 21, 6; τόξον, h. 27, 12.

* εὐκαρπος, *ον* (καρπός), *fruitful, abounding in fruits*, γαῖα, h. 30, 5.

εὐκέατος, *ον*, poet. for εὐκέαστος (κεάζω), *easy to split, easily cleaved*, κέδρος, Od. 5, 60. †

εὐκηλος, *ον*, Æol. lengthened from ἔκηλος, prop. ἑφηλος (see ἔκηλος), *quiet*, Il. 1, 554. 2) *undisturbed*, Il. 11, 371. Od. 14, 479.

εὐκλής, ἑς (κλέος), ep. εὐκλείης, accus. plur. εὐκλείας, Il. 10, 281. Od. 21, 331. εὐκληεῖς, Il. 12, 318; *glorious, famous*. οὐ μὰν ἡμῖν εὐκλείης, it is not glorious for us, Il. 17, 415; whence adv. εὐκλειῶς, ep. εὐκλειῶς, *gloriously*, Il. 22, 110.

εὐκλείη, ἡ, ep. for εὐκλεία, *fame, glory*, Od. 14, 402. τινὰ εὐκλείης ἐπιβῆσαι, to elevate any one to fame, Voss, Il. 8, 285.

εὐκλειής, ἑς and adv. εὐκλειῶς, poet. for εὐκλείης and εὐκλειῶς.

εὐκλήϊς, ἴδος, ἡ (κλείς), *well-locked*, θύρη, Il. 24, 318. †

* εὐκλωστος, *ον* (κλώθω), *well-spun, well-woven*, χιτῶν, h. Ap. 203.

εὐκνήμις, ἴδος, ὁ, ἡ, ep. εὐκνήμις (κνήμις), *having beautiful greaves*, in the Il. epith. of the Achæans; in the Od. also of ἑταῖροι, Od. 2, 402; always in the plur. and ep. form, Il. 1, 17.

εὐκομος, ep. ἡκομος, *having beautiful hair, fair-haired*, epith. of noble women, Il. Od. h. Cer. 1.

* εὐκόσμητος, *ον* (κοσμέω), *beautifully adorned*, h. Merc. 384.

εὐκοσμος, *ον* (κοσμός), *well-arranged*; only adv. εὐκόσμως, *in a becoming manner*, Od. 21, 123. †

* εὐκραιρος, *ον* (κραῖρα), *beautifully horned*, spoken of cattle, h. Merc. 209.

εὐκτίμενος, ἡ, *ον* (κτίμενος), *well-built, well-inhabited, well-situated*, comm. an epith. of towns, islands, regions; spoken of houses, streets, and gardens, Od. 4, 476. Il. 6, 391. 20, 496. The common form εὐκτιμένη, h. Ap. 36, Herm. has rejected.

εὐκτιτος, *ον*, ep. and Ion. for εὐκτιστος (κτίζω), *handsomely built*, Αἶπυ, Il. 2, 592. † h. Ap. 423.

εὐκτός, ἡ, ὄν (εὐχομαι), *wished, desired*, Il. 14, 98. †

εὐκνυκλος, *ον* (κύκλος), *well-rounded*, in the Il. epith. of the shield, Il. 5, 797; in the Od. of the chariot, Od. 6, 58. 70; according to Eustath. to be referred to the wheels: *having beautiful wheels*, Voss; κάτειον, Batr. 35.

εὐλείμων, *ον*, gen. ονος (λειμών), *having good meadows, abounding in meadows* (convenient for pasturing, Voss), νῆσος, Od. 4, 607. †

εὐλή, ἡ (εἰλέω), *a worm, a maggot*, produced in dead bodies, etc., plur., * Il. 19, 26. 22, 509. 24, 414.

εὐληρα, τά, ep. for the comm. ἡνία, *rein, check*, Il. 23, 481; † (prob. from εἰλέω, Schol. οἶονεὶ εἰληρα, ἀπὸ τοῦ περιμειῖσθαι τοὺς ἱμάντας χειρὶ τῶν ἡνιόχων).

Εὐμαιος, the faithful swine-herd of Ulysses, son of Ctesius, king of the island Syria; he was stolen by a female Phœnician slave of his father, and by the Phœnician sailors sold to Laertes, Od. 15, 402 seq. Ulysses comes to him clad like a beggar, Od. 14, 1 seq. Telemachus lodged with him when he returned from Sparta. He conducted Ulysses to the town, Od. 17, 201; and aided him in slaying the suitors, Od. 22, 267 seq. (prob. from εὐ and ΜΑΣ, the well-disposed).

* εὐμελίη, ἡ, poet. for εὐμέλεια, *good singing*, the reading preferred by Herm. for εὐμυλίη, in h. Merc. 325.

εὐμελῆς, *ον*, ὁ, ep. εὐμμελῆς, q. v.

εὐμενέτης, *ον*, ὁ, poet. for εὐμενής, *well-disposed, kind, affectionate* (in opposition to δυσμενής), Od. 6, 185. †

εὐμενής, ἑς (μένος), *well-disposed, benevolent, kind*, ἦτορ, h. 21, 7. †

Εὐμήδης, εὖς, ὁ (very wise), father of Dolon, the rich herald of the Trojans, Il. 10, 314.

* εὐμήκης, ες (μήκος), *very long*, Batr. 130.

εὐμηλος, ον (μήλος), *having good or many sheep, abounding in sheep*, Ὀρτυγίη, Od. 15, 406. † (V. 'good for sheep').

Εὐμηλος, ὁ, son of Admetus and Alcestis, who in eleven ships led the Thessalians from Pheræ, Boibe, and Iolcus, Il. 2, 711. He possessed excellent horses, and would have won the prize in the funeral games of Patroclus, had not his chariot been broken, Il. 23, 288 seq. Iphthime, daughter of Icarus, is mentioned as his wife, Od. 4, 798.

εὐμμελῆς, ὁ, ep. for εὐμελῆς, ep. gen. εὐμμελίω for εὐμμελίω (μελία), *having a good aspen spear, skilled in the use of the spear*, epith. of brave warriors, Il. 17, 9; and espec. of Priam, Il. 4, 165. (The common form εὐμελῆς does not occur in Hom.)

* εὐμολπέω (εὐμολπος), *to sing sweetly*, h. Merc. 478.

[Εὐμολπος, *Eumolpus*, a masc. proper name, h. Cer. 154. 475.]

* εὐμυλίη, ἡ, h. Merc. 325, an unknown word, for which Herm. would read εὐμελίη, Frank, εὐελίη.

εὐνάζω = εὐνάω (εὐνή), fut. ἄσω, *to cause to lie down, to lay down*, Od. 4, 408. Mid. *to lie down, to go to sleep*, Od. 20, 1; παρά τινι, and with dat. alone, Od. 5, 119. h. Ven. 191; also spoken of brutes, * Od. 5, 65.

εὐναιετάων, ὡσα, ον, *well-inhabited, pleasant to live in, well-furnished*; always in pass. signif. with πόλις, δόμοι, and μέγαρα, Il. 2, 648. Od. 2, 400 (used only in the part.).

εὐναιόμενος, η, ον (ναίω), *well-inhabited, populous*; like εὐναιετάων with πόλις, πολίεθρον, and Βοῦδειον, Il. 16, 572; Σιδονίη, Od. 13, 285. There is no verb εὐναίω.

εὐνάω and εὐνάζω (εὐνή), fut. εὐνήσω, aor. 1 pass. εὐνήθην, 1) Act. *to place in ambush, τινά*, Od. 4, 440; comm. *to put to rest, to put to sleep*; hence metaph. *to quiet, to soothe* = παύω, γόον, Od. 4, 758. 2) Mid. with aor. pass. *to go to bed, to go to sleep, to sleep*, εὐνηθῆναι τινι, with any one, Il. 2, 821. 16, 176; and ἐν φιλότῃ εὐνηθῆναι, Il. 14, 360; metaph. spoken of storms: *to be hushed, to be stilled*, Od. 5, 384.

εὐνή, ἡ, ep. gen. εὐνήφι, 1) *a couch, a bed*, εἰς εὐνήφιν, Il. 15, 580. Od. 2, 2 seq.; gener. *a place of rest*, of the army, Il. 10, 408; *a lair of a wild beast*, Il. 11, 115; of cattle, Od. 14, 14; in the plur. εὐναί, the

couches of Typhæus, which some explain as the grave, Il. 2, 783. b) *a bed, i. e. a bedstead*, the cushion for a bed, Od. 16, 34. c) *the nuptial couch*. εὐνῆς ἐπιβήμεναι, Il. 9, 133; hence *marriage, cohabitation*. φιλότῃ καὶ εὐνῇ μιγῆναι, *to indulge in the pleasures of love*, Il. 3, 445. 2) Plur. εὐναί, *anchor-stones*, i. e. stones used for anchors, which were either let down to hold the ship, or, as Nitzsch ad Od. 2, 418, p. 120, thinks, stones or masses of matter, with which the ship was attached to the strand when the water at the shore was too deep, see Il. 14, 77; again, Il. 1, 436. Od. 15, 498. 9, 137 [the above view is, however, retracted by Nitzsch, tom. III. p. 35].

εὐνήθεν, adv. *from the bed*, Od. 20, 124.

Εὐνηος, ὁ, Ion. for Εὐνείας, son of Jason and Hypsipyle, in Lemnos, who sent wine to the Greeks in Troy, Il. 7, 468; and exchanged a mixing-cup for Lycaon, Il. 23, 747 (from (ρηῦς, the good sailor, so named from his father).

εὐνητος, ον, ep. εὐνητος (νέω), *well-spun, beautifully woven*, χίτων, πέπλος, Il. 18, 596. Od. 7, 97; always in the ep. form.

εὐνήφι, εὐνήφιν, see εὐνή.

εἴνις, ιος, ὁ, ἡ, *bereft, deprived*, with gen. νείων, Il. 22, 44; ψυχῆς, Od. 9, 524. (According to Eustath. from εἷς, ἐνός, whence εἷνις, εἴνις, cf. εὐπηλος.)

εὐνητος, ον, ep. for εὐνητος, q. v.

εὐνομίη, ἡ (νόμος), *good observance of law, good morals, loyalty*, Od. 17, 487; † in plur. *good laws*, h. 30, 11.

εὐξεστος, ον, ep. εὐξεστος, η, ον (ξέω), *well-smoothed, well-polished*; spoken of any thing made of stone or wood, and smoothed with a plane or any similar tool, especially of chariots, tables, bathing-tubs, oars, etc., Il. 7, 5. Od. 4, 48; sometimes with two and sometimes with three endings, see Thiersch Gram. § 201, 16. [The word is used only of wood-work. In Od. 14, 25, ἄκοντες εὐξεστοι, it refers to the shaft, not, as Bothe supposes, to the point, Jahrb. J. und Klotz, p. 264.]

εὐξοος, ον, ep. εὐξοος (ξίω), *well-smoothed*; like εὐξεστος, spoken of chariots, tables, and spear-shafts, Il. 2, 390. 10, 373; but Od. 5, 237, σκέπαρνον εὐξοον, the well-whetted axe, which is explained by some as act. 'that hews well.'

εὐορμος, ον (ὄρμος), *having good anchor-*

age, or, with Nitzsch, 'having level shores,' λιμήν, Il. 21, 23. Od. 4, 358.

* εὐοχθος, ον (perhaps from ὀχή), *fertile, fruitful*, γῆ, Ep. 7, 2.

* εὐπαις, δος, ὅ, ἡ (παῖς), *abounding in children, blest with offspring*, h. 30, 5.

εὐπατέρεια, ἡ (πατήρ), *the daughter of a noble father* (V. 'of noble descent'), epith. of Helen and Tyro, Il. 6, 292. Od. 11, 235.

Εὐπείθης, εος, ὅ (adj. εὐπειθής), *father of the suitor Antinous of Ithaca; he wished to avenge the death of his son, whom Ulysses had slain among the suitors, by a combat against him, but was slain by Laertes*, Od. 1, 383. 24, 469 seq.

εὐπεπλος, ον (πέπλος), *having a beautiful mantle, handsomely clad*, epith. of noble women, Il. 5, 424; Ναυσικάα, Od. 6, 49.

εὐπηγής, ἐς (πήγνυμι), *ep. for εὐπαγής, prop. pressed together; spoken of the physical frame, well-knit, strong, firm*. ξεινος μέγας ἦδ' εὐπηγής, Od. 21, 334. †

εὐπηκτος, ον (πήγνυμι), *well-joined, firmly built*, epith. of buildings and tents, Il. 2, 661. 9, 663. Od. 23, 41.

εὐπλειος, η, ον, *ep. εὐπλειος (πλειος), well-filled, entirely full*, πήρη, Od. 17, 467. †

εὐπλεκής, ἐς, *ep. εὐπλεκής (πλέκω), well-interwoven, beautifully entwined*, = εὐπλεκτος; Θύσανοι, δίφροι, * Il. 2, 449. 23, 436; only in the ep. form.

εὐπλεκτος, ον, *ep. εὐπλεκτος (πλέκω), well, beautifully interwoven; well-twisted*, δίφρος, Il. 23, 335, *ep. form*; σειραί, *strongly twisted cords*, Il. 23, 115, *comm. form*.

εὐπλοίη, ἡ, *ep. for εὐπλοια (πλέω), a prosperous voyage or navigation*, Il. 9, 362. †

εὐπλοκαμῖς, ἴδος, ἡ, *ep. form from εὐπλόκαμος, having beautiful tresses; only εὐπλοκαμίδες Ἀχαιοί*, * Od. 2, 119. 19, 542.

εὐπλόκαμος, ον, *ep. εὐπλόκαμος (πλόκαμος), having beautiful tresses, with beautiful locks*, epith. of goddesses and of women, Il. 6, 380. Od. 5, 125 seq.; only *ep. form*.

εὐπλυνής, ἐς, *ep. εὐπλυνής (πλύνω), well-washed, clean*, φᾶρος, Od. 8, 392. 425; only *ep. form*.

εὐποιήτος, ον and η, ον (ποιέω), *well-made, beautifully wrought*, spoken of works of every kind: *well-built*, πύλη, κλισίη; the fem. εὐποιήτη, Il. 5, 466. 16, 636; but εὐποιήτος πυράγρη, Od. 3, 434; (Thiersch § 201, 16.)

* εὐπόλεμος, ον (πόλεμος), *good in war, warlike*, h. 7, 4.

εὐπρήσσω (πρήσσω), *to make well, to arrange well*; whence εὐπρήσσεσκον, Od. 8, 259. † Eustath. reads, more correctly, εὐπρήσσεσκον, see Thiersch Gram. § 170, 7.

εὐπρηστος, ον (πρήθω), *strongly kindling, vehemently excited*, αὐτμή, from the bellows (V. 'the glow-enkindling blast'), Il. 18, 471. †

εὐπρυμνος, ον (πρύμνα), *having a well-built or beautifully adorned stern*, ῥῆς, Il. 4, 248. †

εὐπυργος, ον (πύργος), *furnished with good towers*, epith. of fortified towns, Il. 7, 71. †

εὐπωλος, ον (πῶλος), *having beautiful horses, abounding in horses*, epith. of Ilium, Il. 5, 551. Od. 2, 18, *often*.

εὐράξ, adv. (εὐρος), *sidewise*, * Il. 11, 251. 15, 541.

εὐραφής, ἐς, *ep. εὐφάφης (φάπτω), well-sowed, sowed fast*, δοροί, * Od. 2, 354. 380; only *ep. form*.

εὐρεής, ἐς, *ep. εὐρέεης, ep. form of εὐρείτης; only in the gen. εὐρέεϊος ποταμοῖο, contr. from εὐρέεϊος, in * Il. 6, 508. 15, 265, and elsewhere; see the following*.

εὐρείτης, ον, ὅ, *ep. εὐρέειτης, αο (ρέω), beautifully flowing, nobly flowing*, epith. of rivers, Il. 6, 34. Od. 14, 257.

* Εὐρίππος, ὁ, *the Euripus, the strait between Eubœa, Bœotia and Attica; now the strait of Egripos*, h. Ap. 222. (Prob. from εὐ and ῥίπτω.)

εὐρίσκω, fut. εὐρήσω, h. Merc. 302; aor. act. εὐρον, and aor. mid. εὐρόμην, 1) *to find what one seeks, to invent, to discover, to devise*; with accus. μῆχος, *to devise a means*, Il. 2, 343; κακοῦ ἄκος, Il. 9, 250 (see ἄκος); τέκμωρ Ἰλίου, *to find the end of Ilium, i. e. accomplish its destruction*, Il. 7, 31. 9, 49; but τέκμωρ τι, *to find an expedient, a remedy*, Od. 4, 374. 2) *to find by chance, to light upon, to fall in with*, spoken of persons and things very often; with part. αὐτὸν ἤμερον, Il. 5, 752. Mid. *to find out for oneself, to devise*, τέκμωρ, Il. 16, 472; ὄνομα, Od. 19, 403; θανάτου λύσιν ἑταίροισιν, *to find deliverance from death for his companions*, Od. 9, 421. 2) *to find by chance or unawares*. οἱ τ' αὐτῷ κακὸν εὐρετο, *he drew evil upon himself*, Od. 21, 304.

εὐροος, ον, *ep. εὐρόοος, beautifully flowing*,

rapidly flowing, epith. of rivers, * Il. 7, 329; 21, 130; always in the ep. form.

Εὖρος, ὁ, the *Eurus*, or *south-east* wind, one of the four main winds of Homer, Od. 5, 295. 232. It is stormy, Il. 2, 145. 16, 765; and as a warm wind it melts the snow, Od. 19, 206. (According to some, from αὔρα, according to others, kindred to ἥως, conf. Buttm. Lexil. I. p. 121.)

εὖρος, εος, τό (εὐρύς), *breadth, width*, Od. 11, 312. †

εὐρόραφής, poet. for εὐραφής, q. v.

εὐρόρειος, ep. gen. see εὐρεής.

εὐρόρείτης, ὁ, ep. for εὐρείτης, q. v.

εὐρόροος, ep. for εὐροος, q. v.

εὐρνάγχιος, νια, νιον, (ἀγνιά), *having broad streets, with spacious streets*, epith. of large cities, Il. 2, 329. Od. 4, 246. 22, 230; [also χθὼν εὐρυαγνία, h. Cer. 16.] occurring only in the fem.

Εὐρνάδης, ου, ὁ, a suitor of Penelope, slain by Telemachus, Od. 22, 267.

Εὐρύαλος, ὁ, 1) son of Mecisteus; he went with his kinsman Diomedes to Troy, Il. 2, 565; was one of the bravest heroes, Il. 6, 20; he was also a powerful wrestler, but was conquered by Epeus, Il. 23, 680. 2) a Phæcian, a victor in wrestling, who presented Ulysses with a sword, Od. 8, 115.

Εὐρυβάτης, ου, ὁ, 1) a herald of Agamemnon, Il. 1, 320. 9, 170. 2) a herald of Ulysses, who followed him to Troy, Il. 2, 184. Od. 19, 247.

* **εὐρυβίης**, αο, ὁ, Ion. and ep. for εὐρυβίας (βία), *wide-ruling, having a wide sway*, Κελιός, h. Cer. 295.

Εὐρυδάμας, αριος, ὁ, 1) a Trojan, father of Abas and Polydus, who knew how to interpret dreams, Il. 5, 149. 2) a suitor of Penelope of Ithaca, slain by Ulysses, Od. 18, 297. 22, 283.

Εὐρυδίκη, ἡ, daughter of Clymenus, wife of Nestor, Od. 3, 452.

Εὐρύκλεια, ἡ, daughter of Ops son of Pisenor; Laertes had purchased her at the price of twenty cattle, Od. 1, 429. 430. She brought up Ulysses, Od. 19, 482; then with Eurynome discharged the office of house-keeper and had the charge of the female slaves, Od. 22, 396. 23, 289. Her fidelity, attachment and activity are often praised.

εὐρυκρείων, οντος, ὁ (κρείων), *wide-ruling*,

epith. of Agamemnon and of Neptune, * Il. 1, 102. 355.

Εὐρύλοχος, ὁ, a companion and fellow-wanderer of Ulysses; he conducted a part of the crew to Circe, accompanied Ulysses to the nether world, occasioned the slaughter of the sacred oxen of Helius, by which he drew death upon himself and his companions, Od. 10, 205. 11, 23.

Εὐρύμαχος, ὁ, son of Polybus, according to Od. 4, 629; he and Antinous were the most respectable amongst the suitors of Penelope; he was crafty and subtle, Od. 1, 399. 2, 177. He was slain by Ulysses, Od. 22, 69.

Εὐρυμέδονσα, ἡ, a female slave of Alcinous, king of Phæacia, who brought up Nausicaa, Od. 7, 8.

Εὐρυμέδων, οντος, ὁ, 1) father of Peribœa, leader of the giants in Epirus, Od. 7, 58; cf. Pind. Pyth. VIII. 15-19. 2) son of Ptolemæus, the noble charioteer of Agamemnon, Il. 4, 228. 3) a servant of Nestor, Il. 8, 114. 11, 620.

εὐρυμέτωπος, ον (μέτωπον), *broad-browed*, always an epith. of cattle, Il. 10, 292. Od. 3, 282.

Εὐρυμίδης, ου, ὁ, son of Eurymus = *Telemus*, a Cyclops, Od. 9, 509.

Εὐρυνόμη, ἡ, 1) daughter of Oceanus and Thetis, who received Vulcan when hurled from heaven into the sea, Il. 18, 398 seq. According to Hes. Th. 98, she was the mother of the graces; before Saturn, she with Ophion had the dominion of Olympus, Ap. Rh. 1, 503. 2) the trusty stewardess of Ulysses, Od. 17, 490 seq. 19, 96.

Εὐρύνομος, ὁ, son of Ægyptius in Ithaca, a suitor of Penelope, Od. 2, 22. He is also mentioned in the contest with Ulysses, Od. 22, 242.

εὐρύνω (εὐρύς), aor. 1 εὐρύνα, *to make broad, to widen*, with ἀγῶνα, *to enlarge the arena of combat*, Od. 8, 260. †

εὐρυνόδειος, α, ον (ὁδός), *having broad roads, with wide ways* (widely roamed over V.), epith. of the earth, since it can be travelled over in all directions, only in fem. Il. 16, 635. Od. 3, 453; and often.

εὐρύοπα, ὁ, ep. for εὐρυνόπης, as nom. Il. 5, 265; as voc. Il. 16, 241; a form of εὐρύωψ, whence the accus. εὐρύοπα, Il. 1, 498. 8, 206; either (from ὤψ), *wide-seeing, far-seeing*, or (from ὄψ), *wide-thundering*, epith. of Jupiter.

The last signif. seems to contravene the Hom. *usus loquendi*, since ὄψ, though used to indicate the voices of men and beasts is not applied to every loud noise. Eustath. and Hesych. give both explanations; Heyne, Wolf, Thiersch, § 181. 47. Anm. 2, decide in favor of the first signif. and Voss, ad. h. Cer. 3, translates it the *ruler of the world*, see Il. 13, 732. In h. Cer. 441, connected with βαρύκτυπος. [See Jahrb. von Jahn und Klötz, März 1843, p. 264.]

εὐρύπορος, ον (πόρος), prop. *having broad ways, widely navigated*, always an epith. of the sea, Il. 15, 381. Od. 4, 432. 12, 2.

εὐρυπυλῆς, ἐς (πυλῆ), *having wide gates, wide-gated*, Αἶδος δῶ, Il. 23, 71. Od. 11, 571.

Εὐρύπυλος, ὁ, son of Eumemon, grandson of Ormenus, ruler of Ormenion in Thessaly, who sailed to Troy with forty ships, Il. 2, 736; a brave warrior; he slew many Trojans, was wounded by Paris, and healed by Patroclus, Il. 11, 841. In Pindar he is represented as the son of Neptune, king of Cyrene, and received the Argonauts in Lybia, cf. Müller, Orchom, p. 466. 2) son of Neptune and Astypalæa, father of Chalciope, king of Coss, Il. 2, 676. 3) son of Telephus and Astyoche, sister of Priam, king of Mysia. He was induced by presents, which Priam sent to his mother or wife, to go to the aid of Troy. He was slain by Neoptolemus, Od. 11, 520 seq. cf. Strab. p. 587.

εὐρυρέεθρος, ον (ρέεθρον), *flowing in a broad channel, wide-flowing*, epith. of the Axios, Il. 21, 141. †

εὐρυρέων, ουσα, ον (ρέω), *wide-flowing*, epith. of the Axios, Il. 2, 849. 16, 288; of the Xanthus, * Il. 21, 304.

εὐρύς, εἶα, ὕ, gen. εὐρύος, εἰός, εὐρύος (ep. accus. εὐρία for εὐρύν, Il. 6, 291. 18, 140); *broad, wide, spacious*, chiefly epith. of the heavens, the sea, countries, etc. [twice of cities, Il. 2, 575. 18, 591.] εὐρία νῶτα θαλάσσης, Il. 2, 159. εὐρέες ὤμοι, Il. 3, 227. τεῖχος εὐρύ, a thick wall, Il. 12, 5. πλῆθος εὐρύ, a wide-spread report, Od. 23, 137. Compar. εὐρύτερος, Il. 3, 194.

εὐρυσθενής, ἐς (σθένος), *having a wide dominion, wide-ruling*, epith. of Neptune, Il. 7, 455. Od. 13, 140.

Εὐρυσθεύς, ἦος, ὁ, son of Sthenelus, and grandson of Perseus, king of Mycenæ; he was prematurely born, for Juno accelerated

his birth, that he, and not Hercules might reign, according to an oath of Jupiter in relation to the descendants of Perseus, Il. 19, 100. 123 seq. Thus Eurystheus became master of Hercules and imposed upon him the well-known twelve labors, Il. 15, 639. The last of these labors was to bring up the dog from hell, Il. 8, 363. Od. 11, 617 seq.

Εὐρυτίδης, ον, ὁ, son of Eurytus = Iphitus, Od. 21, 14.

Εὐρυτίων, ωνος, ὁ, a Centaur, Od. 21, 295. cf. Apd. 2, 5. 4.

Εὐρυτος, ὁ, 1) son of Actor and Molione, brother of Cteatus, by tradition son of Neptune. Both marched to aid Augeas, against the Pylians and Nestor, Il. 11, 709 seq., and also against Hercules, who slew him in ambush, Il. 2, 621. They were called Ἀκτορίων and Μολίωνε, Il. 11, 709. According to Apd. 2, 7. 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Œchalia (in Thessaly, Il. 2, 730; or in Messenia, Od. see Οἰχάλιη), father of Iole, of Iphitus, of Molion, etc. a famous archer. According to Hom. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226 seq. Ulysses received from his son Iphitus the bow of Eurytus, Od. 21, 32 seq. According to a late tradition Hercules slew him because he would not give him Iole, Apd. 2, 4. 8 (the bow-drawer, from ἐρύω).

* Εὐρυφάεσσα, ἡ (the far-seeing), sister and wife of Hyperion, mother of Helius, of Selene and Eos, h. 31, 4.

εὐρυφνής, ἐς (φύω), *wide-growing*, epith. of barley, Od. 4, 604. †

εὐρύχορος, ον (χῶρος), *having a broad space, roomy, spacious, extensive*, epith. of cities and countries, Il. 2, 498 (according to the Schol. ep. shortened for εὐρύχωρος, see Thiersch § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from χορός, *having broad dancing-places*; hence, generally, *having broad plains*).

εὐρύωψ, οπος, ὁ, see εὐρύοπα.

εὐρώεις, εσσα, εν (εὐρώς), *mouldy, musty*; and since mould is generated only in dark, confined places, it signif. generally, *dark, gloomy*, epith. of the nether world, Il. 20, 65. Od. 10, 512. 23, 322. 24, 10 (improb. with Apoll. Hesych. poet. for εὐρύς).

Εὐρώπη, ἡ, Europa. 1) daughter of the Phœnician Agenor and of Telephassa, according to Apd. 3, 1. 1; Hom. calls her the daughter of Phœnix (if this is not an appel.), mother of Sarpedon and Minos by Jupiter, who bore her off to Crete, in the form of a bull, Il. 14, 321. Batr. 79. Homer does not mention her name; it occurs first in Hdt. 1, 2. 2) the name of a division of the world, first mentioned in h. Ap. 251; in which place only northern Greece seems to be intended. (Signif. *εὐρωπός* = *εὐρύς*; hence *εὐρώπη* sc. *χώρα*, the extended, the far-stretching land; cf. Herm. ad h. Ap. l. c.)

εὖς, εὔ, ep. *ῆς, ῆ*, gen. *ῆος*, accus. *ῆν*, Il. 8, 303. Od. 19, 127; *ῆν*, Il. 5, 628; neut. *ῆ*, Il. 17, 456. 20, 80; the form *εὔ* and *εὔ* in neut. only adv. 1) *good, excellent, beautiful, glorious*, spoken of persons and things, Il. 2, 653. *μένος ῆ*, Il. 17, 456. The gen. sing. *ῆος*, in the signif. of *φίλος* stands now correctly instead of *ῆος*, *his*, Il. 1, 393, and 15, 138. 24, 422. 550, where it should even signify *thine*. 2) Gen. plur. neut. *ἑών*, as if from a nom. *τὰ ἑά*, *good things, good*, Il. 24, 528; plainly neut. except *θεοὶ δωτήρες ἑών*, Od. 8, 325. 335. h. 17, 12; (see Buttm. § 35, 3. c. Thiersch Gram. § 183, 10; on the other hand, Dæderlein supplies from *δώρων* the kindred subst. *δόσεων*, cf. Kühner § 243, 3.) [cf. Jahrb. Jahn und Klotz, März 1843, pp. 264–265.]

εῦσα, see *εὔω*.

εὔσελμος, ον, ep. *εὔσσελμος* (*σέλμα*), *well-furnished with oar-benches, or rowers*, epith. of ships, Il. 2, 170, and often. (It does not occur in the nom., cf. Spitzner ad Il. 16, 1.)

εὔσκαρθμος, ον, ep. *εὔσκαρθμος* (*σκαίρω*), *lightly bounding, easily leaping*, epith. of horses, Il. 13, 31. †

εὔσκοπος, ον, ep. *εὔσκοπος* (*σκοπός*), *that takes good aim, good to hit*, *Ἀρτεμις*, Od. 11, 198. 2) (fr. *σκοπέω*), *seeing well, looking out sharply*, epith. of Mercury, Il. 24, 24. Od. 1, 38; only in the ep. form.

εὔσσελμος, ον, ep. for *εὔσελμος*, q. v.

Εὔσωρος, ὁ, ep. *Εὔσωρος*, father of Acmās of Thrace, Il. 6, 8.

εὔσταθής, ἐς, ep. *εὔσταθής* (*ἵστημι*), *standing firm, well-founded*, *μέγαρον*, Il. 18, 374; *θάλαμος*, Od. 23, 178; always in the ep. form.

εὔστέφανος, ον, ep. *εὔστέφανος* (*στέφανος*), 1) *beautifully crowned*, Voss; epith. of Dia-

na, Il. 21, 511; of Venus and Mycene, Od. 8, 267. 2, 120; of Ceres, h. Cer. 224; accord. to Apoll. ad Il. 21, 511, from *στεφάνη*, *περικεφαλαίας εἶδος*. The back hair, to wit, was enclosed in a net, see *ἀναδέσμη*, and then fastened with a band (*στεφάνη*) before. According to others it is to be interpreted of the girdle and = *εὔζωνος*. 2) *strongly fortified, strongly walled*, an epith. of the city Thebe, Il. 19, 99; see *στεφάνη* (only in the ep. form).

εὔστρεπτος, ον, ep. *εὔστρεπτος* (*στρέφω*), *well-twined, well-twisted*, spoken of leathern thongs, * Od. 2, 426. 15, 291.

εὔστρεφής, ἐς, ep. *εὔστρεφής*, *well-wound, well-twisted*, spoken of cords, etc., Od. 9, 425. 10, 167; of a bow-string, Il. 15, 463; of a gut-string, Od. 21, 408; always in the ep. form.

εὔστροφος, ον, ep. *εὔστροφος* (*στρέφω*), *well-wound, well-twisted*; *οἶος ἄωτος*, the well-twisted wool of the sheep, i. e. the string of the sling, * Il. 13, 599. 716; in the ep. form.

* *εὔστροφος, ον* (*στρώννυμι*), *well-spread, well-made*, *λέχος*, h. Ven. 158. Cer. 286.

εὔτε, ep. 1) Conj. of time, for *ὅτε* (which arises from this by a rejection of the digamma), *at the time, when, as*. a) With indic. Il. 11, 735. The apodosis begins with *ἐνθα*, *τῆμος, δὴ τότε, καὶ τότε*, etc., Il. 6, 392. Od. 13, 93. b) In connection with *ἄν, εὔτ' ἄν* (see *ὅτ' ἄν*), *in case that, as soon as, as often as*, Il. 1, 242. Od. 1, 192; once without *ἄν*, Od. 7, 202. c) With optat. h. 17, 8. 2) Adv. of comparison, for *ῆντε*, *as when*, only once, Il. 3, 10; and according to Aristarch. Il. 19, 386; where Wolf and Spitzner write *ἄντε*; Buttm. Lexil. II. p. 229, would read *ῆντε*, and Bothe has adopted the reading.

εὔτειχής, ἐς = *εὔτειχεος*.

εὔτειχεος, ον (*τείχος*), *having strong walls, well-walled*, *Τροίη, Ἴλιος*, Il. 1, 129. A metaplast. accus. *πόλιν εὔτειχεα*, is found in Il. 16, 57; which on account of the accent cannot be assigned to *εὔτειχής* (see however Thiersch § 200, 20).

* *εὔτειχῆτος, ον* (*τείχος*) = *εὔτειχεος*, h. Ven. 112.

εὔτμητος, ον, ep. *εὔτμητος* (*τέμνω*), *beautifully cut, well-cut*, always spoken of leathern articles, * Il. 7, 304. 10, 567; always in the ep. form.

εὔτρεφής, ἐς, ep. *εὔτρεφής* (*τρέφω*), *well-fed, fat*, * Od. 9, 425. 14, 530.

εὐτρητος, ον, ep. εὐτρητος, *well-bored, well-pierced*, λοβοί, Il. 14, 182; † ep. form.

Εὐτρησις, ιος, ἡ, a village in Thespiæ in Bœotia, with a temple of Apollo, who had an oracle there, Il. 2, 502. According to Steph. it received its name from the many roads which traversed it.

εὐτριχας, see εὐθριξ.

εὐτροχος, ον, ep. εὐτροχος (τροχός), *having good wheels, with beautiful wheels*, ἄρμα, ἄμαξα, Il. 8, 438. Od. 6, 72; always in the ep. form.

εὐτυκτος, ον (τεύχω), *well-made, handsomely wrought, well-built*, κλισίη, Il. 10, 566. Od. 4, 123; κυνή, Il. 3, 336; ἱμάσθλη, Il. 8, 44.

* εὐῦμνος, ον (ῦμνος), *abounding in hymns, much-praised*, h. Ap. 19, 207.

εὐφημέω (εὐφημος), fut. ἥσω, *to use propitious words or words of good omen, or, to refrain from all words of bad omen*, especially in sacrifices and religious matters; hence generally, *to be still, to be silent*, like *favete linguis*. εὐφημῆσαι κέλευσθε, command to be silent, Il. 9, 171. †

Εὐφημος, ό, son of Træzenus, an ally of the Trojans, leader of the Cicones, Il. 2, 846.

* εὐφήμως, adv. (φήμη), *of good omen, propitiously; piously, religiously*, h. Ap. 171.

Εὐφήτης, ον, ό, king of Ephyræ, on the Selleis in Elis, Il. 15, 532.

Εὐφορβος, ό, son of Panthous, one of the bravest Trojans; he wounded Patroclus, and was slain by Menelaus, Il. 16, 806 seq. 17, 59. (Pythagoras affirmed that he was once this Euphorbus, cf. Diog. Laert. 8, 1. 4.) [cf. also Horat. Carm. I. 28, 10.]

εὐφραδής, ές (φράζω), *speaking well, eloquent*. 2) *clear*, only adv. εὐφραδέως, *distinctly, eloquently*; πεπνυμένα ἀγορεύειν, Od. 19, 352. †

εὐφραίνω, ep. εὐφραίνω (φρήν), fut. εὐφρανέω, aor. εὐφρηνα, 1) Act. *to delight, to gladden, to please*, τινά, Il. 5, 688; τινά ἐπέεσσι, Il. 24, 102; νόημα ἀνδρός, Od. 20, 82. 2) Mid. *to be delighted, to enjoy oneself*, Od. 2, 311 (both in the comm. and in the ep. form, Il. 7, 297.

εὐφρονέων, ονσα, ον, ep. εὐφρονέων (φρονέω), *well-disposed, benevolent*; it denotes at once a kind disposition and intelligence, cf. Nitzsch, Od. 2, 160; only as part. in the often repeated verse: ὁ σφιν εὐφρονέων ἀγορήσατο, etc. Il. 1, 73 seq.

εὐφροσύνη, ἡ, ep. εὐφροσύνη (εὐφρων), *gladness, joy, cheerfulness*, Od. 9, 6. 20, 8; in the plur. Od. 6, 156. * Od.

εὐφρων, ον, ep. εὐφρων (φρήν), *joyful, glad-some, gay*, Il. 15, 99; θυμός, Od. 17, 531. 2) Act. *gladdening, cheering*, οἶνος, Il. 3, 246; in both forms.

εὐφνής, ές (φύω), *of beautiful growth, growing well*, πτελέη, Il. 15, 243; μηροί, beautiful thighs, * Il. 4, 147.

εὐχαλκος, ον (χαλκός), *made of beautiful brass, or, beautifully wrought of brass*, as στεφάνη, ἀξίνη, Il.; λείβης, Od., handsomely adorned with brass, μελίη, κυνή, Il. 13, 612.

* εὐχερής, ές (χείρ), *managing any thing easily, dexterous*, Batr. 62.

εὐχετάομαι, poet. form for εὐχομαι, infin. εὐχετάσθαι ep. for εὐχετᾶσθαι, imperf. εἶχετόωντο ep. for εὐχετῶντο, 1) *to affirm any thing of oneself with confidence*, as τίνες ἔμμεναι εὐχετόωνται, Od. 1, 172; hence, 1) *to vaunt oneself, to boast*, ἐπέεσσι, Il. 12, 391. 17, 19; ἐπὶ τινι, about any thing, Od. 22, 412. 2) In reference to the gods: *to pray, to supplicate*, with dat. Κρονίωνι, to Jupiter, Il. 9, 268; θεοῖσιν, 15, 369. Od. 12, 356; and generally, *to show reverence, to thank* any one, spoken of men only in reference to a god, Il. 11, 761. τῷ κέν τοι —, θεῷ ᾧς, εὐχετοάμην, Od. 8, 467; see εὐχομαι.

εὐχή, ἡ, *a vow, a petition, a prayer*, only Od. 10, 526. †

Εὐχύνωρ, ορος, ό, son of the prophet Polyidus of Corinth, Il. 13, 663; according to Paus. 1, 43, grandson of Polyidus (from εὐχος and ἀνήρ).

εὐχομαι, depon. mid. fut. εὐξομαι, aor. εὐξάμην; ground meaning, *to declare aloud, to affirm confidently*; hence, 1) *boastingly to affirm of oneself, to announce oneself*, often with infin. espec. in reference to family: πατρός ἐξ ἀγαθοῦ γένος εὐχομαι εἶναι, Il. 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one boasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: ἐκ Κρητῶν γένος εὐχομαι, viz. εἶναι, I boast descent from the Cretans, Od. 14, 199; often, *to boast, to vaunt, to brag*, Il. 1, 91. 2, 597; αὐτως, Il. 11, 388. 2) *to vow, to promise*, with infin. Il. 18, 499; *to vow, especially to*

the gods, *τινί*, and infin. *εὖχετο Ἀπόλλωνι ῥέξειν ἑκατόμβην*, Il. 4, 119; and because benefits were in this way expected from the gods, 3) Gener. *to implore, to supplicate*, *θεῷ*, a god; and absol., Il. 1, 87. 6, 240; also with dat. commod. *αἶτε μοι εὐχόμεναι*, praying for me, Il. 7, 298. (Homer never uses the augment.)

εὖχος, *εὐς*, *τό*, *glory, honor*, espec. *military glory, victory*; often *διδόναι εὐκός τινι*, to give glory to any one, spoken both of the conquered, Il. 5, 285. 654. 11, 445; and of the gods, Il. 7, 81. 203; often in connection with *κλέος, νίκη*; *εὖχος ὀρέγειν, πορεῖν τινι*, Il. 13, 327. Od. 22, 7; cf. Spitzner ad Il. 15, 462; *ἀρεῖσθαι*, Il. 11, 290. Passow explains it, *the object of supplication*, but most of the ancients *fame*, and this signif. is required in the Hom. use.

εὐχροίης, ἐς, a rare poet. form for *εὐχροός* (*χρόα*), *of a beautiful color*, Od. 14, 24. †

εὐχολή, ἡ (*εὐχομαι*), 1) *boasting, vaunting*, Il. 8, 229; *exultation, the shout of victory*, in opposition to *οἰμωγή*, Il. 4, 450. 864. b) *the object on account of which one vaunts himself* (cf. Wolf Vorles.). *εὐχολήν τινι καταλείπειν*, Il. 2, 160. 4, 173. 22, 433. 2) *a vow made to the gods*, Il. 1, 65. 93; *prayer, supplication*, Il. 9, 499. Od. 13, 357.

εὖω (kindred with *αὔω*), *to singe, to burn off*; mostly used of swine, from which the bristles were singed before roasting, Od. 2, 300. 14, 75. 426. *σύες εὖόμενοι τανύοντο διὰ φλογός*, the swine were stretched for singeing over the fire, Il. 9, 468; and spoken also of the singeing of the eyebrows of the Cyclops, Od. 9, 389. (*εὖω* deserves the preference over *αὔω*, cf. Buttm. Gram. II. p. 140).

εὐώδης, ες (*ὄζω, ὄδωδα*), *odoriferous, sweet-scented, fragrant*, *θάλαμος*, Il. 3, 382; *ἔλαιον*, Od. 2, 339.

εὐώπης, ἰδος, ἡ, *having beautiful eyes, having a lovely countenance*, *κούρη*, * Od. 6, 113. 142. h. Cer. 334.

ἔφαγον, see *ἐσθίω, ἔδω*.

ἐφάλλομαι, depon. mid. (*ἄλλομαι*), aor. sync. 2 *ἐπᾶλτο*, part. *ἐπάλμενος* and *ἐπιάλμενος*, 1) *to spring upon, to leap upon*; *ἵππων*, the chariot, Il. 7, 15; absol. *κύσσε μιν ἐπιάλμενος*, Od. 24, 320; espec. 2) *to leap upon*, in a hostile signif., *to rush upon, τινί*, any one, Il. 13, 643. 21, 140; and often absol. in the part., Il. 7, 260. (Hom. uses only 3 sing.

aor. *ἐπᾶλτο* and the part. aor. sync. *ἐπάλμενος* and *ἐπιάλμενος*, Passow.)

ἔφαλος, ον (*ᾶλς*), *situated on the sea, maritime*, epith. of sea-board towns, * Il. 2, 538. 584.

ἔφην, see *φημί*.

ἐφαιδάνω, poet. *ἐπιαιδάνω* (*αιδάνω*), *to please, to be agreeable*. *ἡ βουλή θεοῖσιν ἐφῆνδανε*, Il. 7, 45; also pres. *ἐπιαιδάνει*, Il. 7, 407; and imperf. *ἐπιήνδανε* in the Od. often.

ἐφάνη, see *φαίνω*.

ἐφάπτω (*ᾶπτω*), fut. *ἐφάψω*; only 3 sing. perf. pass. *ἐφῆπται*, and 3 pluperf. pass. *ἐφῆπτο*, and aor. 1 mid. *ἐφηψάμην*. I) Act. *to attach to, to fasten to*; hence pass. *to be attached to*; only in a metaph. signif. with dat. of pers. *Τρώεσσι κῆδε' ἐφῆπται*, woes are attached to the Trojans, threaten them, Il. 2, 15. 69; *ὀλέθρου πείρατα*, Il. 12, 79. Od. 22, 33 (see *πείρα*); *ἀθανάτοισιν ἔρις καὶ νεῖκος*, Il. 21, 513. II) Mid. *to touch, to lay hold of, to attain*; with gen. *ἐπὶν χείρεσσιν ἐφάψεται* (i. e. *ἐφάψη*) *ἠπείροιο*, as soon as thou shalt touch the land with thine hands, Od. 5, 348.

ἐφαρμόζω (*ἄρμόζω*), fut. *όσω*, intrans. *to fit, to be suitable, to suit, τινί*, Il. 19, 385. †

ἐφείζομαι, depon. mid. (*ἔζομαι*), *to sit upon, to seat oneself upon*, with dat. *δίφρω, δεινδρέω*, Il. 3, 152; *πατρὸς γούνασι*, Il. 21, 506. 2) *to seat oneself by*, Od. 17, 334 (only pres. and imperf.).

ἐφάηκα, see *ἐφήμι*.

ἐφείην, see *ἐφήμι*.

ἐφείσα (*είσα*), defect. aor. 1 infin. *ἐφείσαι*, ep. for *ἐφείσαι*, mid. *ἐφεισάμην*, imperat. *ἔφεισαι*, ep. for *ἔφεισαι*, part. *ἐφεισάμενος*, ep. for *ἐφεισάμενος*, infin. fut. *ἐφείσεσθαι*, Il. 9, 455; I) Act. *to put upon, to lay or place upon, καταστῆσαι καὶ ἐφείσαι τινά*, to convey to and put ashore, Od. 13, 274. II) Mid. *to place any thing for oneself upon, to lay upon. μήποτε γούνασιν οἷσιν ἐφείσεσθαι φίλον υἱόν*, Il. 9, 455. *ἐμέ—γούνασιν οἷσιν ἐφεισάμενος*, Od. 16, 443. b) With gen. *ἔφεισαι με νηός*, put me on board thy ship, Od. 15, 277. cf. 14, 295.

ἐφέλω (*ἔλω*), I) Act. *to draw towards, to entice, to allure*, hence pass. *to be enticed, φείθοισιν ἐφελκόμενος*, h. 18, 9. II) Mid. *to draw or drag to or after oneself*; with accus. *ἐφέλκετο ἔγχος*, he drew the spear along with him, Il. 13, 597; metaph. *ἐφέλκεται ἄν-*

δρα σίδηρος, the sword attracts (excites) the hero, Od. 16, 294. 2) *to trail, to drag*. πόδες ἐφελκόμενοι, dragging feet, Il. 23, 696.

ἐφέννυμι, poet. ἐπιέννυμι, q. v.

ἐφείπω (poet. (ἔπω), imperf. ἔφεπον, ep. for ἐφεῖπον, fut. ἐφέψω, aor. ἐπέσπον, infin. ἐπισπεῖν, part. ἐπισπών, I) Act. primary signif. *to be behind*, hence 1) *to follow, to pursue, to drive*, τινά, Il. 11, 177; absol., Il. 15, 742; *to attack, to assault*, Il. 20, 357. 494. b) *to drive before oneself*, ἵππους, Il. 24, 326; and ἵππους τινί, *to drive one's horses upon any one*, Il. 16, 724. 732. c) *to wander over a place, to go through, to run through*, κορυφὰς ὄρεων, Od. 9, 121; πεδίον, the plain, Il. 11, 496; ὑσμίνης στόμα, *to pass through the gorge of battle* ['to urge the battle in the foremost ranks,' Passow], Il. 20, 359. 2) *to follow any thing zealously, to prosecute, to pursue*, frequently: πότμον, θάνατον ἐπισπεῖν, *to overtake or meet with death*, i. e. *to bring it on by one's own fault*, Il. 2, 359; in like manner οἶτον, ὀλέθριον ἡμαρ, Od. 3, 134. Il. 19, 294. II) Mid. ἐφέπομαι, aor. ἐφespoμένην, infin. ἐπισπείσθαι, 1) *to follow, to pursue*, τινί, any one, Il. 13, 495; ἐπισπείσθαι ποσίν, *with the feet*, i. e. *to follow running*, Il. 14, 521. 2) *to obey, to hearken to*, Θεοῦ ὁμῶ, Od. 3, 215; ἐπισπόμενοι μένῃ σφῶ, *yielding to their impulse*, Od. 14, 262. (Hom. uses of the mid. only the aor.)

ἐφέσσαι, see ἐφεῖσα.

ἔφessαι, see ἐφεῖσα.

ἐφίστιος, *ον* (ἔστις), *that is upon or at the hearth*. ἐφίστιοι ὅσοι ἔασιν, *whatsoever sit about the fireplaces (in the camp)*, Il. 2, 125. (According to others, *settled, native*.) Espec. 1) Spoken of a suppliant who sits at the hearth. ἐμὲ ἐφίστιον ἦγαγε δαίμων, *a god led me to the hearth*, Od. 7, 248. 2) *at one's own hearth, at home, home*, Od. 3, 324. ἦλθε — ἐφίστιος, Od. 23, 55. [In Il. 2, 125, the reference is not to the Trojan camp, but to the domestic hearth. Thus the Schol. ὅσοι ἔστις (τούτεστιν, οἰκίας) αὐτόθι (i. e. in the city of Troy) διανέμονται. So also Eustath. and Hesych. Cf. v. 130, and the other Hom. passages, in which ἐφίστιος never refers to military life. See Jahrb. J. und Klotz, p. 265.]

ἐφεστμή, ἡ (ἐφήμι), *command, commission, order, injunction*, Il. 1, 484; espec. in the plur., Il. In οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνη-

σθαι ἐφεστμένων, Od. 4, 353, supply ἡμᾶς: the gods would that we should always remember their commands; but the preterite is unsuitable, should we even, with the Schol. render ἐφεσταί prayers. Hence Wolf has included this verse in brackets, see Nitzsch ad loc.

ἐφευρίσκω (εὐρίσκω), aor. ἐφεῦρον, 1) *to find, to meet with*, τινά, Il. 2, 198 seq. 2) *to devise, to invent*, μῆτιν, Od. 19, 158 (where Wolf ἔθ' εὐρίσκω).

ἐφεψιάομαι, depon. mid. (ἐψιάομαι), *to insult, to deride, to mock at*, τινί, *Od. 19, 331. 370.

ἐφηγέομαι, depon. mid. (ἡγέομαι), aor. ἐφηγησάμην, *to conduct any one anywhere, to lead on*. ἐπὶ στήλας ἡγήσατο, *he led on the ranks*, Il. 2, 687. † In tmesis.

ἐφημαι, depon. (ἡμαι), *to sit upon, to sit by*, with dat. θρόνον, Od. 6, 309; κληῖδεςσιν, *Od. 12, 215.

ἐφημέριος, *η*, *ον* (ἡμερα), *at a day, for a day, during the day*. οὐ κεν ἐφημέριός γε βάλῃ δάκρυ, *he could not shed a tear on the (whole) day*, Od. 4, 223. Comm. *at or for a day*. ἐφημέρια φρονεῖν, *to care only for the present day, not to trouble oneself about the future*, *Od. 21, 85.

ἐφημοσύνη, ἡ = ἐφεστμή, *commission, command*, Il. 17, 697. Od. 16, 340.

ἐφησθα, see φημί.

ἐφθην, see φθάνω.

ἐφθίαθ' for ἐφθίατο, see φθίω.

Ἐφιάλτης (who leaps upon, Alp), son of Aloeus and Iphimedia, brother of Otus, and by tradition son of Neptune. They were giants, of enormous size and strength; they heaped the mountains Ossa and Pelion the one upon the other, and attempted to storm heaven; Apollo slew them, Od. 11, 304-319. They held, Il. 5, 385, Mars for thirteen months a prisoner; Mercury, however, delivered him, their stepmother Eriboea betraying the fact.

ἐφιζάνω (ἰζάνω) = ἐφίζω, *to sit upon, to sit at*, δειπνῶ, Il. 10, 578; metaph. spoken of sleep, *Il. 10, 26.

ἐφίζω (ἰζω), only imperf. *to sit at*, espec. *to sit upon*, *Od. 3, 411. 19, 55.

ἐφήμι (ἰήμι), fut. ἐφήσω, aor. sing. ἐφήκα and ἐφῆκα, of the aor. 2., the subj. ἐφέλω, ep. for ἐφῶ, optat. ἐφέλην, imperat. ἔφες, fut. mid. ἐφήσομαι, I) Act. 1) *to send to, to despatch to*, spoken of persons, τινά τινα

Ἴριν Πριάμῳ, Il. 24, 117; espec. in a hostile signif. *to incite, to provoke, to instigate*, τινά, always with infin. ἐχθροδοπῆσαι, Il. 1, 518; αἰεῖσαι, Od. 14, 464. 2) Spoken of inanimate things: *to cast against, to let fly at, to shoot against, to hurl*, of missiles, βέλεια τινι, Il. 1, 51; λᾶαν, μελίην, Il. 3, 12. 21, 170; hence also χεῖρας τινι, *to lay hands on any one*, Il. 1, 567 seq. b) Metaph. κήδεά τινι, *to send disasters upon any one*, Il. 1, 445; πότμον, Il. 4, 396; νόστον τινί, *to allot a [disastrous] return voyage to any one*, Od. 9, 38; spoken of Jupiter. II) Mid. only *to commission, to command, to direct*, τινί τι, only fut. Il. 23, 82; absol. Il. 24, 300. Od. 13, 7. (ι is poet. long; only ἐφίλει has ι, Od. 24, 180.)

ἐφικνέομαι, depon. mid. (ἰκνέομαι), aor. ἐφικόμην, *to attain, to arrive at, to hit or strike*, Il. 13, 613. †

ἐφίστημι (ἴστημι), perf. (ἐφέστηκα), 3 plur. ἐφιστάσι, infin. ἐφεστάμεν, part. (ἐφεστηκώς) ἐφεσταότος, pluperf. ἐφεστήκειν, 3 plur. ἐφίστασαν, aor. 2 ἐφέστην, I) Trans. *to put or place upon*, Hom. only II) Intrans. in the perf. pluperf. aor. 2. and mid. *to stand upon or in*, with dat. πύργῳ, Il. 6, 373; δίφρῳ, Il. 17, 609. 2) *to stand at or by*, κεφαλῇφιν, *to stand at one's head*, Il. 10, 496; θύρῃσιν, *at the doors*, Od. 1, 120; ἐφέστασαν ἀλλήλοισι, *together*, Il. 13, 133; also παρὰ and ἐπὶ τινι, Il. 12, 199; ἐπὶ χεῖλει, 12, 52; absol. Od. 22, 203. b) In a hostile signif. *to press upon, instare, ἀλλήλοισιν*, Il. 15, 703. Batr. 284. metaph.: Κῆρες ἐφεστᾶσιν θανάτοιο μυρταί, *innumerable fates threaten*, Il. 12, 326. c) *to direct one's attention, to observe, to be busy at*. ἐπιστάντες κατέπρωξον, Batr. 126. The pres. mid. *to place oneself at*, only once: θύρῃσιν ἐφίστατο, *at the doors*, Il. 11, 644.

ἐφὸλκαιον, τό (ἐφέλκω), πηδάλιον, Eust. *a helm, a rudder*. Thus Voss, Od. 14, 350; according to others, *a boat* = ἐφὸλκαιον.

ἐφομαρτέω (ὀμαρτέω), *to follow, to pursue*, absol. * Il. 8, 191. 12, 412. 23, 414; only imperf.

ἐφοπλίζω (ὀπλίζω), fut. ἐφοπλίσω, aor. ἐφώπλισα, part. ἐφοπλίσας, ep. σσ, fut. mid. ἐφοπλίσομαι, 1) Act. *to prepare, to make ready*, with accus. δαῖτά τινι, *a meal*, Il. 4, 344; ἄμαξαν καὶ ἡμιόνους, *to harness the mules and carriage*, Od. 6, 37; νῆα, *to furnish out a ship*, Od. 2, 295. 2) Mid. *to prepare any thing for oneself*, δόρυπα, Il. 8, 503. 9, 66.

ἐφοράω (ὀράω), fut. ἐπόψομαι, and ἐπιόψομαι, aor. ἐπέιδον, 1) *to inspect closely, to look at, to survey*, with accus. spoken of the gods: ἀνθρώπους, *to look upon men*, Od. 13, 214; of Helios: πάντ' ἐφορᾷ καὶ ἐπακούει, Il. 3, 277. Od. 11, 109. 12, 323; to visit, Κροῖλλον, Od. 23, 19. 2) *to view, in order to choose, to look out, to select*, with accus. only in fut. in the ep. form: ἐπιόψομαι Il. 9, 167. τάων (νεῶν) ἐγὼν ἐπιόψομαι, ἧτις ἀρίστη, *from these I will select that which is best*, Od. 2, 294.

ἐφορμάω (ὀρμάω), aor. ἐφώρμησα, aor. 1 pass. ἐφωρμήθην, I) Act. *to urge against, to excite, to provoke against*, τί τινι, πόλεμόν τινι, *war against any one*, Il. 3, 165; ἀνέμους, Od. 7, 272. II) Mid. with aor. pass. *to be urged on, to be excited or impelled*, espec. with infin. ἐμοὶ αὐτῷ θυμός ἐφορμᾶται πολεμίζειν, *my mind feels impelled (desires) to fight*, Il. 13, 74. Od. 1, 275. 4, 713; and without θυμός, Od. 21, 399; hence, 2) *to run to, to rush forth*, Od. 11, 206; espec. in a hostile signif. *to rush upon, to attack, to assail*, ἔγχεϊ, Il. 17, 465; often absol. Il. 20, 461. Od. 22, 300. b) *to make an attack upon, to assault*, trans. with an accus. ἔθνος ὀρνίθων, Il. 15, 691. conf. 20, 461.

ἐφορμή, ἡ (ἐφορμάω), *a place for attacking a passage, an entrance*, Od. 22, 130. †

ἐφνβρίζω (ὑβρίζω), *to treat with insolence, to insult about*, in the part. Il. 9, 368. †

ἐφνδρος, ον (ὑδωρ), prop. *at or near the water*. 2) *moist, bringing rain*, epith. of Zephyr, Od. 14, 458. †

ἐφύνπερθε and ἐφύνπερθεν, adv. (ὑπερθε), *upon, above*, Il. and Od. 2) *from above*, Od. 9, 383.

Ἐφύρη, ἡ, Att. Ἐφύρα, Ephrya, 1) the ancient name of Corinth, accord. to Paus. so called from Ephrya the daughter of Oceanus, see Κόρινθος, Il. 6, 152. 2) an old Pelasgic town on the river Selleis in Elis, in the land of the Epeans, the abode of Augias where (Il. 11, 741) many poisonous herbs grew, Il. 2, 659; conf. Strab. VIII. p. 338, who also takes Il. 15, 531. Od. 1, 259. 2, 328, of Ephrya in Elis, cf. Ottf. Müllers Geschr. Hell. Stämme I. p. 273. 3) a very ancient town in Thesprotia, i. e. on the main-land opposite the Phæaces; later Cichyrus. Mannert, Sickler, p. 421; and Nitzsch ad Od. I. p. 45, explain Od. 1, 259. 2, 328, of the Thesprotian

Ephyra, because Ulysses on his return from Ephyra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaly, later Crannon, whence Ἐφύροι, q. v. (Ἐφύρα, prob. Æol. for Ἐφώρα = Ἐπωπή, a watch-tower.)

Ἐφυροί, οἱ, the Ephyri, according to the Ven. Schol. Steph. and Strab. IX. p. 442, the inhabitants of Crannon in Thessaly (Pelagiotis), which at an earlier period was called Ephyra, Il. 13, 301.

ἔχιδον, see χανδάνω.

ἔχεα, see χείω.

ἔχέθυμος, ον (θυμός), possessing intelligence, or checking one's desires. οὐκ ἔχέθυμος, Od. 8, 320. †

Ἐχεκλῆς, ἦος, ὁ, son of Actor, husband of Polymele, ruler of the Myrmidons, Il. 16, 189.

Ἐχεκλος, ὁ = Ἐχεκλῆς, 1) son of Agenor, slain by Achilles, Il. 20, 474. 2) a Trojan, slain by Patroclus, Il. 16, 694.

Ἐχέμων, ονος, ὁ, ep. Ἐχέμων (Ἐχήμεν, ed. Heyne), son of Priam, slain by Diomedes, Il. 5, 160. seq.

Ἐχέννης, ὁ, one of the noble Phæaces, Od. 7, 155. 11, 342.

ἔχεπυκῆς, ἐς (πέυκη), sharp, severe, painful, epith. of the arrow, Il. 1, 51. 4, 129. (According to Buttm. Lexil. I, p. 17, the ground signif. of πέυκη, is not bitterness, but a point; the first is adopted by the ancients, see Eustath.)

Ἐχέπωλος, ὁ (having steeds), 1) son of Thalysius, a Trojan, slain by Antilochus, Il. 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare Æthe, because he would not go with him to Troy, Il. 23, 296.

ἔχεσκον, see ἔχω.

Ἐχετος, ὁ, son of Euchenor and Phlogea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, Od. 18, 85. According to the Schol. he blinded his daughter Metope and mutilated her lover Æchmodicus. Others make him the son of Buchetus and ruler of the Sicilians, conf. Od. 21, 308.

ἔχενα, ἐχενάμην, see χείω.

ἔχέφρων, ον, gen. ονος (φρήν), having understanding, intelligent, prudent, wise, Il. 9, 341; epith. of Penelope (Voss chaste), Od. 4, 111. 17, 390.

Ἐχέφρων, ονος, ὁ, son of Nestor and Anaxibia or Eurydice, Od. 3, 413.

ἔχυσθα, ep. for ἔχης, see ἔχω.

ἔχθαιρώ, poet. (ἔχθος), aor. ἤχθηρα, to hate, to be hostile to, with accus. opposed to φιλεῖν, Od. 4, 692. 15, 71. Il. 9, 452. 20, 306.

ἔχθιστος, η, ον, most hated, most odious, irreg. superl. of ἔχθος, Il.

ἔχθοδοπέω (ἔχθοδοπός), aor. infin. ἐχθοδοπῆσαι, to proceed to act or to speak in a hostile manner, τινί, against any one, Il. 1, 518. † (The derivation from ἔχθοδοπός is obscure; the grammarians derive it from ἔχθος and δοῦπος, to rush on with hostility, or from ΟΠΤΩ, to look in a hostile manner; prob. it is only a lengthened form of ἔχθος as ἀλλοδαπός, see Buttm. Lexil. I. p. 124.)

ἔχθομαι, poet. (ἔχθος), only pres. and imperf. to be odious, τινί, *Od. 4, 502. 756; ἤχθη, Od. 14, 366. 19, 338.

ἔχθος, εος, τό, enmity, hatred, hostility, Od. 9, 277; plur. ἔχθεα λυγρά, grievous enmity, Il. 3, 416. (Kindred either with ἄχθος, or with ἔξω, ἐκτός.)

ἔχθρός, ἡ, ὄν (ἔχθος), hated, odious, spoken both of persons and things, τινί, Il. 9, 312. Od. 14, 156; δῶρα, Il. 9, 378. (Superl. ἔχθιστος.)

Ἐχῖναι, αἱ, νῆσοι, ep. for Ἐχινάδες, the Echinades, a group of little islands in the Ionian sea, near the mouth of the Achelous, on the coast of Ætolia and Acarnania. The nearest lay, according to Strab. X. p. 459, only five stadia, the most remote fifteen stadia from the coast, now Curzolari, Il. 2, 625. Strabo reckons Dulichium amongst them. They acquired the name Porcupine-islands (from ἐχῖνος), from their form; because they lay about the Achelous, like the quills of a porcupine, see Buttm. Lexil. II. p. 64. According to Völcker Hom. Geog. p. 60, Homer thought them on the coast of Elis, very near Same and Zacynthus.

Ἐχίος, ὁ, 1) father of Mecisteus, a Hellenian, Il. 8, 333. 2) a Greek, slain by Polites, Il. 15, 339. 3) a Trojan, slain by Patroclus, Il. 16, 416. (Ἐχίος, with a different accent from ἔχιον, adder's-bane.)

ἔχμα, ατος, τό (ἔχω), 1) any thing that holds back or obstructs, an obstruction, a hindrance, ἀμάρεθ' ἐξ ἔχματα βάλλειν, to remove the rubbish from the channel, Il. 21, 259; hence a) a bulwark, a defence, both for any thing: ἔχματα πύργων, Il. 12, 260; and against any thing; ἔχμα ἐπηλυσίης, h.

Merc. 37. *b) a prop, a support*, ἔχματα νηῶν, of stones, to hold firm the ships, according to the Schol. κρατήματα, Il. 14, 410. (The transition from the sing. to the plur. is worthy of note.) 2) that which binds together, *a bond, a chain, a fetter*; φηγνύναι ἔχματα πέτρης, to burst the bonds of the rock, i. e. that which confined the stone to its bed of rock, Il. 13, 139.

ἔχω, imperf. εἶχον, ep. ἔχον, iterat. form imperf. ἔχουσιν, fut. ἔξω and oftener σχήσω, aor. act. ἔσχον, infin. σχεῖν ep. σχέμεν, fut. mid. ἔσομαι and σχήσομαι, aor. mid. ἐσχόμην, 3 sing. σχέτο, without augm. only Il. 7, 248. 21, 345; imperat. σχοῦ, infin. σχέσθαι, part. σχόμενος. An ep. form of the aor. is ἔσχεθον, σχέθον and from the aor. is formed a new pres. ἴσχω. Ground signif. *to hold and to have*. 1) Act. 1) Trans. *to hold, to grasp, to hold fast*, *a) Primarily, to hold in the hands* χειρὶ or ἐν χειρὶ τι, Il. 1, 14. 6, 319; μετὰ χειρὶν, Il. 11, 184. ἔχειν τινά τινος, to hold any one by any thing, χειρὸς, ποδός, by the hand, the foot, Il. 4, 154. 11, 488. 16, 763. The direction is often indicated by an adv. or prep.: πρὸ τινος, ἐπὶ τινι, ἀντὶ ἀλλήλων, Il. 5, 300. 569. ἔχειν τινὶ τι, to hold any thing to any one, Il. 9, 209; metaph. φυλακάς, to keep watch, Il. 9, 1; ἀλαοσκοπὴν, Il. 13, 10; σκοπιήν, Od. 8, 302. *b) to hold erect, to bear, to carry*, κάρη ὑψοῦ, Il. 6, 509; κάρη ὑπὲρ πασῶν, to erect the head above all, Od. 6, 107; κλονας, Od. 1, 53; hence metaph. *to shelter, to protect, to preserve*, Il. 22, 322. 24, 730. *c) to hold fast, to hold in*, τινά, any one (by force or kindness), ἵππους, Il. 4, 302; conf. 227, hence: ὀχῆες εἶχον πύλας, the bars held the doors fastened, Il. 12, 456. 24, 453. metaph. ἔχει βέλος ὁξὺ γυναικα, held fast, pierced, Il. 11, 269. ἐν φρεσὶν, to retain, Il. 2, 33. *d) to hold up, to check, to restrain, to hold off*, [always, except Il. 13, 51.] in the fut. σχήσειν, Il. 20, 27. 23, 720; ὀδύνας, Il. 11, 848; τινά τινος, to repel or restrain any one from any thing, Il. 2, 275. 13, 687. *e) to hold out against, to withstand*, espec. an attacking enemy, Il. 13, 51. Od. 1, 198 οὐδέ οἱ ἔσχεν ὀστέον, nor did his bone withstand, Il. 16, 740. *f) to keep towards, to direct*, comm. ἵππους, νῆας, Il. 3, 263; with ἐπὶ τινι, or adv. as πρὸσθε, Πύλονδε, Il. 11, 760; and absol. *to sail anywhere*, Od. 3, 182. 2) *to have*. *a) to possess*, spoken of every thing which belongs to any one as property, παράκοιτιν, Il.

3, 53. cf. 13, 173. Od. 4, 569; hence pass. τοῦ περ θυγάτηρ ἔχεθ' (ἔχετο) Ἔκτορι, whose daughter was had by Hector, i. e. married to Hector, Il. 6, 398. *b) Spoken of the gods, to hold, to inhabit*, οὐρανόν, Ὀλυμπον, Od. 1, 67. 4, 756. αἰθήρη ἔχει κορυφήν, Od. 12, 76; also with the idea *to have in power, to take care of*, πατρώϊα ἔργα, Od. 2, 22. ἵππους ἔχων ἀτίταλλε, Il. 24, 280. *c) to have, to seize, to apprehend*, spoken respecting any thing that appertains to soul or body; πόνον, ἄλγεα, μένος, Il. 6, 525. 5, 895. 516. Often the condition stands as subject and the person as object, in the accus. Δία οὐκ ἔχε ὕπνος, sleep held not Jupiter, Il. 2, 2. Ἀχαιοὺς ἔχε φύζα, Il. 9, 2; hence pass. ἔχεσθαι ἄσθματι; to be seized with laborious breathing, Il. 15, 10; in like manner: κακότητι, ἄλγεσι, Od. 8, 182. *d) to have with oneself, to carry, to lead*, spoken of things: σάκος ὦμῳ, εἶμα ἄμφ' ὦμοισιν; and according to the subst. *to cause, to make*, spoken of a helmet; καναχὴν ἔχε, it emitted a sound, Il. 16, 105. φόρμιγγες βοὴν εἶχον, the harps sounded, Il. 18, 495; ὕβριν, to exhibit insolence, Od. 1, 368. The part. ἔχων often stands with another verb for greater exactness: τὸν ἔξαγε χειρὸς ἔχων, he led him out by the hand, Il. 11, 488; conf. 24, 280. 2) Intrans. 1) *to hold oneself, to be in a place or condition*. εὖ ἔχει, it is well, Od. 24, 245; to *maintain oneself, to persist*; commonly limited by an adv. ἔχον (sc. οὕτως) ὥστε τάλαντα γυνή (sc. ἔχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans. Il. 12, 433. (Köppen from v. 436, supplies unnecessarily μάχην: 'they made the fight equal'). ἔξω, ὡς λίθος, Od. 19, 494. ἔχον ὡς σφιν πρῶτον ἀπήχθετο Ἴλιος, they were disposed, as at first, when Troy was odious to them, Il. 24, 27. ἔχεν ἦ—ἐς ἄλτο, he held himself where he leaped in, Il. 13, 679. οὐδ' οἱ ἔγχος ἔχ' ἀτρεμας, the spear remained not quiet, Il. 13, 557; in opposition to ἐλέλιχτο. 2) *to hold oneself, to tend to, to extend*; ὑπόσσε, to extend upwards, Od. 19, 38. ὀδόντες ἔχον ἐνθα καὶ ἔνθα, projected here and there, Il. 10, 263. ἔγχος ἔσχε δι' ὤμων, passed through the shoulders, Il. 14, 452. 3) *to be able, to be in a condition*, with infin. οὐπὼς εἶτι εἶχεν ὑποτρῆσαι, he was no longer able to fly, Il. 7, 217. 16, 110; without infin. Il. 17, 354. II) Mid. *to hold oneself, to maintain oneself*, κρατερῶς,

Il. 16, 501. 17, 559; ἅντα σχομένη, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself, to attach oneself, to hang on, to remain*, in a place: ἔγχος σχέτο ἐν τῇ ρίνῳ, Il. 7, 248. πρὸς ἀλλήλοισι ἔχονται, they hang to one another, Od. 5, 329; ἀνὰ δ' ἀλλήλησιν, up upon one another, Od. 24, 8; with gen. alone: πέτρης, upon the rock, Od. 5, 429; metaph. ἔσχετο φωνή, the voice faltered, Il. 17, 696. b) *Especially to depend on any one*, τινός; σέο ἔξεται, it will depend upon thee, Il. 9, 102; with infin., h. 30, 6; and ἔκ τινος, Od. 11, 346; hence c) *to be in any one's power, to be in one's possession*. ἔντεα μετὰ Τρῳέσσιν ἔχονται, Il. 16, 130. 197; metaph. πείρατα νίκης ἔχονται ἐν θεοῖσιν, the event of victory is in the power of the gods, Il. 7, 102. 3) *to withdraw oneself, to retire* [always aor. or fut. except Il. 14, 129], with gen. αὐτῆς, Il. 2, 98; μάχης, Il. 3, 84; βίης, Od. 4, 422. 4) *to hold, to bear for oneself, or with reference to the subject*; with accus. ἀσπίδα πρόσθε, the shield before oneself, Il. 12, 294; κρήδεμνα ἅντα παρειάων, Od. 1, 334. 21, 65, μένος καὶ χεῖρας σχήσεσθαι, like act. σχήσειν, Il. 17, 638. cf. Il. 12, 125. The following place is differently explained; it belongs in signif. to no. 3. mid: οὐδ' ἔτι φασὶν σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι, they purpose no longer to hold back, but to plunge into the dark ships, Il. 9, 235. cf. Il. 12, 106. 107. In both passages the Trojans are the subject. Thus Eustath. (ἦγον ἐπέξειν ἑαυτούς, ἀλλὰ διώκοντας ἐμπεσεῖσθαι ταῖς νηυσὶ), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Anm. zu Il. 12, 105, gives, supplies ἡμᾶς to σχήσεσθαι, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connection does not favor the interpretation. The case is different with Il. 12, 125. 17, 639. cf. πίπτω.

ἐπιείομαι, depon. mid. (ἐψία), prop. to play with small stones; but gener. *to play, to jest, to be pleased*, Od. 17, 530; *to be charmed*, with dat. μολπῇ καὶ φόρμιγγι, * Od. 21, 429.

ἔω, see εἰμί.

ἔω, ἔω, see ἔάω.

ἔωθα, see ἔθω.

ἔφκει, see ἔοικα.

ἔώλπει, see ἔλπω.

ἔωμεν, Il. 19, 402; in ἐπεὶ χ' ἔωμεν πολέμοιο, † ed. Wolf; a rare form. Eustath. and

the Gramm. explain it: πληροθῶμεν, πορεσθῶμεν, and compare it to the formula ἔρον ἔντο. They even derive it from a theme ἔω, i. e. πληρῶ, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all usus loquendi. Buttm. Lexil. II. p. 130, and Gram. under ἄω, justly maintains that we must write either ἔωμεν or ἔωμεν. The first is the most simple. 1) ἔωμεν, ep. for ὦμεν, 1 plur. aor. 2 subj. act. from ἔημι in the intrans. signif. *when we desist from war*, see ἔημι. 2) ἔωμεν, according to Buttm. Lexil. II. p. 132, subj. pres. from ἄω, *to satiate*, prop. ἄωμεν, and ep. for metre's sake ἔωμεν; and on account of the spir. len. he reads ἐπὶ καὶ ἔωμεν, when we became satiated with war. Spitzner Exc. 31, ad Il. defends the common deriv. and with the ancients adopts the forms ἔω, ἔάω, ἄω, ὦμεν and ἔωμεν, remarking that it is distinguished by the spir. asp. from ἔάω, ἔω, ἔών, see εἰμί.

ἔφνοχόει, see οἰνοχοεῖω.

ἔώργει, see ἔρδω.

ἔως, ep. also εἰως, conj. of time. 1) To express simultaneous action, *as long as, whilst*, with indic. when the affirmation respects a reality; in the apodosis prop. *τις*, often simply *δέ* or *τόττα*, Il. 18, 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, *up to, until*; a) With indicat. Il. 11, 342. Od. 5, 123. b) With subj. and καί, when a contemplated end is expressed, Il. 3, 291. 24, 183. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with καί, Od. 2, 78. 3) *in order that, that*, like ὅττα, with optat., Od. 4, 800. 6, 80. 4) As adv. for *τις*, *for a time, sometime, in the mean time*, Il. 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. ἔως and εἰως change with the necessities of the metre; ἔως has its natural quantity only once, Od. 2, 78; elsewhere it is either monosyllabic, as Il. 17, 727; or to be pronounced as a trochee, like εἶος, as Thiersch § 168. 10, would write it, Il. 1, 193. 10, 507, and often.)

ἔωσι, see εἰμί.

ἔωσι, see ἔάω.

ἔωςφόρος, ον (ἔως, φέρω), *bringing the morning*; as a pr. n. Ἐωςφόρος, the morning star, Il. 23, 226; † according to Hes. Th. 381, son of Astræus and Eos (in Hom. to be read as a trisyllable).

Z.

Z, the sixth letter of the Greek alphabet; and hence the index of the sixth rhapsody.

ζα-, an inseparable particle, a dialectic variety of *δα*, which in composition strengthens the idea of the simple word, as *ζάθεος*, *ζάκοτος*. It is commonly derived from *διά*; more correctly, Hartung considers it a form of *ἀγα* (*ἄγαν*).

ζαῆς, *ές*, gen. *έος* (*ἄημι*), *blowing violently, stormy*, *ἄνεμος*, Il. 12, 157. Od. 5, 368. The heteroclit. accus. *ζαῆν* for *ζαῆ* (as *Σωκράτην* for *Σωκράτη*) is found in Od. 12, 313; see Thiersch Gram. § 193, 35.

ζάθεος, *έη*, *εον* (*θεός*), *divine, very sacred, glorious*; spoken of countries and places, inasmuch as they were supposed to be inhabited by the gods, *Κίλλα*, *Νῆσα*, *Κρήσα*, * Il. 1, 38. 2, 520.

ζάκοτος, *ον* (*κότος*), *very angry, furious, violently enraged*, Il. 3, 220. †

Ζάκυνθος, *ή*, an island in the Ionian sea, south of Same, which, with Ithaca, Same, and two small unknown islands, Ægilips and Crocylia, constituted the Cephallenian kingdom, which was subject to Ulysses; now *Zante*, Il. 2, 634. Because in this place the position before *ζ* is neglected, Payne-Knight, in Proleg. Hom. p. 79, would read *Δάκυνθος*, see Thiersch § 146. 8. *ύλήεσσα Ζάκυνθος*, Od. 9, 24; but *ύλήεντι*, agreeing with *Ζάκυνθος*, is feminine [see *ύλήεις*], Od. 1, 246. 16, 123. [The first syllable can stand nowhere in heroic verse but at the close of a dactyl; hence the epic poets could not prolong the preceding vowel.]

* *ζαμενής*, *ές* (*μένος*), *very powerful, very brave*; only in the superl. *ζαμανίστατος*, h. Merc. 307, as epith. of Apollo.

ζακρεφής, *ές* (*τρέφω*), gen. *έος*, *well-fed, fat, stout*, *ταῦροι*, Il. 7, 223; *αἴλγς*, Od. 14, 106; *φῶκαι*, Od. 4, 451.

ζαφλεγής, *ές* (*φλέγω*), gen. *έος*, prop. *brightly burning*; only metaph. *very ardent, spirited, lively*, spoken of men, Il. 21, 465; and of horses, h. 7, 8.

ζακρηής, *ές*, gen. *έος*, *pressing on ardently, blowing violently, impetuous*, spoken

of winds, Il. 5, 525; and of warriors, * Il. 12, 347. 13, 684. In the last passage, it is, with Heyne, Voss, and Spitzner, to be referred to the Greeks. (Undoubtedly Ion. for *ζακρηής* from *ζά* and *κράω*; the reading *ζακρηής*, as well as the derivation from *κρηά*, is unsuitable, see Thiersch Gram. § 193. 35.)

ζάω, contract. *ζῶ*, *I live*; only particip. pres. *ζῶντος*, Il. 1, 88; † see *ζῶω*.

ζειά, *ή*, *spelt*, *farrā*, according to Voss a species of wheat, cultivated like wheat, and better suited to the south than the north. It occurs only in the plur. and is spoken of as food for horses, Od. 4, 41. 604. This same spelt seems to be called *ὄλυρα*, Il. 5, 196. Still Sprengel Hist. rei Herbar. makes a distinction between *ὄλυρα*, *triticum Spelta*, and *ζειά*, *triticum Zea*, the last having grains like barley and larger ears.

ζειδαρος, *ον* (*ζειά*, *δῶρον*), *grain-giving, producing nourishment*, epith. of the earth, Il. 2, 548. Od. 3, 3. (The deriv. from *ζάω*, *life-giving*, according to Hesych. contravenes analogy.)

Ζέλεια, *ή*, *Zelea*, a town in Troas, at the foot of Ida, later belonging to Cyzicus, Il. 2, 824. (On account of the neglected position before this word, Payne-Knight, Proleg. Hom. p. 19, would read *Δέλεια*.)

ζέσσειν, see *ζέω*.

ζεύγλη, *ή* (*ζεύγνυμι*), in Hom. distinguished from *ζυγόν*; the part of the yoke into which the heads of the harnessed animals were introduced; each yoke had therefore two *ζεύγλαι*; *the yoke-ring, the yoke-bow*, * Il. 17, 440. 19, 406.

ζεύγνυμι (the infin. pres. *ζευγνύμεναι*, *ζευγνύμεν*) and *ζευγνύω*, whence the imperf. *ζεύγνυον* for *έζεύγ.*, Il. 19, 343; aor. 1 *έζεύξα*, ep. *ζεῦξα*, aor. mid. *έζευξάμην*, perf. pass. *έζευγμαι*. 1) Act. 1) *to yoke together, to yoke up, to harness*, with accus. *ἵππους*, *βόας*; sometimes with *ύφ' ἄρματι*, *ύπ' ἀμάξῃσιν*, *ύπ' ἀπήνῃ* or *ὄχισφιν*, Il. 23, 130. Od. 3, 478. 6, 73. 2) *to join, to unite*, *σανίδες έζευγμέναι*, Il. 18, 276. II) Mid. *to yoke or harness for oneself*, *ἵππους*, Od. 3, 492. 15, 145. Il. 24, 281. (The

form ζευγνύμεν, Il. 16, 145, is worthy of note, with *ū* as infin. pres. but having everywhere else *ŷ*. Buttm. Herm. and Becker would write ζευγνύμεν, which the analogy ἔμειναι favors. Spitzner, on the other hand, after the ancients, writes ζευγνύμεν, see Thiersch § 231. 102. Buttm. Ausf. Gram. § 107. Anm. 30. p. 535. Rost Gram. ζεύγνυμι.)

ζεύγος, τό (ζεύγνυμι), a yoke, a pair, spoken of draught animals, Il. 18, 543. †

Ζεύς, ὁ, vocat. Ζεῦ; the oblique cases are sometimes formed from ΔΙΣ, gen. Διός, dat. Διῷ, accus. Δία; sometimes from ΖΗΝ, gen. Ζηρός, dat. Ζηρί, accus. Ζήνα (Ζῆν', Il. 14, 265); Zeus, Jupiter, son of Saturn and Rhea, Il. 15, 187; the most powerful amongst the gods, the father of gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, Il. 8, 12 seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (αἰθέρι ναίων, ὑψίζυγος); he collects the clouds; hence, νεφεληγερέτης, κελαινεφής, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence, τερπικέραννος, ἀστεροπητής, ἀργικέραννος, ἐρίγδουπος, ἐριβρεμέτης, etc.). 3) He governs also the fates of men (ταμίας); yet is he himself subject to the laws of fate, Il. 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (ἐρκεῖος), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence ξείνιος, Od. 9, 270. 6, 207; and ἱκετήσιος, Od. 13, 213. 4) His sister and wife is Juno, who often so opposes his will, that he threatens her with punishments, and even executes them, Il. 15, 17 seq. 19, 95 seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, Il. 14, 317 seq. 5) The form of Jupiter is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (αἰγλο-

χος). As the tutelary deity of the Pelasgians he is called Πελασγικός, and Δωδωναῖος, because he had an oracle at Dodona, see Δωδώνη. (In signif. Ζεύς is related to ζῆν and ζάω, according to Herm. Ferrivus, life-giver, and Διός fr. ΔΙΣ, prob. the upper air.)

Ζεφυρίη, ἡ, subaud. πνοή, the west wind, the western breeze, prop. a fem. from ζεφύριος, Od. 7, 119. † (The first syllable is here long by the arsis.)

Ζέφυρος, ὁ, 1) the Zephyr, the evening or west wind, one of the four main winds which Hom. mentions. It comes from the western ocean, Od. 4, 567; is opposed to Εὖρος, Od. 5, 332; still it blows with Boreas from Thrace, Il. 9, 5; and unites with Notus on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that Homer in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, Il. 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the studs of Achilles, Il. 16, 150. According to Hes. Th. 379, he is the son of Astræus and Podarge.

ζέω, imperf. ep. ζῆς for ἔζει, Il. 21, 365; aor. 1 ἔξεσα, ep. σσ, to seethe, to boil, to bubble up, to be boiling hot, spoken of water, Il. 18, 349. 21, 365. Od. 10, 360; and λίβης ζεῖ, the caldron boils, Il. 21, 362.

Ζῆθος, ὁ, son of Jupiter and Antiope, brother of Amphion, husband of Ædon, Od. 11, 262. 19, 523.

ζηλήμων, ον (ζηλέω), gen. ονος, jealous, envious, unfavourable, θεοί, Od. 5, 118. †

* ζηλοσύνη, ἡ, poet. for ζῆλος, zeal. 2) jealousy, envy, h. Ap. 100. †

* ζηλόω (ζῆλος), fut. ὤσω, aor. 3 sing. optat. ζηλώσαι, 1) to emulate, to imitate. 2) to be jealous, to envy, absol. h. Cer. 168. 223. (Ζῆν), gen. Ζηρός, see Ζεύς.

* ζητεύω, poet. for ζητέω, to seek, with accus. h. Ap. 215. Merc. 392.

ζητέω, fut. ἥσω, to seek, to seek out, to search for, to trace, τινά, Il. 14, 258; † βόας, h. Merc. 22. 2) to inquire, to ask for any thing; with γένος, Batr. 25.

ζόφος, ὁ, *darkness, obscurity*, hence 1) the *obscurity* of the lower world. Ἐρεβόςδε ὑπὸ ζόφον, Od. 20, 356. b) *the realm of shades* itself, Il. 15, 191. Od. 11, 57. h. Cer. 482. 2) the dark shaded side of the earth, *the evening-darkness, the west, evening*, in opposition to ἡώς, Od. 10, 190 seq. cf. 8, 29; πρὸς ζόφον, in antithesis to πρὸς ἡῶ τ' ἡελιόν τε, Od. 13, 241. Il. 12, 339. Thus correctly explain it Heyne, Uckert, Grotendorf, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly *midnight* (see Völckers Hom. Geogr. § 27, p. 42). According to Buttm. Lexil. 2, p. 266, kindr. with δνόφος, νίφος.

ζυγόδεσμον, τό (δεσμός), *the yoke-band*, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw upon traces, but upon the pole, Il. 24, 270. † It is called ἐννεάπηχυ, nine cubits long, it being bound thrice around; conf. Köpke Kriegswesen der Griech. p. 137. (In Hom. it is neut., later also ὁ ζυγόδεσμος.)

ζυγόν, τό (ζεύγνυμι), ep. gen. sing. ζυγόφιν, Il. 24, 576. 1) *a yoke*, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (ζεύγλη and sometimes ζυγόν), into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (ὀμφαλός), Il. 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (οἰήκεσιν ἀρηρός), Il. 24, 269, for the reins, to prevent them from slipping, cf. λέπαδνον, ἔστωρ, κρέκος, espec. as ζυγόν ἵππειον or ἵππων, mentioned Il. 5, 799. 851. 2) *the bridge*, or crossbar, by which the two arms of the lyre were connected, and in which the pegs were inserted, H. 9, 187. h. Merc. 50. 3) Plur. *the rowers' seats*, the transverse beams in the middle space of vessels, which bound together the sides and formed seats for the rowers, Od. 9, 99. 13, 21. (The ground signification of ζυγόν is *uniting*, and especially a body which unites two others. In Homer only neut.)

ζυγός, ὁ = ζυγόν, h. Cer. 217; in a metaph. signif. *a burden*.

ζωάγρια, τὰ (ζωός, ἀγρεύω), *a reward for the preservation of life*, prop. the present which the prisoner gives the victor for his life: ζωάγρια τίνειν, to pay this reward, Il. 18, 407. ζωάγρια ὀφείλλειν τινί, to owe to any

one the reward for saving life, i. e. to owe to him life, Od. 8, 462.

ζωγρέω (ζωός, ἀγρεύω), 1) *to take alive, to grant one's life*, with accus. (to a prisoner in war), Il. 6, 46. 10, 378. 2) *to preserve in life, to reanimate*, θυμόν, Il. 5, 698.

ζωή, ἡ (ζάω), *life*. 2) In Hom. *the support of life, sustenance, property*, like βίος, * Od. 14, 96. 16, 429.

ζῶμα, τό (ζώννυμι), prop. *a broad band or girdle*, worn about the loins. Thus, the covering of the loins worn by wrestlers, *subligaculum*, Il. 23, 683. With the Homeric warriors this band which was under the ζωστήρ, was connected with the cuirass, and since it was, as it were, a part of the cuirass, the latter is also called ζῶμα, which is otherwise called θώρηξ, Il. 4, 187. 216. Thus Aristarchus, cf. Lehrs de Aristarch. stud. p. 125, and Voss. Others, as Heyne, understand by it, with Eustath. *the under garment or doublet*, of the Homeric warriors, which was confined by a girdle (ζωστήρ), Od. 14, 482 [see Heyne ad Il. 4, 132.].

ζώνη, ἡ (ζώννυμι), 1) *a girdle, a zone, a waist-band*, chiefly of females, which they wore above the hips, so that the robe might fall in ample folds, Il. 14, 181. Od. 5, 231. 10, 544; hence metaph. ζώνην λύειν, to loose the girdle, Od. 11, 245. cf. h. Ven. 256. 2) Metaph. the part of the body where the girdle was worn, between the hips and the short ribs (ὁ περὶ τὸν γαστέρα τόπος), the smaller part of the body, *the waist*. Ἀρεὶ ζώνην ἔκελος, Il. 2, 479; opposed to στήθον; κατὰ ζώνην νύξε, he wounded him in the side or abdomen, Il. 11, 234. Others (Wolf) interpret it in both passages of the *girdle*, as ζωστήρ, but this is clearly distinguished from it, Il. 11, 236. Thus Voss, 'he wounded him in the girdle.'

ζώννυμι, aor. ἔζωσα, aor. mid. ἐζωσάμην, iterat. imperf. ζωννύσκετο, 1) Act. *to gird*, espec. *to gird for battle, to put on armor*, Od. 18, 76. II) Mid. *to gird oneself*, ζωστήρα, Il. 10, 78; ῥάκεσιν περὶ μύδια, Od. 18, 67; absol. *to gird oneself, to equip oneself*, espec. for battle, Il. 11, 15. 23, 685. Od. 18, 30. b) With accus. χαλκόν, to put on the girdle, to gird on a weapon, Il. 23, 130.

ζωός, ἡ, ὄν, *living, alive*, as ζῶν ἐλπίς τινά, Il. 6, 50; ζῶς, ep. rare form for ζωός (from ζαός), Il. 5, 887; accus. ζών, Il. 16, 445.

ζωρός, ὄν (akin to ζωός), prob. strong;

hence spoken of wine: *unmixed, undiluted, strong*. ζωρότερον κέραει, mingle stronger wine, i. e. mix less water with it, Il. 9, 203. †

ζῶς = ζωός, q. v.

[ζῶσμα = ζῶμα, but the form is rejected by Th. Magist. p. 411.]

ζωστήρ, ἥρος, ὁ (ζώννυμι), *the girdle, the waist-belt* of warriors, which was worn around the body above the μίτρη and ζῶμα, to protect the abdomen, so that it embraced the lower part of the cuirass, Il. 4, 132 seq. 186. 215. 11, 236. It was probably made of leather and variegated (παναίολος, φοίνικι φαινός, Il. 7, 305), and covered with metal plates, Il.

11, 237. It was confined by buckles or clasps, Il. 4, 132. 2) a *girdle* with which the tunic (χιτών) was confined, Od. 14, 72.

ζῶστρον, τό, a *girdle, a belt*, Od. 6, 38. †

ζῶω, ep. and Ion. for ζάω, *to live*, with acc. ζῶειν ἀγαθὸν βίον, to lead a good life, Od. 15, 491; and often in connection with ὄψω φάος Ἑλλοιο, Il. 18, 61. Homer has always, except ζῶντος Il. 1, 88, the form ζῶω, arising from doubling the vowel of ζῶ, only in the pres. and imperf. ζῶω, ζῶεις, etc., part. ζῶντος, infin. ζῶειν, ζῶμεναι, ζῶμεν, imperf. ζῶον (see Thiersch § 220. 74; Buttm. p. 284. Rost p. 305.)

H.

H, the seventh letter of the Greek alphabet, and therefore the sign of the seventh book.

ἥ, ep. also ἡέ, a conjunction, indicating either exclusion or diversity. I) Exclusion: 1) In disjunctive sentences: ἥ, *or*; ἥ, ἥ, *either, or*; it not only expresses, like *aut*, the necessary, but also, like *vel*, an arbitrary exclusion, Il. 1, 27. 138. Od. 14, 330. b) To indicate an equal weight in the opposing clauses, τέ is added: ἥτε, ἥτε = εἵτε, Il. 11, 410. 17, 42. c) ἡμὲν, ἡδέ, express not the disjunctive, but like τέ, τέ, the copulative signif.; prop. *as well, as*, Il. 2, 789. 5, 128. Often to ἡδέ is annexed καί, Il. 5, 128. Also ἡμὲν—καί, correl. Il. 15, 664; ἡμὲν—δέ, Il. 12, 428; or μὲν—ἡδέ, Od. 12, 168; τέ—ἡδέ, Od. 1, 12. Often also ἡδέ is used alone, Il. 1, 334. 2) In disjunctive questions: *or, whether*. a) In direct questions, either double: ἥ, ἥ, *utrum, an*, (in which case the first is not translated,) Od. 1, 175. 6, 120; or single, Od. 1, 226. If a question has already preceded, ἥ, *an* serves to decide or to limit it: ἥ ἵνα ὑβρίν ἴδῃ, *peradventure to see*, Il. 1, 203. 5, 466. Od. 4, 710. b) In indirect questions, either single: *whether*, Il. 8, 111. Od. 16, 138; or in the double question: ἥ, ἥ, *whether, or*, Il. 1, 190. Od. 6, 142. Also the first ἥ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than, quam*. 1) After a comparative, and after such words as express an idea of compari-

son, as ἄλλος, οὐδεὶς ἄλλος; after βούλομαι, Il. 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ' ἀρησάιατ' ἐλαφρότεροι πόδας εἶναι, ἥ ἀφνειότεροι χρυσοῖο, *all would desire rather to be swift of foot than rich*, Od. 1, 164. [ἥ is here better taken in the signif. *or*: 'to be swifter *or* richer,' viz. in order either to escape or to ransom themselves.] 3) ἥ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron. Il. 15, 509. Od. 6, 182; conf. Kühner § 622 seq. Thiersch § 312. 352. note; ἥ οὐ and ἥ οὐκ are commonly to be pronounced with synizesis, Il. 5, 349.

ἥ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily*. It stands sometimes alone, Il. 1, 229; commonly however it is fortified by other particles: ἥ δῆ, *yea verily*, Il. 1, 518; ἥ μάλα, *certainly indeed*, Il. 3, 204. Od. 16, 183; ἥ μάλα δῆ, *most certainly indeed*, Il. 8, 102. Od. 1, 384; ἥ που, *surely indeed*; ἥ τε, *certainly indeed*; in like manner, ἥ νυ, ἥ που, when the affirmation at the same time contains a doubt, Il. 3, 43. 22, 11; especially, ἥ μὲν (μὲν, μάν), a strengthened affirmation, most commonly used in an oath, *verily*, Il. 2, 291; also with an infin. in dependant discourse: καί μοι

ὁμοσπον, ἢ μὲν μοι—ἀρήξειν, that thou wilt certainly protect me, Il. 1, 77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, comm. in the following connections: ἢ ἄρα δή, ἢ ῥα, ἢ ῥά νυ, ἢ νυ, ἢ νύ που. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τί με ταῦτα λιλαιεῖ ἡπεροπεύειν; ἢ πῆ με—ἄξεις, wilt thou peradventure lead me away, Il. 3, 400. Od. 9, 405. 452.

ἦ, imperf. of εἶμι. 2) Imperf. of ἡμί.

ἦ, dat. fem. of the relat. pron. ὅς, ἥ, ὅ, in Hom. comm. as an adv. (subaud. ὁδῶ or μερῶδε). 1) *where, whither*, with τῇ, preceding, Il. 13, 53. 2) *as, in what way*, ἦ θέμις ἐστὶ, as is right, Il. 2, 73. 9, 33. According to Buttm. Lexil. I. p. 240, ἦ in Hom. has only a local signif. and in both passages must be written ἦ θέμις ἐστὶ, Od. 9, 268. 24, 286. With him agrees Thiersch § 343, 7. Spitzner Excurs. II. Nitzsch ad Od. 3, 45, approves the ἦ only when it stands with a gen. Il. 9, 134. 276. Od. 9, 268.

ἦα, see εἶμι.

ἡβαιός, ἦ, ὄν, *little, small*, comm. with negat. οὐ οἱ ἐνὶ φρένες οὐδ' ἡβαιαί, he has no understanding, not a little, not the least, Il. 14, 141. Od. 21, 288. Often the neut. ἡβαιόν as adv. *little*, Od. 9, 462; and with negat. οὐδ' ἡβαιόν, Il. 2, 350.

ἡβάω (ἡβη), aor. ἡβησα, 1) *to be at the age of puberty, to be in the bloom of one's life, to possess the full power of a man*. εἰθ' ὥς ἡβώοιμι, Il. 7, 157. 11, 670. ἀνὴρ οὐδὲ μάλ' ἡβῶν, Il. 12, 382. 2) Metaph. ἡμερὶς ἡβώωσα, a vigorous vine, Od. 5, 69. (Hom. has sometimes the contr. forms, ἡβῶμι, ἡβῶν, sometimes the forms with the vowel repeated after ω: ἡβῶντα, ἡβῶοιμι,—ἡβῶωσα, which Heyne would write ἡβῶωσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch § 220, 70.) [See also Buttm. § 105. note 10.]

ἡβη, *puberty, the age of manhood*, which was reckoned from the eighteenth year; hence comm. *youth, the age of youth, the most powerful age of men*, Il. 24, 348. Od. 10, 279. ἡβης ἰκίεσθαι μέτρον, to arrive at the measure of youth, Il. 11, 225; ἡβης ἄνθος ἔχειν, Il. 13,

484; and generally *youthful vigor, manly vigor*, Il. 23, 432. Od. 8, 181. h. 7, 9.

Ἥβη, ἡ, *Hebe*, daughter of Jupiter and Juno, wife of Hercules, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, Il. 4, 2; and as the handmaid of Juno, Il. 5, 722. She bathes Mars her brother, Il. 5, 905; later the goddess of youth.

* ἡβητής, οὐ, ὅ, (ἡβη), *a youth, a marriageable young man*, κοῦροι ἡβηταί, h. Merc. 56. ἡβῶμι, see ἡβάω.

ἡβῶοιμι, ἡβῶντα, ἡβῶωσα, ep. expanded forms from ἡβάω.

ἡγάασθε, see ἄγαμαι.

ἡγαγον, ἡγαγόμεν, see ἄγω.

ἡγάθεος, η, ον (ἄγαν, θεός), *very divine, godlike, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, Il. 1, 252. Od. 2, 308. (Prob. fr. ἄγαν and θεός, or according to others fr. ἄγαθός; η is a poet. lengthening of α, see Buttm. Lexil. I. p. 48.)

ἡγάσσατο, see ἄγαμαι.

ἡγεμονεύω (ἡγεμῶν), 1) *to go before, to point out*; τινί, to go before any one, Od. 3, 386; and absol. Il. 5, 53. h. Ap. 437. Il. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and ὁδὸν τινί, Od. 24, 225; metaph. ῥόον ὑδατι, to prepare a course for the water, Il. 21, 258. 2) *to lead, to conduct, to command*, with gen. Il. 2, 527. 552; once with dat. Il. 2, 816; in this signif. commonly in the Il.

ἡγεμῶν, ὄνος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader, a commander, a general*, Il. 2, 365. 11, 746; often also ἀνὴρ ἡγεμῶν, Il. 2, 365. 11, 746.

ἡγέομαι, depon. mid. (ἄγω), fut. ἡγήσομαι, aor. ἡγησάμην, 1) *to go before, to guide*, opposed to ἔπομαι, often absol. Il. 9, 192. 12, 251. with dat. of pers. Il. 22, 101; also πρόσθεν ἡγεῖσθαι, Il. 24, 96. νῆεσσι ἡγήσατο Ἰλίων εἴσω, he conducted the ships to Ilium (spoken of the prophet Calchas), Il. 1, 71; ὁδόν τινι, to lead the way, i. e. to show, Od. 10, 263; hence, ἡγεῖσθαί τινι πόλιν, to conduct any one to the town, Od. 6, 114; δόμον, Od. 7, 22; uncommon is ἡμῖν ἡγεῖσθω ὄρχηθμοῖο (of a minstrel), let him lead us in the dance, i. e. play for us, Od. 23, 134. 2) Especially in the Il.: *to lead, to command*. a) With dat. where the idea of going before prevails, Il. 2, 864. 5, 211; ἐπὶ σίλῃ, Il. 2,

687. (Others, for ἐφηγήσατό σφινστίχας, who went before the ranks, Voss.) νήεσσιν ἐς Τροίην, Il. 16, 169. b) With gen. like ἄρχειν, to lead on, to command, to govern, Il. 2, 567. 620, 851.

ἡγερέθομαι, ep. lengthened from ἄγείρομαι, only in the 3 plur. pres. and imperf. ἡγερέθονται and ἡγερέθοντο and infin. ἡγερέθισθαι, Il. 10, 127; which Spitzner after Aristarch. has adopted for ἡγερέεσθαι.

ἡγερέομαι, ep. for ἄγείρομαι, only infin. pres. ἡγερέεσθαι, Il. 10, 127; see ἡγερέθομαι.

ἡγερεθεν, see ἄγείρω.

ἡγηλάζω (ep. form from ἡγέομαι,) to lead, with accus. τινά, Od. 17, 217. κακὸν μόρον ἡγηλάζειν, to lead a wretched fate, i. e. to suffer, to endure, * Od. 11, 618.

ἡγήτωρ, ορος, ὁ (ἡγέομαι), a conductor, ὀνειρώων, epith. of Mercury, h. Merc. 14; a leader, a commander, in connection with μίδοντες, Il. 2, 79. Od. 7, 98.

ἡγοράασθε, see ἀγοράομαι.

ἡγορόωντο, see ἀγοράομαι.

ἡδέ, conj. poet. and; it connects, like καί, two words; sometimes τε precedes, Il. 9, 99. σκηπτρον τ' ἡδὲ θέμιστες and τέ—ἡδὲ καί, Il. 5, 822; often ἡδὲ καί, and also, Il. 1, 334. 2) It follows for the most part ἡμίν, see ἦ.

ἦδεα, pluperf. of οἶδα, see ΕΙΔΩ.

ἦδη, adv. (δή), already, now, jam, 1) Of the immediate present: νῦν ἦδη or ἦδη νῦν, even now. With a preterite it can be translated by even, just; and with a fut. by immediately, Od. 1, 303. 2) Of past events: already: Il. 1, 250. 260. ἦδη ποτὲ πάρος, already before, Il. 1, 453. 2, 205. 3) Of unexpected, or long since expected events: now at length, Il. 1, 456.

ἦδομαι, depon. mid. aor. ἦσάμην, to be pleased, to delight in; ἦσατο πίνων, Od. 9, 353. †

ἦδος, εος, τό, pleasure, joy, enjoyment, δαιτός, the enjoyment of a feast, Il. 1, 576. ἡμῶν ἦδος, our joy, Il. 11, 318. 2) profit, advantage, only ep. τί μοι τῶν ἦδος, what advantage have I of these things, Il. 18, 80. Od. 24, 95.

* ἡδυγέλως, ωτος, ὁ, ἡ (γέλως), laughing sweetly, laughing amiably, epith. of Pan, h. 18, 37.

ἡδυεπής, ἐς (ἔπος), sweetly speaking, sweetly discoursing, epith. of Nestor, Il. 1, 248; † sweetly singing, ἀοιδός, Μοῦσαι, h. 20, 4. 32, 2.

* ἡδυμος, ον, poet. for ἡδύς, sweet, agreeable, epith. of sleep, h. Merc. 241. 449; see νήδυμος.

ἡδύποτος, ον (πίνω), sweet to drink, pleasant, οἶνος, * Od. 2, 340. 3, 391. h. 6, 36.

ἡδύς, εἶα, ὕ (akin to ἄδω, ἀνδάνω), once an adj. of two endings: ἡδύς αὐτμή, Od. 12, 369; superl. ἡδιστος, Od. 13, 80. 1) agreeable, sweet, delightful; spoken of objects of sense: of taste, οἶνος, Od. 2, 350. 3, 51; of smell, ὀδμή, Od. 9, 210; of hearing: ἀοιδή, Od. 8, 64; again: ὕπνος, κοῖτος, Il. 4, 131. Od. 19, 510; and generally φίλον καὶ ἡδύ ἐστι, Il. 4, 17. 7, 387. Od. 24, 435. 2) Metaph. of the mind, agreeable, cheerful. Often the neut. ἡδύ, as adv. espec. ἡδὺ γελῶν, to laugh pleasantly, heartily, Il. 2, 270.

ἦέ, poet. for ἦ, or.

ἦε, see εἶμι.

ἡεῖδεν, ἡεῖδη, ἡεῖδης, ep. pluperf. of οἶδα, see ΕΙΔΩ.

ἡέλιος, ὁ, poet. for ἥλιος (ἔλη), always in the poet. form: the sun. Of its rising we find commonly ἀνίστασθαι, once ἀνορούειν, Od. 3, 1; and ἀνανεῖσθαι, Od. 10, 192; στείχειν πρὸς οὐρανόν, Od. 11, 17. of noon: μέσον οὐρανὸν ἀμφιβαίνει, Il. 8, 68; of afternoon: μετενίσσεται βούλυτόνδε, Il. 16, 779; or ὕπ ἐπὶ γαῖαν προτρέπεται, Od. 11, 18; of sunset: δύω, ἐπιδύω, καταδύω, and ἐμπίπτειν Ὠκεῶνι Il. 8, 485. φάος ἡελίοιο, sunlight: hence φάος ἡελίοιο ὄραν=to live, Il. 5, 120. Od. 10, 498. 2) To indicate the points of compass: the east, the west, Od. 13, 240. πρὸς Ἡῶ τ' Ἡελίον τε, in opposition to ζόφος, towards the dawn and the sun, always indicates the east, not the east and south, since the poet recognizes only two heavenly regions, the light side, and the obscure, or the east and the west, Il. 12, 239. Od. 9, 26; cf. ζόφος and Völkers Hom. Geog. § 15-19.

Ἡέλιος, ὁ, poet. for Ἥλιος (the last form Od. 8, 271), Helios, god of the sun, son of Hyperion, Od. 12, 176; and Euryphæssa, h. 31; see Ἰπερίων. His wife was Perse, and his children Æetes and Circe, Od. 10, 136 seq. He rises in the east from the ocean, and sinks into the same in the west. The nymph Neæra bore him Phæthusa and Lampetia, who watched the herds of their father in Trinacria, Od. 12, 132. Oaths were sworn by him, because he hears and sees every thing, Il. 3, 277. He betrayed to Vulcan the

amour of Venus and Mars, Od. 8, 271. With Jupiter a boar is offered to him, Il. 19, 197; and a white ram in opposition to a black one for the dark earth, Il. 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. Only at a later period was Helios confounded with Apollo and Phœbus.

ἦεν, see εἶμι.

ἦέπερ, adv. poet. for ἦπερ.

ἦέρα, see ἀήρ.

ἡερέθουμαι, ep. form for αἰεθουμαι, 3 plur. pres. ἡερέθονται, to hang, to hover, to flutter, spoken of tassels, Il. 2, 448; of grasshoppers, Il. 21, 12; metaph. ὀπλοτέρων φρένες ἡερέθονται, the minds of younger men are wavering, * Il. 3, 108.

ἦέρι, see ἀήρ.

Ἡερίβοια, ἦ, ep. for Ἐρίβοια, daughter of Eurymachus a son of Mercury, the second wife of Aloeus; step-mother of the Alcidæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Mercury the place where they held Mars imprisoned, Il. 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἦέριος, η, ον, Ion. and ep. for αἰέριος (ἀήρ), in the morning dusky, in the morning, early, Il. 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapor; he translates therefore: in the misty dawn, Il. 1, 497; and from the misty air, Il. 3, 7; with which Wolf Vorles. 4, 189, agrees. Buttm. in Lexil. I. p. 119, derives it from ἦρι, early.

ἡεροειδής, ἐς (εἶδος), gen. εἶος, ep. for αἰροειδής, that which is like to the distant dusky air (ἀήρ), dusky, misty, cloudy, obscure, epith. of the sea, from its blue misty color, Il. 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσον ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dusky distance, i. e. as far as a man's vision extends over the blue expanse of the sea, Il. 5, 770. Let the word be taken as a subst.; Köppen's explanation of ἡεροειδὲς as an adv. like ἡεροειδέως is incorrect; for it is not equivalent to ἐν αἰέρι).

ἡερόεις, εσσα, εν, Ion. and ep. for αἰρόεις (ἀήρ), cloudy, dusky, gloomy, dark, epith. of Tartarus, Il. 8, 13; and of ζόφος, as the nether world and shady side of the earth, Il. 12, 240.

15, 191; hence ἡερόεντα κίλευθα, the dark paths of death, Od. 20, 64.

ἡεροφοῖτις, ιος, ἦ (φοιτάω), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, * Il. 9, 571. 19, 87.

ἡερόφωνος, ον (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, Il. 18, 505. †

Ἡετίων, ωνος, ό, 1) king of Hypoplacian Thebe in Cilicia, father of Andromache, Il. 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebe, Il. 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, Il. 21, 42 seq. (According to Damm. from αἰτός.)

ἦην, see εἶμι.

ἦῆρ, ό, from which ep. the oblique cases ἦερος, ἦέρι, ἦέρα of ἀήρ are formed.

ἦθειος, εἶη, εἶον (ἦθος), intimate, beloved, worthy, dear, in the Il. commonly in voc. as subst. ἦθειε, Il. 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἦθειε κεφαλή, dear head, like our: 'dear heart;' thus Achilles addresses the shade of Patroclus, Il. 23, 94; and Eumæus calls Ulysses ἦθειος, Od. 14, 147. (The deriv. from ἦθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine).

ἦθος, εος, τό (Ion. for εἶθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine: the accustomed sty, Od. 14, 411.

ἦϊα, τά (εἶμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκων ἦϊα, the food of wolves, Il. 13, 103. 2) chaff, husks, pods, elsewhere ἄχυρα, as the Gramm. explain, ἦϊων θημῶν καρφαλέων, Od. 5, 368. (The Gramm. derive it from εἶμι, imperf. ἦϊον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch Gram. § 166. 2. (Iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἦια, perhaps also correctly Od. 5, 368, ἦϊων.)

ἥϊε, see εἶμι.

ἥϊθεος, ὁ, ep. for ἥθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἥϊθεός τε, Il. 18, 593. 22, 127. νύμφαι τ' ἥϊθεοί τε, Od. 11, 38.

ἥϊκτο, see εἶκα.

ἥϊξε, see αἴτσω.

ἥϊόεις, εσσα, εν (ἥϊών), having banks, Il. 5, 36; † epith. of the Scamander, to indicate its high banks; Voss, 'on the hilly bank of the Scamander;' (according to the common derivation of the Gramm. from ἥϊών, ονος, prop. ἥϊονόεις, and by syncope, ἥϊόεις, Etym. Mag. Buttm. Lexil. II. p. 23, derives it from ἥϊον, akin to εἰαμένη, meadow, and gives it the signif. 'grassy, skirted with meadow-land').

ἥϊον, see εἶμι.

Ἡϊόνες, αἱ, Eïones, a village in Argolis, in the region of the promontory Scyllæum; later a port of the Mycenians, Il. 2, 561. Strab.

Ἡιονεύς, ἦος, ὁ (an inhabitant of the shore), 1) a Greek, slain by Hector, Il. 7, 11. 2) a Thracian, father of Rhesus, Il. 10, 435.

ἥϊος, ὁ, an epith. of Phœbus, of uncertain derivation, Il. 15, 365. 20, 152. h. Ap. 120; prob. the far-shooter, Voss; according to the Schol. for ἥϊε from ἥϊμι, or, more correctly, from the original form ἥω, ἥϊος, ep. ἥϊος, as ἥλιος and ἥελιος. Aristarch. on the other hand, would write it ἥϊος. Others say, from ἰάομαι, the healer (but Phœbus never appears as the god of the healing art), or from the exclamation ἦ, ἦ, with which Apollo was addressed (of which traces are first found h. Ap. 500). Buttm. Lexil. I. 85, regards it as a corruption of εὔς or ἥϋς.

ἥϊσαν, see εἶμι.

ἥϊχθη, see αἴτσω.

ἥϊών, ονος, ἦ, ep. for ἥών, Batr. 13, the sea-shore, the sea-coast, the coast, the strand, Il. 2, 92. ἥϊόνες προύχουσαι, projecting shores, or downs running into the sea, Od. 6, 138.

ἥκα, adv. (ἀκῆ), 1) softly, gently, low. ἥκα ἀγορεύειν, Il. 3, 155; spoken of a thrust or blow, gently, softly, Il. 24, 508. Od. 18, 92; spoken of walking slowly, Od. 17, 254; spoken of shining: ἥκα στίλβοντες ἐλαίῳ, mildly shining with oil, Il. 18, 596 (according to the old Gramm. to be taken as a comparison; and so Voss, 'bright as the soft lustre of oil').

2) Gener. somewhat, a little. ἥκ' ἐπ' ἀριστερά, Il. 23, 336; and ἥκα παρακλίνειν κεφαλὴν, to bend the head a little sidewise, Od. 20, 301. (Buttm. Lexil. I. p. 13, correctly takes ἀκῆν as the root, gives as a primary signif. feebly, and recognizes it as the positive of ἥσσω, ἥκιστος; cf. Thiersch § 198. 2.)

ἥκα, see ἥμι.

ἥκαχε, see ἀκαχίζω.

ἥκέσατο, see ἀκίομαι.

ἥκεστος, η, ον, ep. for ἀκιστος (κεστός), unguarded, spoken of cattle that have not yet felt the goad of the driver, unbroken, untamed, * Il. 6, 94. 275. 309.

ἥκιστος, η, ον (superl. from the adv. ἥκα), only in ἥκιστος δ' ἦν ἐλαυνόμεν ἄρμα, he was the slowest to drive the chariot, Il. 23, 531, Wolf. † Others write ἥκιστος as superl. of ἥσσω, the feeblest, the worst. Buttm. Lexil. I. p. 14, regards only ἥκιστος as correct, because it has the signif. the weakest, although he finds in ἥκα the true positive of ἥσσω, ἥκιστα.

ἥκω, to come, to arrive, always with the idea of the action perfected; τηλόθεν, Il. 5, 478; εἰς Ἰθάκην, Od. 13, 325.

ἥλάχατα, τά (plur. from the obsol. ἥλάσκατον), the wool on the distaff, or the threads which are drawn from the distaff, Od. 6, 53; hence ἥλάχατα στροφαῖν, to spin threads, Od. 6, 306. 7, 105; and στροφαλίζειν, † Od. 18, 315.

ἥλακάτη, ἦ, prop. a reed, then gener. any thing made of or similar to a reed, a spindle, a distaff, Il. 6, 491. Od. 1, 357. (Prob. from ἥλάσχω, to turn around.)

ἥλάχατον, τό, see ἥλάχατα.

ἥλασα, see ἐλαίνω.

ἥλασκάζω, poet. lengthened from ἥλάσχω, 1) Intrans. to wander about, Il. 18, 281. 2) to avoid, to flee. ἐμὸν μένος ἥλασκάζει (mine anger), Od. 9, 457. It is not necessary, with Passow, to change it to ἥλυσκάζει; for ἥλασκάζει can have this different construction as well as φεύγειν, αἰτύζεσθαι, conf. Herm. ad Orph. Arg. 439.

ἥλάσχω (an ep. form of ἀλάομαι); a poet. lengthened form is ἥλασκάζω, 1) to wander around, to rove up and down; spoken of animals, καθ' ὕλην, Il. 13, 104; of bees, to swarm about, Il. 2, 470.

ἥλατο, see ἀλάομαι.

ἥλδανε, see ἀλδαίνω.

Ἡλεῖος, εἴη, εἶον, *Elia*n, appertaining to Elis. οἱ Ἡλεῖοι, the *Eleans*, inhabitants of Elis, Il. 11, 671.

Ἡλέκτρη, ἡ, 1) daughter of Oceanus and Tethys, wife of Thaumias, mother of Iris and the Harpies, h. in Cer. 418. 2) = Λαοδίκη, daughter of Agamemnon.

ἤλεκτρον, τό and ἤλεκτρος, ὁ, ἡ, *electron*, either amber, or a metallic mixture of gold with perhaps a fifth of silver. Especially may the latter be understood in Od. 4, 73, where it is mentioned between gold and silver as an ornament of the walls; but in Od. 15, 460. 18, 296 (χρύσειον ὄρμον ἔχων μετὰ δ' ἤλεκτροισιν ἔεργετο), we may understand a golden necklace with beads of amber, Ep. 15, 10. Eustath. ad Od. 4, 73, mentions both; he calls the first μίγμα χρυσοῦ καὶ ἀργύρου; Plin. IX. 65, calls it a mixture of three parts gold and one part silver. Voss ad Virg. Ec. 6, 62, Ottfr. Müller (Archæol. p. 35), Buttm. Schrift. der Berl. Akadem. der Wissenschaft. histor. Classe 1818, p. 38, decide in favor of amber; on the other hand, Passow, Nitzsch (Anmerk. zu Od. 1, 238), Wiedasch consider it as a metallic mixture; cf. Dilthey de Electro et Eridano. 1824. (Without doubt it is derived from ἤλεκτωρ.)

ἤλεκτωρ, ορος, ὁ, the *shining sun*, as subst. Il. 6, 513; and adj. ἤλεκτωρ Ἰπερίων, the beaming Hyperion, *Il. 19, 398. h. Ap. 369 (prob. from the same root with ἥλιος).

ἡλός, ἡ, ὅν (ἡλός), *infatuated, foolish*. φρένας ἡλεῖ, infatuated in mind; senseless, Od. 2, 243. 2) Act. *causing folly*, οἶνος, *Od. 14, 464; cf. ἡλός.

ἡλήλατο, see ἐλαίνω.

ἡλίβατος, ον, *ascending precipitously*; and gener. *very high*; comm. as an epith. in Hom. of πείρη, Il. 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessible*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a misstep, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lexil. II. p. 182.

ἡλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἡλιθα πολλή, Il. 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), gener. *an age, the period of life*, αἶαs, *old age*, Il. 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; espec. *youthful companions*, *Il. 16, 808.

ἡλιξ, ικος, ὁ, ἡ, τό, of *ripe age, adult, full-grown, of equal age*, spoken of cattle, Od. 18, 373. †

ἥλιος, prose form of ἡέλιος, q. v.

Ἡλιος, ὁ, ep. Ἡέλιος, q. v.

Ἡλις, ιδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. Homer knows nothing of the later division into Κοίλη, Πισαῖα, and Τριφυλία, as well as no city of Elis. The Epeans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans, Il. 2, 615. 626. Od. 4, 635. 13, 275. Hom. has only the accus. Ἡλῖδα in the passages quoted; Ἡλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. *missing the month, untimely, born too soon*, Il. 19, 118. †

ἡλκησε, see ἐλκείω.

ἥλος, ὁ, a *nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκήπτρον, χρυσεῖοις ἥλοισι πεπαρμένον, studded with golden nails, Il. 1, 246. cf. 11, 29, 633.

ἡλός, ἡ, ὅν (ἄλή), *wandering, silly, foolish*. φρένας ἡλεῖ, senseless, Il. 15, 128; † (whence ἡλεός, q. v.)

ἡλυθον, see ἐρχομαι.

Ἡλύσιον πεδῖον, τό, the *Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode Homer places heroes and favorites of the gods, e. g. Rhadamanthus son of Jupiter, and Menelaus, and represents them as living there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the

ocean, is nowhere in Homer clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker Hom. Geogr. § 78. p. 156. Nitzsch ad Od. 4, 563 (fr. ἤλυσις = ἔλευσις, coming).

ἤλφον, see ἄλφαινω.

ἤλω, see ἄλλοκομαι.

ἤλώμην, see ἄλάομαι.

Ἡλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiotis), on the Eurotas; later Λειμώνη according to Strab., Il. 2, 739.

ἤμα, ατος, τό (ἤμι), a cast, a throw, the act of casting a missile. ἤμασιν ἄριστος, very excellent in casting the spear, Il. 23, 891. †

Ἡμαθίη, ἡ, Emathia, a country between the rivers Erigon and Axios, north of Pieria, Il. 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἤμαθος = ἄμαθος, sandy).

ἤμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, sandy, epith. of the city Pylos, because it lay on the coast, Il. 2, 77; and also in fourteen other passages, always Πύλος ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending όεις from a river is unheard of.

ἤμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἤμην. Peculiar Ion. forms are the 3 plur. pres. ἔαται and ep. εἶαται for ἦνται, and 3 plur. imperf. ἔατο, ep. εἶατο for ἦντο, prop. *I am seated, laid, placed*; hence 1) *to sit, to lie, to remain*, with particip. ὄνειδιζων, Il. 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῇ, Il. 3, 134. Od. 11, 142.

ἤμαρ, ατος, τό, poet. for ἡμέρα, a day, χειμέριον, and ὀπωρινόν, a winter day, an autumn day, Il.; again: αἵσιμον, μόρσιμον, the day of fate = the day of death, Il. 8, 72. 15, 613. νηλεὲς ἤμαρ, Il. 11, 484; ὀλέθριον, Il. 19, 409; κακόν, Il. 9, 251; ἐλεύθερον, the day of freedom, Il. 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself Il. 6, 463. 16, 836; ὀρφανικόν, the day of orphanage, Il. 22, 490; and νόστιμον, the day of return, Od. 1, 9. ἐπ' ἡματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, Il. 10, 48. Od. 2, 284; for a day, Il. 19, 229.

ἡμέτιος, η, ον (ἡμαρ), by day, during the day, Od. 2, 104. 19, 149. 2) on every day, daily, Il. 9, 72.

ἡμβροτον, see ἁμαρτάνω.

ἡμεῖς, we, plur. of ἐγώ. Æol. and ep. ἄμεις, gen. ἡμέων, always dissyllabic, ep. ἡμείων, dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμίν, as enclitic, Il. 11, 415. Od. 11, 344; Æol. ἄμμι, ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 372; Æol. and ep. ἄμμε, Rost Dial. 44. Kühner § 301.

ἡμέν—ἡδέ (ἦ), poet. for καί—καί, both—and, see ἦ.

ἡμέρη, ἡ (ἡμαρ), a day [used seven times], Il. 8, 541. Od. 11, 294. Hom. divides the day into three parts, ἡώς, μέσον ἡμαρ, δειλη, Il. 21, 111. cf. Od. 7, 288.

ἡμερίς, ἰδος, ἡ, fem. of ἡμερος, tame, espec. used of trees; subst. the cultivated vine, Od. 5, 69. †

ἡμερος, ον, tame, tamed, χήν, Od. 15, 162.

ἡμέτερος, η, ον (ἡμεῖς), our, belonging to us. ἐφ' ἡμέτερα, sc. δώματα, νέεσθαι, to return to our homes, Il. 9, 619. Od. 15, 88. εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55. 7, 301. ἡμέτερόνδε, Od. 8, 39.

ἡμί, prop. Att. for φημί, only ἦ, 3 sing. imperf. *he spake*, always after a quoted speech; once with subject, Il. 6, 390.

ἡμι-, half, in composition.

ἡμιδαής, εἰς (δαίω), half-burned, νηῦς, Il. 16, 294.

ἡμίθεος, ὁ (θεός), a demi-god; as adj. half-divine, heroic. ἡμιθέων γένος ἀνδρῶν, Il. 12, 23. † h. 31, 19.

ἡμιόνειος, η, ον (ἡμιονος), belonging to mules, drawn by mules. ἄμαξα ἡμιόνεος, a carriage drawn by mules, Il. 24, 189. Od. 6, 72. ζυγόν ἡμιόνειον, a span of mules, Il. 24, 268.

ἡμίονος, ἡ, rarely ὁ (ὄνος), a mule, Il. 17, 742. They were difficult to tame, Il. 23, 655; and were used particularly in mountainous regions (hence ὄρεῦς, οὄρεῖς), for drawing burden carriages and for agriculture, Il. 10, 352. Od. 8, 124. By the wild mules in Paphlagonia (Il. 2, 852), Köppen understands the Dschiggetai, *equus hemionus*, Linn. 2) As adj. βρεῖφος ἡμιονον, a mule-foal, Il. 23, 266.

ἡμιπέλεκον, τό (πέλεκυς), a half-axe, an axe with an edge on only one side, * Il. 23, 851. 858. 883 (* doubled for metre's sake).

* ἡμίπνοος, ον (πνέω), half-breathing, half-dead, Batr. 255.

ἡμίους, σεια, ον (from μέσος), half, the

half or *moiety*; sing. only in the neut. *τιμῆς βασιληΐδος, ἡμῖν*, the half of the royal dignity, Il. 6, 193. 9, 579. 580; also in the plur. *ἡμίσεις λαοί*, Il. 21, 7. Od. 3, 155.

ἡμιτάλαντον, τό (τάλαντον), a half-talent, χρυσοῦ, * Il. 23, 571. 796.

ἡμιτελής, ἐς (τελείω), half-finished. *δόμος ἡμιτελής*, a half-finished house, half-built, Il. 2, 701. † The most simple explanation is: the house which Protesilaus, just married, was building for himself and his wife, was not yet completed upon his sudden departure for Troy; for it was customary, at marriage, to build a new house. Thus Heyne, Voss (unfinished). Another explanation is, according to Etym. M. and Poseidonius Strab. VII. p. 454, 'half-abandoned,' because now occupied only by the wife; thus Damm, Wolf, Passow; and a third: 'he left his house incomplete,' i. e. without children. Thus Schol. brev. and Ruhnken.

ἤμος (prop. = *ἡμαρ*), ep. adv. for *ὅτε*, at the time when, when, after, spoken of past time [and used only of the time of day]; the apodosis begins with *τῆμος*, Il. 11, 86 seq.; often with *ὁῖ τότε, ὁῖ τότε ἔπειτα, καὶ τότε*, Il. 1, 475. 8, 68. Od. 9, 58. It stands always with the indic., comm. with the aor., rarely with the imperf. and pluperf., Il. 1, 475. 8, 68; cf. Thiersch § 316, 18.

ἡμύνω (μύνω), aor. *ἡμύσα*, to nod, to incline, to sink. *ἡμυσε κάρη*, the head sank (spoken of one dying), Il. 8, 308; and of a horse: *ἡμυσε καρήατι*, he drooped (with the head), Il. 19, 405; of a harvest-field: *ἐπὶ τ' ἡμύει ἀσταχύνεισιν*, it sinks with the ears, Il. 2, 148; *ἐπὶ* is adv. (Others incorrectly interpret it of the wind: *ἐπημύει ἀσταχύνεισιν*, it falls upon the ears, Hesych); metaph. of cities: *to sink, to fall*, Il. 2, 373. 4, 290. (ῡ in the pres.; ῠ in aor. 1.)

ἥμων, ονος, ὁ (ἥμι), one who hurls spears, a spearman, a lancer, *ἥμονες ἄνδρες*, Il. 23, 886. †

ἥν, conj. contract. from *ἐάν*, if, when, whether. On the construction see *εἰ* with *ἄν*. It stands with the subjunc. Il. 9, 692. Od. 5, 120; with the optat. in the orat. obliq. Od. 13, 415.

ἡναίνετο, see *ἀναίνομαι*.

ἡνεκα, ἡνείκαντο, see *φείρω*.

ἡνεμόεις, εσσα, εν (ἄνεμος), windy, airy, exposed to the wind, epith. of places situated

in lofty positions (espec. of Troy), of mountains and trees, Il. 2, 606. 8, 499, and Od. 3, 172. 19, 432.

ἥνία, τά (ἥμι), the reins or lines of chariot-horses, which were often adorned with gold or ivory, Il. 5, 226. 583. Od. 6, 81. Only in the plur. (the sing. *ἥνιον* is later, and means, a curb).

ἥνικα, adv. when, at the time when, with indic. pres. Od. 22, 198. † (Voss ad Arat. Phaenon. 561, would read *ἥν κεν ἄγινῃς*.)

Ἡνιοπεύς, ἥος, ὁ (rein-maker), son of Thebaeus, charioteer of Hector, Il. 8, 120.

ἥνιοχεύς, ἥος, ὁ, poet. for *ἥνιοχος*, * Il. 5, 505. 8, 312.

ἥνιοχέω (ἥνιοχος), to hold the reins, to guide the horses, to drive, absol., Il. 11, 103. Od. 6, 319.

ἥνιοχος, ὁ (ἔχω), prop. the reins-holder, then the charioteer, the driver. In the Hom. war-chariots (see *ἄρμα*) were always two warriors; prob. on the left the charioteer, and on the right the *παραβάτης*, i. e. the hero who fought from the chariot. The charioteer is also called *ἥνιοχος θεράπων*, Il. 5, 580. 8, 119. He is a warrior, as well as his companion, of noble family, as was Patroclus, the charioteer of Achilles, Il. 16, 244. Also the bravest heroes are often called *ἥνιοχοι*, as Hector, Il. 8, 89. 15, 352; cf. *θεράπων*.

ἥνιπαπη, aor. of *ἐνίπτω*.

ἥνις, ιος, ἥ (ἔνος), accus. plur. *ἥνις* for *ἥνιας*, Il. 6, 94; a year old, a yearling, *βοῦς*, Il. 10, 292. Od. 3, 382. In the accus. sing. *ἥνι*, long *ι* is used.)

Ἡνιοπίδης, ου, ὁ, son of Enops = Satnius, Il. 14, 444.

ἥνορέη, ἥ, ep. dat. *ἥνορέῃφι (ἄνῃρ)*, manhood, strength, manly courage, Il. 4, 303. Od. 24, 509.

ἥνοψ, οπος, ὁ, ἥ (poet. for *ἄνοψ* from *ἀ* and *ὄψ*), which cannot for its lustre be seen: dazzling, blinding, sparkling always *ἥνοπι χαλκῳ*, Il. 16, 408. Od. 10, 360.

Ἡνοψ, οπος, ὁ, 1) a Mysian, father of Satnius and Thestor, Il. 14, 445. 16, 401. 2) father of Clytomedes, an Aetolian, Il. 23, 634.

ἥνπερ, conj. although, with subj. Od. 16, 276; see *ἥν*.

ἥντο, see *ἥμαι*.

ἥνώγεα, ἥνώγει, see *ἀνώγα*.

ἥξε, see *ἄγνυμι*.

ἥοιος, η, ου (ἥως), 1) Of time: early in

the morning, matutinus; hence ἡ ἡοίη sc. ὥρα, morning, Od. 4, 447. 2) Of a point of compass: east, opposed to ἐσπέριος, ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἥπαρ, ατορ, τό, the liver, Il. 11, 579; ὅτι φρένες ἥπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἥπατα, a food, Batr. 37.

ἥπαρε, see ἀπαφίσχω.

ἥπεδανός, ἡ, ὄν, feeble, tottering, weak, spoken of Vulcan, Od. 8, 311. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής and derive it from ἀ and πῆδον, not standing firmly: according to Schneider it is an amplification of ἥπιος.)

ἥπειρος, ἡ, the main land, the continent, spoken of the mainland in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, Il. 2, 635. Od. 24, 378; and according to some also ἥπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas, or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος sc. γῆ.) Conf. Völcker Hom. Geogr. p. 61.

ἥπερ, poet. ἥεπερ, than, than even, than indeed, Il. 1, 260. Od. 4, 819; see πῆρ.

ὑπερ, see ὄσπερ.

ἥπεροπενύς, ἥος, ὅ, Od. 11, 364; † and ἥπεροπενυτής, οὔ, ὅ (ἥπεροπενύω), a deceiver, a seducer, *Il. 3, 39. 13, 769. h. Merc. 282.

ἥπεροπενύω, fut. σω, to cheat, to deceive, to seduce, to lead away by crafty discourse, with accus. espec. γυναῖκας and φρένας γυναῖξί, Il. 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, Il. 3, 399. (According to Passow prob. fr. εἰπεῖν, ἥπύω.)

*ἥπηγής, οὔ, ὅ, a cobbler, a botcher, a tailor, Batr. 184.

ἥπιόδωρος, ον, (δῶρον), willingly giving, benevolent, kind, μήτηρ, Il. 6, 251. †

ἥπιος, ἱή, ιον, 1) gentle, mild, kind, τινί, to any one, Il. 8, 40. Od. 10, 337. ἥπια εἰδέναι τινί, to be kindly disposed towards any one, Il. 16, 73. Od. 13, 405. 2) Act. calming, soothing, alleviating, φάρμακα, Il. 4, 218. 11, 515. (Prob. from ἔπος.)

ἥπου, now ἱ, που, or, and than perhaps, see ἥ.

ἥπου, now according to Wolf, ἱ, που, certainly indeed, see ἥ.

ἥπύτα, ὅ, ep. for ἥπύτης (ἥπύω), the loud-crier, hence ἥπύτα κήρυξ, the loud crying herald, Il. 7, 384. †

Ἡπυτίδης, ον, ὅ, son of Epytus = Periphas, a Trojan, Il. 17, 324.

ἥπύω (akin to εἰπεῖν), 1) to cry, to cry aloud, to call to. τινά, Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: to roar, to whistle, Il. 14, 399; of the lyre: to sound, to resound, Od. 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἥρ, poet. for ἔαρ, spring, in gen. ἥρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἥρα, once in Hom. ἥρα φέρειν τινί, Il. 14, 132; and thrice; ἥρα ἐπιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; to do a kindness to, to render oneself agreeable to, to gratify. θυμῷ ἥρα φέροντες, gratifying their inclination, spoken of those who from love of life retired from battle, Il. 14, 132. (Voss 'gratifying their mind.') The other explanation: gratifying their anger, with reference to Agamemnon, v. 49, is forced. (Buttm. Lexil. I. p. 152, properly supposes a tmesis of ἐπιφέρειν and hence in Il. 1, 572. 578, writes ἐπὶ ἥρα separately: cf. ἐπὶ ἥρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἥρα as an accus. sing. from an obsol. word ἥρ = χαρίς; Thiersch Gr. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἥρος. (Root ἔραμαι or more prob. ἄρω.)

Ἡρακλείδης, αο, ὅ, son of Hercules = Telepolemus, Il. 2, 653. 5, 628. [2] = Theosalus, Il. 2, 679.]

Ἡρακλῆης, Ion. and ep. Ἡρακλῆς, gen. Ἡρακλῆος, Hercules, son of Jupiter and Alcmena, Il. 14, 324. 18, 118. His birth was retarded by Juno and that of Eurystheus accelerated, Il. 19, 96-125. Of the twelve famous labors which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, Il. 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, Il. 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, Il. 5, 642. On his return he was driven by Juno to Cos, Il. 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied,

he captured Pylos and wounded there Pluto himself, Il. 11, 689 seq. On his death, see Il. 18, 117. In the lower world Ulysses met his shade, Od. 11, 601 seq. although he in connection with Hebe, are blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his sons Thessalus, Il. 2, 679; and Tlepolemus, Il. 2, 657. (Damm derives the name from ἦρα and κλῖος, *love of glory*. Herm. *Popliclutus*.)

Ἡρακλῆειος, εἴη, εἶον, ep. for Ἡράκλειος, *pertaining to Hercules, Herculean*, only in the fem. βλή Ἡρακλῆϊη, Il. 2, 658.

ἦραρε, see ἀραρίσκω.

ἦρατο, see αἶρω.

ἦρατο, see ἀράομαι.

Ἥρη, ἡ, Ion. and ep. for Ἥρα, *Juno*, daught. of Saturn and Rhea, sister and wife of Jupiter, Il. 16, 432; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Jupiter cast Saturn into Tartarus, Il. 14, 202 seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. Il. 14, 153; yet she often experiences on this account his anger, Il. 15, 13-21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, Il. 4, 26 seq. because she considered herself neglected by the Trojans. United with Neptune and Minerva she aids the Greeks, Il. 5, 768 seq. 20, 33; and then commands Vulcan to drive back the river-god Xanthus within his banks, when pursuing Achilles, Il. 21, 377 seq. From earlier traditions, it is mentioned that she accelerated the birth of Eurystheus and retarded that of Hercules, Il. 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, Il. 14, 250; and was wounded by him in Pylos, Il. 5, 392. To Jupiter she bore Hebe, Ilithyia, Mars and Vulcan. Argos, Mycenæ and Sparta are her favorite cities, Il. 4, 51. 52. (Prob. according to Herm. from ΑΡΩ, who translates the name *Populonia*, and understands by it the union of social life; Heffter on the other hand, nuptial union.)

ἦρήρει, see ἀραρίσκω.

ἦρήρειστο, see ἐρείδω.

ἦρι, adv. *early, in the morning*, μάλ' ἦρι or ἦρι μάλα, *very early*, Il. 9, 360. Od. 19, 320.

20, 156. (Prob. dat. from ἦρ contr. of ἔαρ, the spring-time, or from ἀήρ, ἡήρ.)

ἠριγένεια, ἡ (γίγνομαι), *early-born, rising early in the morning*, or with reference to ἀήρ, born of the morning mist, epith. of Ἥως, Aurora, (some explain it as act. *producing the morning*, which contravenes the etymol. cf. αἰθρηγενής), Il. 1, 477. 2) As pr. n. the *goddess of the morning*, Od. 22, 197. 23, 347.

* Ἡριδᾶνός, ὁ, *Eridanus*, a fabulous stream of the ancient geogr. which rose in the northwest, coming from the Rhipæan mountains, and flowed into the ocean; first, Hesiod. Th. 338. Batr. 20. Most of the ancients referred it to the Padus, some to the Rhodanus or Rhenus.

ἦρικε, see ἐρείκω.

ἦριον, τό (prob. from ἔρα), *a hill, a mound, a sepulchral mound*, Il. 23, 126. †

ἦριπε, see ἐρείπω.

ἦρυγε, see ἐρεύγομαι.

ἦρω, see ἀράομαι.

ἦρώησαν, see ἐρωέω.

ἦρως, ὁ, gen. ἦρωος, dat. ἦρωϊ, ep. ἦρως, accus. ἦρῶα, ep. ἦρῶ. Instead of the gen. ἦρωος with the mid. syllable short, Od. 6, 303, some read ἦρως; instead of ἦρῶ as accus. we should write ἦρῶ without apostrophe. Il. 6, 63. 13, 428. Od. 11, 520; with which however Spitzner does not agree. 1) *a hero, a noble*, especially are kings and princes, the commanders and their companions, so called in Hom.; but also all warriors, especially when addressed: ἦρως Δαναοί, ἦρως Ἀχαιοί, ἄνδρες ἦρως, Il. 2, 110. 15, 220. Od. 1, 101; and generally, all who distinguished themselves by their strength, courage, prudence, and skill as artists; also every freeman, an honorable man, 7, 44. Od. 8, 483. 2) *a demi-god*, a middle class between gods and men, who sprung from a god on the paternal or maternal side; of which we find the first trace, Il. 12, 25.

ἦσατο, see ἦδομαι.

ἦσειν, see ἴημι.

ἦσθα, see εἶμι.

ἦσκειν, see ἀσκέω.

ἦσο, see ἦμαι.

ἦσων, ἦσσον, gen. ὀνος, *inferior, worse*, especially in strength, *weaker, feebler*, Il. 16, 722. 23, 858. The neut. as adv. ἦσσον, *worse*, Od. 15, 365. (In the gram. an irreg. compar. to καχός; according to the root it belongs to ἦκα.)

ἦσται, see ἦμαι.

ἦσση, see εἶμι.

ἦσυχῇ, ἦ, *rest, peace, tranquillity, enjoyment*, Od. 18, 22; † h. Merc. 356.

ἦσυχος, *or*, poet. for ἦσυχος, *quiet, still, gentle, unobserved*, Il. 21, 598; † whence: adv.

ἦσυχως, *quietly*, h. Merc. 438.

ἦσχυμένος, see αἰσχύνομαι.

ἦτε, by the τε added, the relation of equivalence is indicated; therefore it nearly = εἶτε; doubled, ἦτε, ἦτε, *either, or*, Il. 17, 42; or single, Il. 19, 148. conf. ἦ.

ἦτε, or according to Wolf, ἦ τε, see ἦ.

ἦτιάσθε, see αἰτιάομαι.

ἦτιόωντο, see αἰτιάομαι.

ἦτοι, ep. (prob. fr. ἦ and τοί), conj. *surely, certainly, verily*; it denotes 1) *an assurance*, and hence often stands with μὲν and with the following correlative δέ, ἀλλά: *assuredly, verily, certainly, truly*, Il. 7, 451. 17, 514; espec. after a vocat. Il. 7, 191. 21, 446. Od. 4, 78. 16, 309. 2) It introduces alone a sentence, like μὲν, to an antithetic clause with δέ, when it may be sometimes translated, *now*, Il. 1, 69. Od. 15, 6. 24, 154; or it begins, like μήν, the antithesis to a preceding clause, *indeed, surely*, espec. ἀλλ' ἦτοι, *but indeed*, Il. 1, 211. Od. 15, 488. 16, 278. 3) It stands also to convey the idea of assurance, after conj. which introduce adjunct clauses: ὥς ἦτοι, ὅφρ' ἦτοι, Il. 23, 52. Od. 3, 419. 5, 24. 4) ἦτοι for ἦ, *or*, after a preceding ἦ, occurs once, Od. 19, 599. Often in Pindar ἦ—ἦτοι, stands for ἦ—ἦ. (As a strengthening particle we find also ἦ τοί (Bothe: ἦτοι, (Il. 6, 56.)

ἦτορ, ὄρος, τό, *the heart*, as a part of the human body, Il. 22, 452; on Il. 15, 252, see αἶμα, and in a broader signif. = στήθος, Il. 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, Il. 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. Il. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, Il. 1, 188. (Prob. from ἄνιμι, breathing, like *animus*.)

ἦγένηος, *or*, Ion. and ep. for εὐγένηος.

ἦγερής, ἑς, Ion. and ep. for εὐγερής.

ἦιδιαι, see αὐδαίαι.

* ἦζωρος, *or*, ep. for εὐζωρος, Fr. 54.

* ἦθίμαθλος, *or*, ep. for εὐθίμαθλος.

ἦυκμος, *or*, Ion. for εὐκμος.

ἦύς, ἦύ, ep. for εὐύς, q. v.

ἦύσα, see αἶμα.

ἦύτε, ep. part. 1) *as, like*, with single words, Il. 1, 359. 2, 87. b) Also after a comparative for ἦ, Il. 4, 277; according to Spitzner ἦύτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra velati pax*. 2) In the signif. of ὥς ὅτε, *as when*, with indicat. Il. 2, 87; with subj. Il. 17, 547. (According to Buttm. Lexil. ἦύτε sprung from ἦ εὐύτε; once we find εὐύτε for ἦύτε, Il. 3, 10.)

Ἡφαιστος, ὁ, *Vulcan*, son of Jupiter and Juno (Il. 1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Minerva, are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἠπεδανός, χωλός, ἀμφογυήεις,) for which reason Juno threw him into the sea. Two sea-goddesses, Thetis and Eurynome, received him and he remained with them nine years, Il. 18, 395. Jupiter also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, Il. 1, 590. In the Il. 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Venus. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, Il. 18, 468 seq. Hom. mentions the infidelity of his wife Venus, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Vulcan are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, Il. 18, 478. 2) The net, in which he entangled Mars and Venus, Od. 8, 274. 3) The brazen dwellings of the gods, Il. 1, 606. 4) The sceptre and the ægis of Jupiter, Il. 2, 101. 15, 309. Hom. often calls fire φλόξ Ἡφαιστοία, Il. 9, 468 [and also simply Ἡφαιστος, Il. 2, 426]. II) As an appellat. for *fire*, Il. 2, 426. (According to Herm. fr. ἄπτειν and αἶστος, *qui ignem ex occulto excitat*; according to Heffler more prob. fr. φαίαι, φαῖστος with a prosthesis of η, *the light-producer*.)

ἦφι, ep. for ἦ, Il. 22, 107.

* ἦχέω (ἦχη), aor. 1 ἦχσα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἡχή, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, Il. 2, 209. 12, 252. Od. 3, 150; of battle, Il. 8, 159. 15, 355; of wind, Il. 16, 769.

ἡχέεις, εσσα, εν (ἡχή), *sounding, resounding, roaring*, spoken of the sea, Il. 1, 157; δάματα, Od. 4, 72. h. 13, 5.

ἡχθαι, see ἔχθαι.

ἡχι, ep. for ἦ, adv. *where*, Il. 1, 607 (not ἡχι as in the Od.).

*ἡχώ, ὄος, ἦ, *sound, noise*, but espec. *echo, reverberation*, h. 18, 21.

ἡῶθεν, adv. (ἡώς), *from the morning, from the dawn; in the morning*, Il. 7, 372, and often. 2) *at the dawn, at day-break*, Il. 18, 136. Od. 1, 372. 15, 308.

ἡῶθι, adv. (ἡώς), *in the morning, at the dawn*; always ἡῶθι πρό, *before day-light*, Il. 11, 50. Od. 6, 36.

*ἡῶος, η, ον (ἡώς), *in the morning, early*, h. Merc. 17.

ἡώς, gen. οὔς, dat. οἷ, accus. ἡῶ, 1) *the dawn of day, the early dawn*, Il. 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἡῶ, *during the morning*, Od. 2, 434; the gen. ἡούς, *on the morning (of the following day)*, Il. 8, 470. 525. 3) *the rising day-light*, Il. 8, 1 (accord. to Eustath. Voss, and others, *day-light* itself, and the *whole day*, Il. 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεισ' Ἡώς, but

when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, Il. 1, 493. Od. 19, 192. 571; conf. Völck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of compass: *morning, east*, in πρὸς ἡῶ τ' ἡέλιόν τε, see ἡέλιος (from αἴω, ἄημι, prop. the morning-air).

Ἡώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was, according to h. 31, daughter of Hyperion and Euryphæssa; according to Hesiod. Th. 372, of Theia wife of Tithonus, mother of Memnon, Il. 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Ææa (according to Nitzsch Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, Il. 11, 1; or, according to Il. 19, 1. 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, Il. 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to Od. 23, 246, she performs her journey with two horses. She is called χρυσόθρονος, εὐ-θρονος, προκόπεπλος, ῥοδοδάκτυλος, ἡριγένεια, etc.

Θ.

Θ, the eighth letter in the Greek alphabet; and therefore the sign of the eighth book.

Θάσσω, ep. for θάσσω, *to sit*, Il. 9, 194. 15, 124. Od. 3, 336. h. Merc. 172; only in the pres. and imperf. (According to Buttm. Lexil. II. p. 111, from the root θίω or θάω, cf. τίθημι.)

Θαῖρος, ὅ, *the hinge of a door*; the hinges were attached to the door, and not, as with us, to the door-post [the doors are so constructed as to have pivots above and below, which turn in sockets; the pivot is called στροφεύς, the sockets στροφίγγες, cf. Bothe in loc.], Il. 12, 459. †

θαλάμη, ἦ, *the lurking-place, lair, or den of a wild-beast*, Od. 5, 432. †

θαλαμηπόλος, ὅ (πολίωμαι), *attending in the sleeping-chamber or apartment of the women*; the fem. *the chamber-maid*, * Od. 7, 8. 23, 293.

θάλαμος, ὅ, *any apartment or chamber in the interior of a house*, and 1) *the sleeping-apartment of married persons, the nuptial chamber*, Il. 3, 423. 6, 243-250; *the bridal chamber*, Il. 18, 492. 2) *the common apartment of the mistress of a family*, Il. 3, 127. Od. 4, 121; also any other room or chamber in the inner part of the house, Il. 23, 317. 3) Also *the store-room*, in which clothes,

arms, and provisions were kept, Il. 4, 143. 6, 286; and according to Od. 2, 337, it would seem to be a vault below, cf. Nitzsch ad loc. cf. Od. 8, 439. 15, 99. (Prob. from θάλπω.)

θάλασσα, ἡ (prob. from ἄλς), *the sea, sea-water*, the interior or Mediterranean sea, in distinction from the ocean; Il. 1, 34. Od. 12, 1. 2.

θαλάσσιος, ον (θάλασσα), *belonging to the sea*. θαλάσσια ἔργα (maritime affairs, Voss), navigation, Il. 2, 614; fishing, Od. 5, 67.

θάλαα, τὰ (θάλυσ), *blooming fortune, happiness, a superfluity of all delights*, res floridæ. θαλέων ἐμπλησάμενος κῆρ (satiating the heart with joy, Voss), Il. 22, 504; † conf. θάλεια.

θαλέθω, poet. form for θάλλω, *to bloom*, Od. 23, 191; metaph. spoken of men: *to be in the bloom of life*, Od. 6, 63. 2) *to flourish, to abound in any thing*, with ἄλοιφῃ, Il. 9, 467. 23, 32.

θάλεια, ἡ, as adj. used only in the fem. as an epith. of δαίς, Il. 7, 475. Od. 3, 420. 8, 76. 99; a *flourishing*, i. e. rich, sumptuous feast. The old Gramm. derive it incorrectly from θάλειος; it is rather the fem. of an obsol. adj. θάλυς, an ep. form of θῆλυς, to which also τὰ θάλαα belongs, see Buttm. Gram.

Θάλεια, ἡ, *Thalia*, daughter of Nereus and Doris, Il. 18, 39.

θαλερός, ἡ, ὄν (θάλλω), *blooming, flourishing*; hence *fresh, vigorous, active*; only in the metaph. signif. as αἰζηοί, πόσις; γάμος, *blooming marriage*, i. e. marriage in the bloom of youth, Od. 6, 66; μηρῶ, strong, vigorous thighs, Il. 15, 113; χαίτη, a full mane, Il. 17, 439. 2) *gushing, strong, rich, abundant*; φωνή, the gushing, rich voice, Il. 17, 696. Od. 4, 705; δάκρυ, abundant tears, Il. 2, 266; γόος, unceasing lamentation, Od. 10, 457. (According to others, θαλερός signifies, in connection with φωνή, *loud, strong*.)

θαλίη, ἡ (θάλλω), prob. *bloom*; metaph. *blooming fortune, abundance, joy*. ἐν πολλῇ θαλίῃ, in full bliss, Il. 9, 143; plur. Od. 11, 603.

θαλλός, ὁ (θάλλω), *a sprout, a sprig, a branch*, Od. 17, 224. †

θάλλω, only in h. Cer. 402; ep. θηλέω, Od. 5, 73; aor 2 ἔθαλον, ep. θάλον, h. 18, 33; perf. 2 τέθηλα, part. τεθηλώς, fem. τεθαλυῖα (ep. for τεθηλυῖα, for metre's sake), pluperf.

τεθήλει, 1) *to bloom, to flourish, to be verdant*; spoken of the earth, ἄνθεσι, h. Cer. 402. 2) *to have an abundance, to abound in*, with dat. σταφυλῆσιν (spoken of a vine), Od. 5, 69; φυλλοῖσι, Od. 12, 103; metaph. ἄλοιφῃ, Il. 9, 208. The part. comm. absol. *blooming, luxuriant, abundant*, ἄλωή, εἰλαπύνη, ἄλοιφῇ, Od.

θάλος, εος, τό, *a sprout, a sprig, a sucker*, metaph. spoken of men, Il. 22, 87. λευσσόντων τοιόνδε θάλος χορόν εἰσοιχνεύσαν, when they behold such a sprout (youthful beauty) entering the dance, Od. 6, 157. It is to be observed, that the part. agrees in gender with the object understood (κατὰ σύνεσιν), h. Ven. 279.

θαλπιάω (θάλπω), *to become warm, to be warm*; only part. θαλπιόων for θαλπιῶν, Od. 19, 319. †

Θάλπιος, ὁ, son of Eurytus, grandson of Actor, commander of the Epeans before Troy, Il. 2, 620 (from θάλπος, *that warms*).

θάλπω, only pres. *to make warm, to warm*, with accus. στήματος τροχόν, Od. 21, 179; τόξον, i. e. to make the bow flexible by rubbing it with fat over the fire, * Od. 21, 246.

θαλπωρή, ἡ (θάλπω), prop. *warming*; always metaph. *the act of refreshing, recreation, resting*, Il. 10, 223. Od. 1, 167; *comfort, joy*, opp. ἄχια, Il. 6, 412.

θαλῦσια, τὰ, subaud. ἱερά (θάλλω), *the offerings of the first-fruits* which were made to the gods, Il. 9, 534. In this place it is represented as offered to all the gods; later, this offering was made only to Ceres, Theocrit. 7, 3.

Θαλυσιάδης, ον, ὁ, son of Thalyneus = Echeolus, Il. 4, 458.

θαμά, adv. (ἄμα), *always of time: often, frequently, continually*, Il. 16, 207. Od. 1, 143. θαμὰ θρώσχοιτες οἷστοι, Il. 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

* θαμβάινω, poet. form θαμβέω, *to be amazed at, to regard with astonishment*, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα, ep. θάμβησα, 1) *to be amazed, to be astonished*, absol. Il. 1, 199. Od. 1, 323. 2) Trans. with accus. *to be astonished at, to behold with astonishment*, Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), ep. gen. θάμβευς, Od. 24, 394; *astonishment, amazement, admiration, terror*, Il. 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμίσι, accus. εας, an ep. adj. used only in the plur. masc. = θαμειός, *frequent, thick, in great numbers, in quick succession*. As a sing. θαμής or θαμύς are assumed, Il. 10, 264. 11, 552. Od. 14, 12; see Thiersch § 199. 5. Buttm. Ausf. Gram. § 64. Anm. 2.

θαμειός, ή, όν (θαμά), *frequent, close together, in great numbers*; only in the fem. plur. nom. and accus., * Il. 1, 52. 14, 422. 18, 68.

θαμιζω (θαμά), *to come or go frequently*, Il. 18, 386. 425. Od. 5, 88. 8, 161. 2) *to be common or frequent*; with part. οὔτι κομιζόμενός γε θάμιζεν, he was not accustomed to be attended, Od. 8, 451.

θάμνος, ό (θαμνός), *a shrub, a bush, shrubbery, a thicket*, sing. Od. 23, 190. h. Cer. 100; plur. Il. 11, 156. Od. 5, 471. 476.

Θάμνρις, ιος, ό, accus. Θάμνριν, ό Θρηΐξ, a bard of the fabulous ages, of Thrace, son of Philammon and Argiope. He was conquered in a contest with the Muses, and deprived of his eyes and his art, Il. 2, 595. Apd. 1, 3. 3.

θάνατόνδε, *to death*, Il. 16, 693.

θάνατος, ό (θανεΐν), *death*, both natural and violent, *slaughter*, Il. 3, 309; in the plur. *kinds of death*, Od. 12, 341. Natural death is brought by the goddess of fate (μοΐρα, μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κῆρες θανάτοιο); sudden death in the bloom of life by Apollo and Diana, cf. μόρος and κήρ.

Θάνατος, ό, pr. n. *the god of death*, death personified; Hom. calls him the twin brother of Sleep, Il. 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Night and dwells in Tartarus.

θανέειν, contr. θανεΐν, see θνήσκω.

θάομαι, prop. Dor. for θηέομαι, q. v.; depon. mid. fut. θήσομαι, *to regard with astonishment, to admire, to wonder at*; only optat. aor. θησάλατ' for θήσαιντο, Od. 18, 191. †

θάπτω, aor. 1 θάψα, ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, *to perform the last offices to a corpse, i. e. 1) to bury it*, Od. 12, 12. Il.

21, 323. 2) *to bury, to inter the collected bones*, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, έη, έον, Att. θαρσάλιος (θάρσος), *bold, courageous, confident*, in a good sense, πολεμιστής, Il. 5, 602; also in a bad, *rash, impudent*, Od. 17, 449. 19, 91; compar. θαρσαλιώτερος, Il. 10, 223. Adv. θαρσαλίως, *boldly, audaciously*, Od. 1, 382.

θαρσέω, Att. θαρσέω (θάρσος), aor. ἐθάρσησα, ep. θάρσησα, perf. τεθάρσηκα, *to be bold, courageous, of good courage, resolute*; comm. absol., often imperat. θάρσει. τεθαρσήκασι λαοί, the people are full of courage, Il. 9, 420. 687. 2) Trans. with accus. θάρσει τόνγ' ἄεθλον, *be of good courage in this contest*, Od. 8, 197.

θάρσος, εος, τό, Att. θάρψος, 1) *resoluteness, good courage, confidence, boldness*. 2) In a bad sense: *rashness, imprudence*, Il. 17, 570. 21, 395.

θάρσυνος, ον (θάρσος), *courageous, confident, bold*, πόλις, Il. 16, 70; *confiding in*, with dat. οἰωνῷ, Il. 13, 823.

θαρσύνω, Att. θαρσύνω (θαρσύνς, poet. for θρασύνς), iterat. imperf. θαρσύνεσκε, *to make courageous, spirited, confident, to encourage, to inspire*, τινά, Il. 18, 325; ἥτορ τινι ἐνὶ φρεσίν, Il. 16, 242; and dat. instrum. ἐπέεσσιν, μύθῳ, Il. 4, 233. Od. 9, 377.

θάσσων, ον, *faster, swifter*, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) *an object of wonder, a miracle*, any thing which is beheld with admiration and astonishment; often with θαῦμα ἰδέσθαι and ἰδεΐν, a prodigy to behold, Il. 5, 725. h. Ven. 206; spoken of Polyphemus: θαῦμα πειλώριον, Od. 9, 190. 2) *astonishment, amazement*, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, ep. σσ, aor. ἐθαύμασα, 1) Intrans. *to wonder, to be astonished*, often with part., Il. 24, 629; with infin. οἶον δὲ θαυμάζομεν Ἑκτορα—αἰχμητήν τ' ἔμμεναι καὶ θαρσαλίον πολεμιστήν! *how wonder we so, that Hector is both a lancer and a brave warrior!* Il. 5, 601. 5) Trans. with accus. *to wonder at any thing, to regard with astonishment*, Il. 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἶον ἐτύχθη, *at what happened*, Il. 2, 320.

θαυμαίνομαι, ep. form of θαυμάζω, fut. ἀνδῶ, *to wonder at*, Od. 8, 108. †

Θαυμακίη, ἡ, a city in Magnesia (Thesaly), under the dominion of Philoctetes; according to Eustath. the later Θαυμακοί, Il. 2, 716.

* Θαυμάσιος, ἰη, ἰον (θαῦμα), wonderful, astonishing, h. Merc. 443.

* Θαυμαστός, ἡ, ὄν, wonderful, astonishing, h. Cer. 10.

* Θαυματός, ἡ, ὄν, poet. for Θαυμαστός, h. Merc. 80. Bacch. 34.

ΘΑΨΩ, poet. obsol. root of the perf. τέθηπα, pluperf. ep. ἐτεθήπεα for ἐτεθήπειν, and aor. 2 ἔταπον (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the part., Il. 4, 243. 21, 29. 64. θυμός μοι ἐν στήθεσσιν τέθηπεν, my mind in my breast is amazed (overpowered with astonishment, Voss), Od. 23, 105; also ἐτεθήπεα θυμῷ, Od. 6, 166. Of the aor. 2 only the part. ταπών, Il. 9, 193. 11, 545 (see Buttm. Gram. p. 285).

ΘΑΩ, ep. defect. of which only the infin. pres. mid. θῆσθαι for θᾶσθαι, and 3 sing. aor. mid. θήσατο, part. θησάμενος, occur. 1) *to suck, to milk*. γυναῖκά τε θήσατο μαζόν, he sucked at a woman's breast, see γυνή, Il. 24, 58. h. Cer. 236; spoken of sheep: αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι, they always give milk the whole year to milk, Od. 4, 89. 2) *to suckle*. Ἀπόλλωνα θήσατο μήτηρ, the mother suckled Apollo, h. Ap. 123.

Θεά, ἡ, fem. of θεός, a goddess; in connection with another subst. θεὰ μήτηρ, Il. 1, 280, and θεαὶ Νύμφαι, Il. 24, 615 (θεὰ retains the Alpha through all the cases; hence θεᾶς, θεῶν, the dat. plur. θεαῖς, but, however, θεῆς, Il. 3, 158; θεῆσιν, Il. 8, 305. Herm. ad h. Ven. 191, would always read θεαῖς; θεὰ must be pronounced as a monosyllable after πότνια, Od. 5, 215. 13, 391. 20, 61. Buttm. Ausf. Sprachl. I. p. 261, reads πότνα, and then θεὰ is dissyllabic.

* Θεᾶ, ἡ (θεάομαι), sight, view. αἰδεσσαί με θεᾶς ὑπαρ, reverence me by thy countenance, h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write θεῆς; Ilgen takes it as a pr. n. Θέη for Θεᾶ, as Πία, Πῆη [see Bothe in loc].

Θεάιννα, ἡ, poet. for θεᾶ, goddess, Il. 8, 5. Od. 8, 341.

Θηᾶνώ, οὗς, ἡ, daughter of Cisseus, wife

of Antenor, priestess of Minerva in Troy, Il. 5, 70. 6, 298. According to later poets, sister of Hecuba.

θείιον, τό, ep. for θεῖον, q. v.

θειόω, ep. for θειόω.

θειῖεν, see τίθημι.

θειλόπεδον, τό (εἶλη, πῖδον), a place exposed to the sun for drying any thing, a *drying-place*, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the *vinum passum*, cf. Il. 18, 566. τῆς (subaud. ἁλωῆς) ἔταρον (sc. πῖδον) θειλόπεδον λευρῷ ἐνὶ χώρῃ τέρεται ἡμέτεροις δ' ἄρα τε τρυγώουσιν, ἄλλας δὲ τραπέουσιν, in this, a drying-place, in a level space, is warmed by the sun, and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the plucked grapes are dried), see Nitzsch ad loc. and Buttm. Lexil. II. p. 190.

θειῖμεν, see τίθημι.

θειῖναι, see τίθημι.

θειῖνω (akin to κτείνω and θάνω), aor. 1 ἔθυνα, part. θείνας, Il. 20, 481; *to strike, to cut down, to goad*, with accus. Il. 1, 568. 16, 339; and with dat. instrum. ἄορι, with the sword, βουνλήγι, μάστιγι, Il. 10, 484. 6, 135. On θεινομένου in Od. 9, 459, see ῥαίοιτο.

θειόμεν, poet. for θώμεν, see τίθημι.

θεῖον, τό, ep. θείιον and once θήιον, Od. 22, 493; *sulphur*, spoken of lightning, Il. 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, Il. 16, 228. Od. 22, 493; see θειόω.

θεῖος, η, ον (θεός), *divine*, sprung from a deity, γένος, Il. 6, 180; or sent by a deity, ὁμφή, Il. 2, 41. 2) *consecrated to a deity, holy, sacred*, ἁγών, χορός, Il. 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; ἄλς, Il. 9, 214 [sacred salt, prob. because derived from the sea, cf. ἅλς δίας]; ποτόν, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

θειόω, ep. θειόω (θειῖον), fut. ὤσω, *to fumigate with sulphur, and purify*, δάμα, Od. 22, 482. Mid. Od. 23, 50 (both times the ep. form).

θείω, ep. for θείω.

θείω, ep. for θείω, θῆ, see τίθημι.

θείλω, aor. ἔθιλα, ἐθέλχθην, to stroke with the hand, to caress, mulcere, and to overcome any one by such charms addressed to the sense, hence: 1) to charm, to benumb, spoken of bodies with the accus. of the wand of Mercury: ἀνδρῶν ὄμματα θέλγει, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. θέλξας ὄσσε φαεινά, sealing the bright eyes, Il. 13, 435. (It is not to be taken of the obscurity of death.) b) to charm, i. e. to transform by enchantment, τινά, Od. 10, 291. 318, 326. Others explain, it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) to charm, to infatuate, metaph. of the mind: comm. in a bad signif. to deprive one utterly of his mental powers, to overreach, to deceive, to blind, to seduce, to infatuate, spoken of the Sirens, Od. 12, 40: νόον, to deprive of reason, Il. 12, 255. h. Cer. 36; θυμόν, to enfeeble the mind, Il. 15, 594; and dat. instrum. λόγοισιν, ἐπέσσω, by words, Od. 1, 57. 3, 267; ψεύδεσσι, δόλοι, Il. 21, 276. 604; spoken of the suitors: ἔφθ δὲ θυμόν ἐθέλχθην, they were infatuated by love, Od. 18, 212. b) Rarely in a good signif.: to charm, to chain, (by a narration), Od. 17, 521; pass. Od. 17, 514.

* θελκτήρ, ἦρος, ὅ, (θείλω), a soother, an assuager, ὀδυνάων, h. 15, 4.

θελκτήριον, τό (θείλω), any thing which has an enchanting power over the mind; an instrument of enchantment, a charm, delight, rapture, spoken of the girdle of Venus, Il. 14, 215. Songs are called θελκτήρια βροτῶν, the delights of mortals, Od. 1, 337; and the Trojan horse: θεῶν θελκτήριον, the joy of the gods, Od. 8, 509. Others make θελκτήριον here an adj. and connect it with ἄγαλμα, a placating offering.

θέλω, ep. ἐθέλω, to will, to wish, whence θέλοι, h. Ap. 46; where however Herm. would read ἐθέλω.

θέμεθλον, τό (θέμα), a foundation, a bottom. ὀφθαλμοῖο θέμεθλα, the bottom, i. e. the cavities of the eye, Il. 14, 493. στομάχοιο θέμεθλα, the bottom of the throat, * Il. 17, 47.

θεμεῖλιον, τό = θεμέθλιον, the foundation, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. Il. 12, 28; προβαλίσθαι, Il. 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, ep. for θέμιδος, ἥ (from θείω, τίθημι), in general, any thing which is introduced and sanctioned by use, that which is proper, becoming; hence 1) order, custom, right, Il. 5, 761; often θέμις ἐστὶ, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. ἥ or ἡ θέμις ἐστὶ, as is the custom, as is fitting, Il. 2, 73. 9, 33; cf. ἡ, and with gen. ἡ θέμις ἀνθρώπων πάλει, Il. 9, 134. 19, 177. ἥτε ξείνων θέμις ἐστίν, Od. 9, 168; in connection with ἀγορή, the assembly of judges, Il. 11, 807. 2) In the plur. of θέμιστες, ordinances, decrees; of the gods: Διὸς θέμιστες, the oracles of Jupiter, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: οἵτε θέμιστας πρὸς Διὸς εἰρύαται, who guard the laws from Jupiter, [voluntate, auspiciis Jovis regnant, Heyn.] Il. 1, 238. 2, 206; [cf. ἐρύω,] judicial sentences: κρίνειν θέμιστας σχολιάς, to give unjust decisions (to pervert justice), Il. 16, 387; and of subjects: λιπαράς τελεῖν θέμιστας, to pay rich tributes, customs, i. e. the customary gifts to the king, Il. 9, 156. 298.

Θέμις, ιστος, ἥ, Themis, daughter of Uranus and Tellus (Hes. Th. 135), occurs in Hom. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, Il. 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, Il. 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Jupiter, h. 22, 2; and the companion of Victory, h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί, Od. 11, 569; spoken of the gods, βουλήν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, * Od. 9, 114.

* θεμιστοπόλος, ον (πολίω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

* θεμιτός, ἥ, ὅν, poet. for θεμιστός (θεμίζω), according to law, just, right, h. Cer. 302.

θεμόω (τίθημι,) to set, i. e. to force. νῆα θέμωσε χέρσον ἰκίσθαι, the wave forced the ship to come to the land, * Od. 9, 486. 542.

θέναρ, αρος, τό (θύνω), the palm of the hand, with which one strikes, Il. 5, 339. †

θεο, ep. for θεῶν, see τίθημι.

θεόδητος, ον (δέμω), *built by a god, god-built*, πύργοι, Il. 8, 519. †

θεοειδής, ἐς (εἶδος), *similar to a god, god-like*, epith. of distinguished heroes, still only in reference to physical superiority, Il. 2, 623; also of the suitors, Od. 21, 186. 277; see θεουδής, conf. Buttm. Lexil. I. p. 165.

θεοείκελος, ον (εἵκελος), *similar to a god, like θεοειδής*, Il. 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), *from god*, Od. 16, 147. †

Θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπρόπος), *to prophesy, to communicate the will of the gods, to explain divine signs*, only part. Il. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. *the explanation of signs given by the deity, prophecy* = μάντια, Il. 1, 87; conf. Eustath. Od. 1, 415. 2) = θεοπρόπιον, *an oracle, a revelation*, Il. 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, *a divine command, a divine response, an oracle, a revelation, a prophecy*, * Il. 1, 85. 6, 438.

θεοπρόπος, ὁ, *a prophet, a seer*, a general name of those who, from signs, interpret the will of the gods, Il. 12, 228. Od. 1, 416. (Comm. derived from θεός and προτιπεῖν or τὰ θεοῖς πρόποντα λέγων; accord. to Buttm. Lexil. I. p. 19, from πρόπω, in the signif. *to break forth, to sound out*, hence θεός πρόπει, a god sends a sign. θεοπρόπιον is the sign, and the expounder is called θεοπρόπος.)

θεός, ὁ, ἡ, ep. θεόφιν, gen. plur. Il. 17, 101; dat. plur. Il. 7, 366; nom. plur. θεοί as a monosyllable, Il. 1, 18. 1) Masc. *god*; indefinite = δαίμων, *a god*, Il. 17, 99. Od. 3, 131. σὺν θεῷ, *with god, with god's help*, Il. 9, 49. ἐκ θεόφιν, *through the gods*, Il. 17, 101. ὑπὲρ θεόν, *against god, against god's will*, Il. 17, 327. 2) As fem. ἡ = θεά, often in Hom. θήλεια θεός, Il. 8, 7. 3) As adj. in the compar. θεώτερος, *diviner*. θύραι θεώτεραι, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, Il. 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from

all misfortune, Il. 5, 336. 383. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, Il. 5, 441. 2, 485. In a moral point of view they do not rise above men; they have desires and passions, failings and weaknesses. They govern the world and especially the affairs of men; allot happiness and misfortune. Men however often draw evils upon themselves, by their own perverseness, and then it is the allotment of fate, see μοῖρα, Od. 1, 33. 34. They commonly appear to men in strange forms or in a cloud, Il. 5, 127. 14, 343. 20, 131. 150. Their dwelling is Olympus and heaven, see Ὀλύμπος.

θεουδής, ἐς, *fearing god, reverencing the gods*; hence, *pious, upright, νόος, θυμός*, Od. 6, 121. 19, 364; βασιλεύς, * Od. 19, 109. (Buttm. Lexil. I. p. 170, justly distinguishes this word from θεοειδής, and derives θεουδής from δαίδω and θεός. Hesych. θεοσεβής, Schol. Palat. θεοδεής or δεισιδαίμων.)

θεόφιν, see θεός.

θεραπεύω (θεράπων), *to be a servant, to serve*, in opposition to ἄρχω, Od. 13, 265. † 2) Mid. = act. h. in Ap. 380.

* θεράπνυ, ἡ, poet. contr. fr. θεράπαινα, *a female servant*, h. Ap. 157.

θεράπων, οντος, ὁ, *a servant, an attendant, a companion, a helper*. It is distinct from δούλος, and signif. a voluntary servant, not merely of free birth but often of noble descent, Il. 15, 431 seq.; thus Patroclus is θεράπων, the comrade of Achilles, Il. 16, 244; Meriones of Idomeneus, Il. 23, 113; all heroes are called θεράποντες ἄρῃος, Il. 2, 110. 7, 382; and especially those attendants of heroes who guide the horses, charioteers, ἡνίοχοι θεράποντες, Il. 5, 580. In the Od. the θεράποντες perform duties of various kinds in the house, Od. 1, 109; however, they are always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22; (from θέρω, *to serve*, prop. *to give any one up to service*.)

θερέω, ep. for θερῶ, see θέρωμαι.

θερμαίνω (θερμός), aor. 1 ἐθέρμηναι, *to warm, to make warm, to heal*, with accus. λουτρά, Il. 14, 7. Pass. *to become warm, to be heated*, Od. 9, 376.

θερμός, ἡ, ὄν (θέρω), *warm, hot*, in different degrees; warm, Il. 14, 6. 11, 266; but also seething hot, Od. 19, 388; metaph. δάκρυα θερμά, *hot tears*, Il. 7, 426. Od. 4, 523.

θέρμων (θέρω), *to warm, to heat*, ὕδωρ, Od. 8, 426; *pass. to be become warm or hot, to be warmed*, Od. 8, 437. πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὤμω θέρμεστο, *by the breath (of the steeds) were the back and broad shoulders of Eumelus warmed*, Il. 23, 381.

θέρως, εὐς, τό (θέρω), gen. Ἄεω. θέρεις, Od. 7, 118; dat. θέρει, Il. 22, 151; *prop. warmth*; espec. the warm season, *summer*, opposed to ὀπώρα, Od. 12, 76; opposed to χειμα, Od. 7, 118.

θέρομαι, a defect. mid. fut. θέρσομαι, aor. 2 *pass. ἐθέρην*, subj. θέρῶ, ep. for θέρω, *to become warm, to warm oneself, to become hot*, Od. 19, 64. 507; πυρός, *by the fire*, Od. 17, 23. 2) *to glow, to be burned*, πυρός, Il. 6, 331. 11, 667. (The act. θέρω is rare.)

Θερσίλοχος, ὁ, a Pæonian, an ally of the Trojans, slain by Achilles, Il. 17, 216. 21, 209.

Θερσίτης, αὐ, ὁ, the ugliest of the Greeks before Troy in body and mind. He was squint-eyed, lame in one foot, and hump-backed. His slanderous tongue found fault with every one, and in his impudent harangues he did not spare even the most dignified characters. Ulysses stilled him by a blow of the sceptre, Il. 2, 211-271. (From θέρσος=θέρως, the fiery, rash speaker.) According to Apd. 1, 8, 1, son of Agrius.

θέρς, see τίθημι.

θέσκαλος, ον (θεός and ἔσχω, ἔσχω, origin. = θεοείκελος), *like a god, similar to the gods*; *divine, supernatural, wonderful*, spoken only of things in a metaph. signif. (θεοείκελος on the other hand in a proper signif.) ἔργα, Il. 3, 130. Od. 11, 374. 610; as adv. ἔϊκτο θέσκαλον αὐτῷ, *he was wonderfully like him*, Il. 23, 107 (see Buttm. Lexil. I. p. 165).

θεσμός, ὁ (τίθημι), *an ordinance, law, decree, custom*. λίκτροιο παλαιοῦ θεσμὸν ἴκοντο, *they went to the custom of the ancient couch*, Od. 23, 295. † θεσμοὶ εἰρήνης, *the laws of peace*, h. 7, 16.

θεσπέσιος, ἴη, ἰον (θεός, εἰπεῖν), *prop. spoken or inspired by a god*, the signif. from εἰπεῖν is however obscure in αἰοιδῇ θεσπεσίη, Il. 2, 600. θεσπέσιαι Σειρήνες, Od. 12, 158; generally, 1) *divine*, βηλός, Il. 1, 591; ἄντρον, Od. 13, 363; and dat. θεσπεσίη, subaud. βουλῇ, as adv. *by the counsel of the gods, by the divine decree*, Il. 2, 367. 2) Most comm. as an epith. of any thing great and glorious, whether proceeding from nature or men:

divine, grand, sublime, glorious, wonderful, powerful, violent, χάρις, ὁδμή, χαλκός, φόβος, φύζα, *powerful flight*, Il. 9, 2; so also νέφος, λαίλαψ, Il. 15, 669. Od. 9, 68. (As an epith. of φόβος, φύζα, etc. it has also been interpreted, *supernatural, divinely sent*, but without necessity, see Buttm. Lexil. I. p. 167.)

Θέσπια, ἡ or Θέσπεια, ep. for αἱ Θεσπιαί, Thespiæ, an ancient town, at the foot of Helicon in Bæotia, accord. to Strab. a colony of Thracians, or according to a native tradition, named from Thespius, son of Erechtheus, famed for a temple of Cupid and the muses, now Rimocastri, Il. 2, 498. Wolf, after Herodian and Venet. has τ, Heyne, on the other hand, Θέσπεια, which Spitzner has adopted.

θεσπιδαής, ἐς (δαίω), gen. ἴος, *prop. kindled by god*; generally, *violent, terrible*, always an epith. of fire, Il. 12, 441. Od. 4, 418; (see Buttm. Lexil. I. p. 166.) In Il. 12, 177, some take πῦρ, in a metaph. signif. the heat of contest, cf. λαῖνον.

θέσπις, ἰος, ὁ, ἡ (θεός, εἰπεῖν), *inspired by god, divinely inspired*, epith. of αἰοιδῇ and αἰοιδός, * Od. 1, 328. 8, 498. 17, 385. 2) *divine, glorious, violent*, ἄελλα, h. Ven. 209.

Θεσπρωτοί, οἱ, the Thesprotians, inhabitants of Thesprotiæ, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the prop. Epirus, but in the interior as far as Thessaly. They were of Pelasgio origin, and one of the main tribes of this region, Od. 14, 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hercules and Chalciope daughter of Eurypylus king of Cos, father of Phidippus and Antiphus, Il. 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ον, ὁ, son of Thestor = Calchas, Il. 1, 69; = Alcmaeon, Il. 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippe and Theonæ, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, Il. 16, 401.

θέσφατος, ον (θεός, φημί), 1) *spoken or communicated by god*. θέσφατόν ἐστι, *it is appointed by god*, Il. 8, 477; τινί, Od. 4. 561. 10, 473. As a real subst. *an oracle, a divine response*, Il. 5, 64. Od. 9, 507. 11, 151. 13, 172. [but see Jahrb. Jahn und K. p. 266; and

Nitzsch ad Od. 9, 507.] 2) Generally, *procured or sent by god*, ἄηρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, Il. 8, 370; dat. Θέτι for Θέτι, Il. 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Jupiter, Il. 18, 431. 24, 62. She tenderly loves her son, and on his account, supplicates Jupiter that he would avenge the insult offered him, Il. 1, 502 seq. Jupiter is greatly moved, for when once the gods conspired to bind him, she had delivered him from this disgrace, Il. 1, 397 seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλασύδνη, Il. 20, 207. According to Il. 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

θέω, and θείω, fut. θεύσομαι, 1) *to run, to fly, to hasten*, spoken of men and animals with the adjunct: πόδεσσι, ποσὶ, Il. 23, 623. Od. 8, 247; μετὰ τινα, Il. 10, 63; πόλιος πεδίοιο, through the wide plain, Il. 4, 244; spoken of horses: περὶ τρίποδος θέειν, to run for a tripod (in a race), Il. 11, 701; metaph. περὶ ψυχῆς Ἑκτορος θέειν, to run for Hector's life, Il. 22, 161. (Both Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, *to run, to fly*, spoken of a ship, Il. 1, 483; often in Od. of a fragment of rock, Il. 13, 141; of a potter's wheel, Il. 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὰ νῶτα θέουσα, a vein running along the back, Il. 13, 547; ἄντυξ πυμάτη θέειν ἀσπίδος, Il. 6, 118. 4) It is often connected as particip. with other verbs: as ἦλθε θέων, he came running, or he came rapidly, hastily, Il. 6, 54; and παρήστη, Il. 15, 649; (the ep. form θείω is found in the infin. part. and pres. subj. see Thiersch § 221. 82.)

ΘΕΩ, obsol. root of τίθημι, q. v.

θεώτερος, α, ον, see θεός.

Θῆβαι, ὦν, αἱ, poet. Θήβη, ἡ, Thebae, Thebes. 1) the oldest city in Bœotia, on the Ismenus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Θῆβαι, Hom. uses the sing. Il. 4, 378. 406. Od. 11, 265; plur. Il. 5, 804. 6, 223. It had the epith. ἐπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6;

conf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thebais, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκατόμυλος, only plur. Il. 9, 381. Od. 4, 124. 126.

Θήβαςδε, poet. for Θήβαζε, to Thebes, Il. 23, 279. [3) a city in Troas, Il. 22, 479; see Θήβη.]

Θηβαῖος, αῖη, αῖον, Theban, as subst. a Theban, an inhabitant of Thebes in Bœotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Κνίοπος, Il. 8, 120.

Θήβη, ἡ, 1) Poet. for Θῆβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus, (hence Ὑποπλάκη), and was the residence of Κέτιον, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, Il. 1, 366. 6, 397; plur. Θήβησιν, Il. 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδῖον, a fruitful region, south of Ida, near Pergamus, is mentioned.

θήγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1) Act. *to whet, to sharpen*, spoken of the wild boar, ὀδόντας, Il. 11, 416. 13, 475. 2) Mid. *to sharpen any thing for oneself*, δόρυ, * Il. 2, 382.

θηόμαι, Ion. for θεάομαι, pres. optat. θηοῖο, contr. imperf. 3 plur. θησύντο, ep. for ἐθησύντο, aor. 1 ἐθηξάμην, optat. 3 plur. θησαλατο, fr. θεάομαι, *to see, to behold, to look upon*, with the additional idea of wonder, hence, *to regard with astonishment, to wonder, to wonder at*, with accus. Il. 10, 524; πάντα θυμῶ, Od. 5, 76; absol. with θαμβεῖν Il. 23, 728. 881; and often with the part. Od. 5, 75. 8, 17.

θήης, ep. for θῆς, see τίθημι.

θηητήρ, ἥρος, ὁ, Ion. for θεατής (θηόμαι), a beholder, a judge, one acquainted with τόξων, Od. 21, 397. †

θήϊον, τό, ep. for θείον, q. v.

θήλεας, accus. plur. θῆλυς.

θηλέω, ep. (θηλή) = θάλλω, *to bloom, to be verdant*, with gen. Od. 5, 73; † see θάλλω.

θῆλυς, θῆλεια, θῆλυ (ep. also θῆλως, gen. commun. Il. 19, 97. 5, 269. 10, 216. Od. 5, 467), 1) *female, of the female sex*, opposed to ἀφῆρ), θῆλεια θεός, a female deity, Il. 8, 7; θῆλεας ἵππους, Il. 5, 269; αὐτή, female voice,

Od. 6, 122. Since with the female sex the ideas of fruitfulness, softness and tenderness are connected, it signif. 2) *fruitful, fructifying, fresh, tender*. ἔρση θῆλυς, the fresh dew, Od. 5, 467. (Others, 'the fructifying dew,' incorrectly, on account of its connection with the morning frost.) The compar. θηλύτερος, η, ον, poet. positive; only however θηλύτεραι θιαί and γυναικες, Il. 8, 520. Od. 8, 324, with the idea of fruitful or tender, as Passow remarks ('the tender woman,' V.).

Θημῶν, ὄνος, ὁ (τίθημι), a heap, ἦϊον, Od. 5, 368. †

Θῆν, ep. enclit. particle (primarily a dialect. form of δῆ); it expresses a subjective conviction; *surely, certainly*, Il. 9, 394. Od. 3, 352; in Hom. always in an ironical signif., as δῆπου: *surely, certainly, indeed*, Il. 13, 620. 17, 29; and strengthened, ἦλθην, *certainly, indeed*; often οὐ θην, *surely not*, Il. 2, 276. 8, 448. οὐ μὲν θην γε, *not in the least, certainly*, Od. 5, 211.

Θηοῖο, see Θηίομαι.

ΘΗΠΩ, obsol. root of τίθηπα, see ΘΑΦΩ.

Θῆρ, θηρός, ὁ, a wild animal, espec. a beast of prey, a monster, Il. 10, 184. h. 18, 13; see φῆρ.

Θηρευτής, οὐ, ὁ (θηρεύω), only as an adj. κύνισσι καὶ ἀνδράσι θηρευτήσι, dogs and hunters, * Il. 12, 41. cf. 11, 325.

Θήρη, ἡ (θήρ), the chase, the hunting of animals, Il. 5, 49. 10, 360; prey, Od. 9, 158.

Θηρεύω (θήρη), to hunt, Od. 19, 365; in the part. †

Θηρητήρ, ἦρος, ὁ, Ion. and poet. (θηράω), a hunter, Il. and ἀνδρες θηρητῆρες, Il. 12, 170. αἰστός θηρητήρ, * Il. 21, 252.

Θηρήτωρ, ορος, ὁ, poet. for θηρητήρ, Il. 9, 544. †

Θηρίον, τό (prop. dimin. of θῆρ), a monster, a wild animal, without the diminutive force, spoken of a stag, μέγα θηρίον, * Od. 10, 171. 180.

* Θηροσκόπος, ον (σκοπέω), lying in wait for wild animals, h. 27, 11.

Θῆς, θητός, ὁ, a hireling, a hired laborer, Od. 4, 644, † where θῆτες are mentioned with δμῶες; they were free, but poor householders, who had, it is true, family establishments of their own, but derived their support from the wealthy land-holders, by performing menial offices, see Θητεύω. The interpret. 'servile peasants' is incapable of proof.

(According to Buttm. Lexil. II. p. 111, from ΘΕΩ, τίθημι, like the Germ. *Sasse, Inasse*.)

Θησαίατο, see Θηίομαι.

Θῆσατο, see ΘΑΩ.

Θησεύς, ῆος and ἴως, accus. Θησεῖα, Theseus, son of Argeus and Æthra, or, by tradition, of Neptune, king of Athens. Among the many exploits ascribed to him, the most remarkable are: the slaughter of the Minotaur, in Crete, by the help of Ariadne, Od. 11, 322; his contest with the Centaurs at the marriage of Pirithous, etc. He also, by uniting the inhabitants of Attica in one place, laid the foundation of the later city of Athens, Il. 1, 265. Od. 11, 631. This verse is, however, as borrowed from Hesiod. Sc. 182, marked as not genuine.

Θητεύω (θής), aor. ἐθήτευσα, to labor for hire, to work as a hireling, Il. 21, 444. Od. 18, 357; τιλ, Od. 11, 389.

Θίς, θινός, ὁ, later θίλν (from τίθημι), prop. any heap. πολὺς δ' ἀμφ' ὀστεόφιν θίς ἀνδρῶν πυθομένων, around is a heap of bones of putrifying men, Od. 12, 45. 2) Chiefly sand-heaps on the sea-coast, downs; and gener. the coast, the strand, θαλάσσης or ἅλός, in the dat. or accus. Od. 7, 290. 9, 46. The gender is to be recognized only in Il. 23, 693; according to which, it is masc. Later, it is masc. and fem. Incorrectly, the Gramm. distinguish ὁ θίς, a heap, and ἡ θίς, a shore.

Θίσβη, ἡ, poet. for Θίσβαι, αἱ, Thisebe, an ancient town in Boeotia at the foot of Helicon, between Creusa and Thespiae, with a port; now *Gianiki*; accord. to Mannert = Σίψαι, sing. Il. 2, 502; cf. Strab. p. 411.

Θλάω, aor. ἐθλασα, ep. σσ, to bruise in pieces, to dash in pieces, to grind to pieces, to crush, with accus. κοτύλην, Il. 5, 307; κυνέην, Il. 12, 384; ὀστέα, Od. 18, 97.

Θλίβω, fut. θλίψω, to press, to crush; mid. θλίψεται ὤμους, he will chafe his shoulders, Od. 17, 221. †

Θνήσκω (for θανήσκω from θάνω), fut. θανούμαι, infin. θανέσθαι, aor. 2 ἐθανον, perf. τέθνηκα; also the syncop. forms: plur. τέθναμεν, τεθνᾶσι, optat. τεθναίην, imperat. τέθναθι, infin. ep. τεθνάμεν and τεθνάμεναι, part. τεθνεώς; only dat. τεθνεῶτι, Od. 19, 331; comm. ep. τεθνηός, ἑως; sometimes in the gen. τεθνηότος, Od. 24, 56. Il. 13, 659; as fem. once τεθνηκυῖα, Od. 4, 734. (The reading τεθνεώς, Wolf, after Aristarchus,

has banished from Homer; with him Spitzner coincides, ad Il. 6, 70. Buttm. regards it as established, at least for the gen. τεθνη-
ωτος, see Anm. Ausf. Gram. § 110. 10, 6.)

1) *to die, to find one's death*, spoken both of natural and violent death; ὑπὸ χειρὸς τινος, by the hands of any one, Il. 15, 289. οἰκτι-
στον θανάτῳ θανεῖν, to die a most pitiable death, Od. 11, 412. 2) In the perf. *to be dead*, opposed to ζάω, Od. 2, 131; part τε-
θνηκώς, *one dead, a corpse*, and even τεθνη-
ώς νεκρός, Il. 6, 71; in like manner θανών, a
dead person, Il. 8, 476.

Θνητός, ἢ, ὄν (θνήσκω), *mortal*, an epith.
of men; subst. οἱ θνητοί, *mortals*, in opposi-
tion to ἀθάνατοι, Il. 12, 242. Od. 19, 593.

Θοινάομαι, in Hom. depon. pass. (θολή),
to feast, aor. 1 infin. θοινηθῆναι, Od. 4, 36. †

* θοίνη, ἢ, *a feast, a repast, food*, Batr. 40.

Θοαί, αἱ νῆσοι, see Θοός.

Θόας, αὐτός, ὁ, *Thoas*, 1) son of An-
dræmon and Gorgo, king of Pluron and Ca-
lydon in Ætolia, Il. 2, 638. 4, 275. Od. 14,
499. 2) son of Bacchus and Ariadne, king
of Lemnos, father of Hypsipyle. He alone,
in the slaughter of the men in Lemnos, was
saved by his daughter, she sending him in a
ship to CEnoe, Il. 14, 230. 3) a Trojan, slain
by Menelaus, Il. 16, 311.

Θόη, ἢ (adj. θοή), *Thoe*, daughter of Ne-
reus and Doris, Il. 18, 40.

Θόλος, ἢ, *a dome*, particularly a circular
building with a dome; in the Od. an adjoin-
ing building between the house and the
court, in which were kept furniture and pro-
visions, *kitchen-vault*, Voss, Od. 22, 442. 459.
That it rested upon pillars is evident from
the fact, that Ulysses attached the cord to a
column in hanging the maids, * Od. 22, 466.

Θοός, ἢ, ὄν (prob. from θίω), *swift, rapid*.

a) Spoken of warriors, *active, prompt, vigor-
ous*, in battle; often in the Il. ἄρης, Il. 5, 430;
also with infin. Θοός ἔσχε μάχεσθαι, Il. 5, 536.
νῦν Θοοὶ ἔσσε, Il. 16, 422, now be active, i. e.
alert in battle, as an exhortation to bravery,
with which also the following passage agrees.
Thus Heyne and Spitzner. Others, with
Eustathius, think they find here a reproach
for cowardice, and translate it in a sarcas-
tic signification, 'now ye are swift!' ἄγγελος,
h. 18, 29. b) Spoken of inanimate things
which are movable: βίλος, ἄρμα, μάστιξ.
θοή δαΐς, a hasty, quickly prepared meal

(take care that the meal be quickly pre-
pared), Od. 8, 38; see αἰψηρός. Θοαὶ νῆες,
a constant epith. of ships, since they are
swift and easily managed; the other inter-
pretation, 'running to a point,' is less suita-
ble, Il. 1, 12. νύξ θοή, swift night, either
because it comes suddenly on, or, more cor-
rectly, because to men loving repose it seems
to pass swiftly away (hence Voss, 'swift-fly-
ing night'). Buttm. Lexil. II. p. 65, trans-
lates, 'hasty night, die jähre Nacht,' with the
implied idea of unfriendliness, Il. 10, 394. 468.
12, 284 seq. [Nitzsch, 'the sharp night-air.']

c) Spoken of objects without motion: *run-
ning to a point, pointed*; only Θοαὶ νῆσοι, the
pointed islands, Od. 15, 299; the little preci-
pitous islands at the mouth of Achelous,
which formed the extreme points of the
Echinades, and form their cliffs or promon-
tories projecting into the sea, were called
Θοαὶ or ὀξεῖαι, Strab. VIII. 350; now *Cro-
solari*. (The primary signif. is from θίω,
running rapidly to an object; and therefore
spoken of material objects running to a
point, pointed; according to others, akin to
θήγειν.)

θοόω (Θοός, c.), aor. 1 ἐθοόωσα, *to point, to
make pointed, to sharpen*, ὀμαλόν, Od. 9, 327. †

θόρε, ep. for ἔθορε, see θρώσκω.

* Θορικός, ὁ (Θόρικος, Thuc.), *Thoricus*,
one of the twelve ancient cities in Attica,
upon the east coast, founded by Cecrops;
later, a place and borough (δήμος) belong-
ing to the Acamantian tribe; now, *Porto
Mandri*; whence the adv. Θορικόνδε, h. in
Cer. 126.

* θορυβέω (θόρυβος), *to make a noise, to
cry*, Batr. 191.

ΘΟΡΩ, obsol. root of θρώσκω, q. v.

θοῦρις, ἰδος, ἢ, fem. of θοῖφος, q. v.

θοῦρος, ὁ, fem. θοῦρις, ἰδος, ἢ (θόρω),
prop. springing upon, attacking, *impetuous,
violent*, the masc. always an epith. of Mars,
Il. 5, 30; the fem. spoken of arms with which
one presses upon an enemy, ἄσπις, Il. 11, 32.
20, 162; αἰγίς, Il. 15, 308; often θοῦρις ἀλκή,
impetuous strength, in attacking and defence,
often in the Il.; once in Od. 4, 527.

θόωκος, ὁ, see θῶκος.

Θόων, αὐτός, ὁ, 1) son of Phænops, bro-
ther of Xanthus, a Trojan, slain by Diome-
des, Il. 5, 152. 2) a Trojan, slain by Uly-
ses, Il. 11, 422. 3) a Trojan, who attacked

the camp with Asius, Il. 12, 140. 4) a Trojan, slain by Antilochus, Il. 13, 545. 5) a noble Phæacian, Od. 8, 113. 6) = Θῶν.

Θοῶς, adv. from Θοός, *swiftly, instantly*, Il. 5, 533. Od. 5, 243. h. 7, 7.

Θόωσα, ἡ, a nymph, daughter of Phorcys, mother of Polyphemus, Od. 1, 71. 72.

Θοώτης, ον, ὁ, voc. Θοῶτα, the herald of Mnesteus, Il. 12, 342. 343.

Θράσιος, ὁ, a Pæonian, slain by Achilles, Il. 21, 210.

Θράσος, τό, prop. only Θάρσος with metath. *fearlessness, courage*, Il. 14, 416. †

Θρασηκάρδιος, ον (καρδία), *bold-hearted, spirited, decided*, * Il. 10, 41. 13, 343.

Θρασημέμων, ον, gen. ονος (μέμος), *boldly-enduring, ever-courageous*, epith. of Hercules, Il. 5, 639. Od. 11, 267.

Θρασημήδης, ον, ὁ, son of Nestor, who went with his father to Troy; leader of the watch, Il. 9, 81 seq. He returned prosperously with his father, Od. 3, 39. 442.

Θρασύμηλος, ὁ, the charioteer of Sarpedon, slain by Patroclus, Il. 16, 463 (otherwise Θρασημήδης).

Θρασύς, εἶα, ὅ (Θράσος), *bold, brave, spirited*, epith. of heroes, Il. 8, 89. 12, 60; oftener χεῖρες, Il. 11, 553; and πόλεμος, Il. 6, 254. Od. 4, 146; later in a bad signif. (also Voces, *arrogant*).

Θρέξασκον, see τρέχω.

* Θρεπτήριος, ον, *skilled in nourishing, in bringing up*. τὰ Θρεπτήρια, wages for nursing or bringing up (see Θρέπτρα), h. Cer. 168. 223.

Θρέπτρα, τὰ (τρέφω), prop. the present, received by the person who nurses or brings up a child when the nursing is grown, *wages for nursing or bringing up*; then, the *gratitude and requital* which a child gives to his parents in age, for the care he has received. οὐδὲ τοις οὖν Θρέπτρα φίλοις ἀπέδωκε, he requited not to his dear parents their care, Il. 4, 478. 17, 302.

Θρέψα, ep. for ἔθρεψα, see τρέφω.

Θρηίκιος, ἰη, ἰον (Θρήκη), *Thracian*; πόντος, the Thracian sea, the northern part of the Ægean sea, Il. 23, 230; φάσγανον and ἔλφος, see these words. Σάμος Θρηίκιη, Samothracia, see Σάμος, Il. 13, 12.

Θρηῖξ, ἴκος, ὁ, contr. Θρηῖξ, Ion. for Θραῖξ, a Thracian. The inhabitants of Thrace were auxiliaries of the Trojans, Il. 2, 844.

Sometimes in the full form, Θρηῖκα, Θρηῖκας, Θρηῖκας, Il. 2, 595. 4, 533; sometimes contracted. Θρηῖκας, Il. 24, 234; Θρηῖκων, Il. 4, 519 (Thiersch Gram. § 170. 4, would write Θρηῖκων, as coming from Θρηῖκων); ι is in Hom. short.

Θρήκη, ἡ, Ion. for Θράκη, *Thracia, Thrace*, a region north of Greece, by which it was bounded (through the Peneus and the sea) on the south, Il. 23, 230. Towards the north, east, and west, Thrace in Hom. has no definite boundaries, and embraces all countries lying above Thessaly (Il. 8, 845). As a portion of them, he mentions Pieria, Emathia, Pæonia; as nations or tribes, the Pæonians and Ciconians; as mountains, Olympus, Athos, and the Thracian mountains (Θρηῖκων ὄρη, Il. 14, 227; prob. accord. to Eustath. the Scymus and Hæmus); and the river Axius. It is productive in cattle, Il. 11, 222; and in wine, Il. 9, 72; it is the habitation of the winds, v. 4; and, on account of the rudeness and savage valor of its inhabitants, the residence of Mars, Il. 13, 301. Od. 8, 360. From this comes the adv. Θρήκηθεν, from Thrace, Il. 9, 5; and Θρήκηθεν, to Thrace, Od. 8, 361.

Θρηνέω (Θρήνος), 1) *to lament, to groan, to wail*, absol. Od. 24, 61; with accus. ἄορδην, to sing a dirge, Il. 24, 722.

Θρήνος, ὁ (Θρέω), *lamentation, wailing*, espec. *the wailing for the dead*, which the singers commenced and women repeated, Il. 24, 721; gener. *a funeral song*, spoken of the song of the birds, h. 18, 18.

Θρήνυς, νος, ὁ (Θράνος), *a foot-stool*, which commonly stood by the Θρόνος and κλισμός, Il. 14, 240. Od. 1, 131. 2) *a bench for rowers*, the seat of the rowers, Il. 15, 729; cf. ζυγόν.

Θρηῖξ, ἴκος, ὁ, Ion. for Θραῖξ, see Θρηῖξ.

* Θριαί, αἱ, the Thria, nymphs of Parnassus, who brought up Apollo, and invented the art of prophesying by little stones thrown into an urn, h. Merc. 552; cf. Herm. ad loc. and Apd. 3, 10. 2.

Θριγκός, ὁ, the cornice on the upper part of a wall, the projecting part of a house-wall, which served to throw off the rain, *a battlement, a cornice*, Od. 17, 267. In the passage περὶ δὲ Θριγκός κυάνοιο, round about was a cornice of dark brass, it is commonly understood of the interior of the house, but Nitzsch ad loc. takes it as the coping of the exterior

wall, for the description of the interior of the house commences v. 97.

Θριγκόω (θριγκός), aor. ἐθρίγκωσα, to furnish the upper part of a wall with a coping, to finish above, and gener. to enclose, ἀχέρον, Od. 14, 10. †

Θρίνακίη, ἡ, νῆσος, ep. for Θρινακρία (θρίναξ), *Trinacria*, i. e. the triangular island, or having three promontories, Od. 11, 107. The old and several modern critics understand by it the island of *Sicily*, and place in it the giants, Cyclopes, Læstrygones, Siculi, and Sicani, see Strab. VI. p. 251. So Voss and Mannert. In Hom. it is a desolate island, and he gives it no occupants except the herds of Helios, Od. 11, 108. 109. G. F. Grotefend therefore justly remarks: "Italy was but obscurely known; it was confounded with several islands, Sicania, Od. 24, 306; and the land of the Siculi, Od. 20, 383. cf. 24, 366, if Sicania does not signify Sicily. The Sicani and Siculi are also later mentioned as inhabitants of lower Italy, Thuc. 6, 2. Also the giants, Cyclopes, and Læstrygones seem not to dwell in Trinacria, according to Hom. According to Völcker's Hom. Geog. p. 110, Trinacria is likewise not the country of the giants, Cyclopes, Læstrygones, etc., but a little island, distinct from Sicily, sacred to Helios.

Θρίξ, τρίχος, ἡ, dat. plur. θρίξι, the hair, both of men and brutes, Od. 13, 399. 431. Il. 8, 83; ἄρνων, the wool of lambs, Il. 3, 273; κάπρον, the bristles of the wild boar, Il. 19, 254.

Θρόνιον, τό, *Thronium*, the chief town in Locris, on the Boagrius, later the capital of the Epicnemidian Locrians; now *Paleocastria* in Marmara, Il. 2, 533.

Θρόνον, τό, only in the plur. τὰ θρόνα, flowers, as ornaments in weaving and embroidery, Il. 22, 442. In Theoc. II. 59, it is used of flowers and herbs.

Θρόνος, ὁ, a seat, a chair, espec. an elevated arm-chair, before which a foot-stool (θρήνυς) was always placed. It was commonly wrought of costly materials and with decorations, Il. 14, 238. 8, 442. 18, 390. To make the seat soft, λίτα, τάπητες, χλαῖναι, φήγεια were spread over it, Od. 1, 130. 10, 352. 20, 150 (from θράνος).

Θρόος, ὁ (θρίω), a noise, a roar, a cry, a loud call, Il. 4, 337. †

* Θρυλλίζω (θρύλλος), to make a discord on the lyre, h. Merc. 488.

Θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίχθην μέτωπον, Il. 23, 396. †

* Θρύλλος, ὁ, and θρῦλος (akin to θρόος), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυνέσσα, ἡ, poet. for Θρύνον.

Θρύνον, τό, a rush, juncus, a marsh-plant, Il. 21, 351. †

Θρύνον, τό, poet. Θρυνέσσα, ἡ, Il. 11, 711, *Thryon*, a town in Elis, the boundary of the Pylians and Eleans, on the Alpheus, through which there was here a ford; it was situated upon a hill; according to Strab. the later *Epitalium*, Il. 2, 592. It belonged to the dominion of Nestor; the passage Il. 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with Il. 11, 711, where Thryon is named as a frontier town; for although the river flowed by Thryon, it could still in other places flow through the interior of the realm, see Heyne ad loc.

Θρώσκω, aor. 2 ἔθορον, ep. θόρον, 1) to spring, to leap, ἐκ δίφροιο, Il. 8, 320; χαμαῖζε, Il. 10, 528. 15, 684; metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, Il. 15, 314. 16, 774; spoken of beans and vetches, Il. 13, 589. 2) to leap upon, to make an attack, ἐπὶ τινι, upon any one, Il. 8, 252. Od. 22, 203; ἐν τινι, Il. 5, 161.

Θρωσμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. Θρωσμός πεδίοιο, the heights of the plain, Il. 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is the hill of Callicolone, as Köppen, ad Il. 10, 160, has it.

Θυγάτηρ, ἡ, gen. θυγατέρος and θυγατρός, dat. θυγατρί and θυγατρί, accus. θίγατρα, Il. 1, 13; nom. plur. θυγατέρες and θύγατρες, dat. θυγατέρισσιν, Il. 15, 197; Hom. uses both forms; a daughter. (υ is prop. short; but in all cases which are more than trisyllabic, for metre's sake long.)

Θυέσσειν, dat. plur. from θυός.

Θύελλα, ἡ (θύω), a tempest, a whirlwind,

a storm, a hurricane, often ἀνέμοιο, ἀνέμων θύελλα, Il. 6, 346. πυρός τ' ὀλοοῖο θύελλα (V. a consuming fire-tempest), Od. 12, 68: comm. spoken of a violent tempest, or of a storm-cloud rising with wind, Il. 23, 366.

Θυέστης, ου, ὁ, ep. and Æol. Θύεστα, Il. 2, 107; (from θύω, *Furius*, Herm.) *Thyestes*, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Ægisthus from his own daughter Pelopia. According to Il. 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4, 517, the abode of Thyestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4. 6; see Nitzsch ad Od. l. c.

Θυεστιάδης, ου, ὁ, son of Thyestes = Ægisthus.

θυήεις, σσσα, εν (θύος), smoking with offerings, exhaling incense, sending forth vapor, epith. of βωμός, Il. 8, 48. 23, 148. Od. 8, 363.

θυηλή, ἡ (θύω), the portion of victim burnt in honor of the gods, the offering of the firstlings (i. q. ἄργμα), Il. 9, 220; † [cf. Jahrb. J. und Klotz, pp. 266-267.]

* θυῖω = θύω, to rave, to be in a state of inspiration, of prophetic frenzy, h. Merc. 560.

θυμαλγής, ἐς, gen. ἰος (ἄλγος), heart-paining, distressing, χόλος, λῶβη, μῦθος, ἔπος, Il. 4, 513. 9, 387. Od. 8, 272.

θυμαρής, ἐς, also θυμήρης (ἄρω), pleasing the mind, agreeable, delightful, pleasant, ἄλοχος, Il. 9, 336. Od. 23, 232; σκηπτρον, Od. 17, 199. (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμαρής, of the other θυμήρης.)

Θυμβραῖος, ὁ, a Trojan slain by Diomedes, Il. 11, 322.

Θύμβρη, ἡ, Thymbra, a plain (τόπος) in Troas, on the river Thymbrius, from which the camp of the Trojan allies extended to the sea. Later, this place was called Θυμβραῖον πεδῖον, and there was the temple of the Thymbrian Apollo, Il. 10, 430.

θυμηγερέω (ἀγείρω), only particip. pres. gathering courage, recovering one's spirits, Od. 7, 283. †

θυμηδής, ἐς (ἡδος), gen. ἰος), delighting the heart, grateful, Od. 16, 389. †

θυμήρης, neut. from θυμήρης, as an adv. agreeably, see θυμαρής.

θυμοβόρος, ου (βορά), heart-gnawing, soul-consuming, ἔρις, * Il. 7, 210. 16, 476. 20, 253.

θυμοδακής, ἐς (δάκνω), heart-biting, soul-stinging, μῦθος, Od. 8, 185. †

Θυμοίτης, ου, ὁ, a distinguished Trojan, Il. 3, 146.

θυμολέων, οντος (λίον), lion-hearted, epith. of heroes, Il. 5, 639. Od. 4, 724. 814.

θυμοραϊστής, οῦ, ὁ (φαίω), life-destroying, deadly, θάνατος, Il. 13, 544. 16, 414; δῆϊοι, Il. 16, 591.

θυμός, ὁ (θύω), prop. that which moves and animates in men, cf. Il. 7, 216; the heart, the soul, as the seat of feeling, will and thought, but always regarded as in motion; chiefly the passions and desires; hence, 1) the soul as life, the vital powers, θυμὸν ἐξάλυσθαι, ἀφελίσθαι, ὀλέσαι, Il. ἐξελίσθαι μελέων θυμὸν, Od. 11, 201; on the other hand, θυμὸν ἀγείρειν, to collect the vital powers, to recover, see ἀγείρειν; spoken also of the vital powers of beasts, Il. 3, 294. 12, 150. etc. 2) the soul, as the seat of feeling, especially of the stronger passions, anger, courage, wrath, displeasure. ὀρίνειν θυμὸν, to excite the soul, especially to pity, to fear, Il. 4, 208. 5, 29; on the other hand, πᾶσιν κάππεισε θυμός, the spirit of all fell, Il. 15, 280; anger, displeasure, Il. 2, 156. Od. 4, 694. b) Sometimes also spoken of the gentler emotions: ἐκ θυμοῦ φιλεῖν, to love from the heart, Il. 9, 486. ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσται, thou wilt be farther removed from my heart, Il. 1, 561. 3) the soul, as the seat of willing or wishing. a) desire, inclination, especially for food and drink, appetite, Il. 1, 468. 4, 263. πλήσασθαι θυμὸν, to satisfy the appetite, Od. 19, 198; again, θυμός ἀνώγει, ἐποτρύνει, κελεύει, κέλεται, with infin. my heart prompts, commands me. b) will, resolution, thought, ἐδαΐζετο θυμός, Il. 9, 8. ἕτερος δέ με θυμός ἔρυνεν, another thought restrained me, Od. 9, 302. 3) Generally, mind, disposition, spirit. ἓνα or ἴσον θυμὸν ἔχειν, to have a like mind, Il. 13, 487. 704. δόκησε δ' ἄρα σφίσι θυμός ὥς ἔμεν, so seemed their heart to be. 5) In many phrases we find the dat. θυμῷ, Il. 1, 24. Od. 19, 304; also κατὰ θυμὸν, ἐν θυμῷ; and often κατὰ φρεσὶν καὶ κατὰ θυμὸν, a construction like *mente animoque*, in the inmost heart.

θυμοφθόρος, ου (φθείρω), prop. soul-wasting; hence, life-destroying, fatal; θυμοφθόρα πολλά, sc. σήματα, signs which commanded to put the bearer to death, Il. 6, 169;

φάρμακα, fatal poisons, or with others, poisons destroying the understanding, infatuating, Od. 2, 329; ὄχος, κάματος, Od. 4, 716. 10, 363. 2) Generally, *soul-harassing*, Od. 19, 323.

* θυμόω (θυμός), *to make angry, to enrage*, in the aor. pass. Batr. 242.

θύω (θύω), intrans. *to move oneself violently, to rush, to dash on, to run impetuously*, ἄμ πεδίον, διὰ προμάχων, Il. κατὰ μέγαρον, Od., spoken especially of warriors in battle: ἄμυνδς, to rush on in crowds, Il. 10, 524; with part. Il. 2, 446. (θύω bears the same relation to θύω, as δύνω to δύω.)

θυόεις, εσσα, εν (θύος), *odoriferous, fragrant, vépos*, Il. 15, 153; † and epith. of Eleusis, h. Cer. 97.

θύον, τό (θύω), a tree whose fragrant wood was used for incense. Plin. H. N. XIII. 16, understands by it *citrus, the lemon-tree*, or the *pyramidal cypress*. Theophrastus describes θύον as a shrub which Spergel considers the *thyia articulata*. Billerbeck (Flor. Classic. p. 234) thinks it the *thyia cypressoides*, Od. 5, 60. †

θύος, εος, τό, *incense*, and generally, *oblation, sacrifice*, Il. 6, 270. 9, 499. Od. 15, 261; only in the plur. (Homer was not acquainted with incense, see Nitzsch ad Od. 5, 60.)

θυοσκόος, ῥ (from θύος and κείω, καίω), prop. the sacrifice-burner, *the sacrificial priest, the inspector of the sacrifice*, who from the flame, and especially from the vapor of the victim prophesied, Od. 21, 145. According to Il. 24, 221, distinguished from μάντις and ἰσρεύς. (Eustath. ad Od. 21, 145, would rather derive it from κοίω, Ion. for νοίω.)

θυόω (θύος), fut. ὠσω, *to perfume by fumigation, to make fragrant*; only part. of the perf. pass. τεθυωμένον ἔλαιον, fragrant, perfumed oil, Il. 14, 172; † εἴματα, h. Ap. 184.

θύραζε, adv. *out of the door, out of doors*, Il. 18, 29. 2) Generally, *out, without*. ἐκβασίς ἄλός θύραζε, an egress out of the sea, a landing-place, Od. 5, 410.

θυρεός, ὁ (θύρα), a door-stone, a stone placed before the entrance, * Od. 9, 240. 313. 340.

θύρετρον, τό (θύρα), a door, a gate, used only in the plur., Il. 2, 415. Od. 19, 385.

θύρη, ῆ, Ion. for θύρα, a door, prop. an

opening in the wall, whether of a single room or of the whole house; *a gate*, comm. in the plur. *folding-doors*, (i. q. σανίδες,) θύραι δικλίδες, Od. 17, 267; ἐπὶ or παρὰ Πριάμοιο θύρῃσιν, at the doors of Priam, i. e. before the dwelling, Il. 2, 788. 2) Generally, *access, entrance*, Od. 9, 243. 13, 109.

θύρηθε, adv. poet. for θύραθεν, *out of the door, out, out of* [the wall, Bothe], Od. 14, 352. †

θύρηφι, ep. dat. from θύρη, as adv. *without*, Od. 9, 238.

θυσανόεις, εσσα, εν, ep. θυσσανόεις, *fringed, furnished with tassels or fringes*, epith. of the ægis, * Il. 5, 739. 15, 229; only in the ep. form.

θύσανος, ὁ (θύω), a tuft, a tassel, a fringe, as an ornament on the shield of Agamemnon, the ægis and the girdle of Juno, * Il. 2, 448. 14, 181.

θύσθλα, τὰ (θύω), *the sacred things used in the festivals of Bacchus*, accord. to the Gramm. espec. *the thyrsi, torches*, etc. Il. 6, 134. †

* θυσίη, ῆ (θύω), *the act of sacrifice; the victim itself*, h. Cer. 313. 369.

θύω, fut. θύσω, aor. ἔθυσα, I) Trans. *to sacrifice, to slay or burn a victim*, ἄγματα θεοῖς, Od. 14, 446; without accus. Il. 9, 219. Od. 15, 222. 260; ἄλφειτα, h. Ap. 491; absol. τινί, to sacrifice to a god, Od. 9, 231. II) Intrans. *to move violently, to rush on, to rear, to flow*. a) Spoken of wind, Od. 12, 400. 408; of rivers and floods, Il. 21, 324. 23, 230. δάπεδον αἵματι θῖεν, the floor swam with blood, Od. 11, 420. 22, 309. b) Spoken of men, generally, *to rage, to storm, to rush boisterously on*, φρεσὶ, Il. 1, 342; ἔγχεϊ, dat. instrum. Il. 11, 180. 16, 669 (cf. θίω. In the second signif. θύω has always υ, and in the first likewise, except in the trisyllabic cases of the part. pres. θύων, see Spitzner § 52. 4).

θυώδης, ες, (εἶδος), *fragrant, perfumed, odoriferous*, θάλαμος, Od. 4, 121; εἴματα, Od. 5, 264. 21, 52.

* Θυώρη, ῆ, an appellation of Semele, after she was received amongst the gods, h. 5, 21; (from θύω, accord. to Diod. 2, 62; ἀπὸ τῶν θυομένων αὐτῇ θυσιῶν καὶ θυηλῶν.

θωή, ῆ (τίθημι), *an imposed punishment, a fine*, Od. 2, 192; ἀργαλεὴν θωὴν ἀλείων

Ἀχαιῶν (he avoided the ignominious punishment of the Greeks, Voss), Il. 13, 669. According to the Gramm. it here means *blame, insult, reproach*, and Nitzsch ad Od. 2, 92, approves this; accord. to Od. 14, 239, *χαλεπή δῆμου φῆμις*, the reproachful remarks of the people which compel one to go to war.

Θῶκος, ὁ, ep. for **Θόκος**, Od. 2, 26, 12, 318 (Att. **Θᾶκος**), *a seat*, Od. 2, 14; **Θεῶν Θῶκος**, Il. 8, 439. 2) *a sitting in council, an assembly*, Od. 2, 26; **Θῶκόνδε**, to the council, at the council, Od. 5, 3.

Θῶν, ὦνος, ὁ, **Thon**, husband of Polydamna, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus, there was a city Thonis which received its name from the king Thon. This town is distinctly mentioned by Diodor. 1, 19. Heeren however (Ideen II. 2. Absch. 3. p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (II. 113.) from the account of the Egyptian priests, calls a guard (**φύλακος**) of the Canopic mouth. Canopus itself, it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (**Θῶνος**, according to Eustath. in the Od. stands for **Θόωνος**, or rather by syncope, for **Θώνιος**.)

Θωρηκτής, οὔ, ὁ (**Θωρίσσω**), *one who is armed with a cuirass, a cuirass-bearer*; always in the plur. as adj. **πύκα θωρηκταί**, with closely fitted cuirasses, * Il. 12, 317; and often.

Θώρηξ, ηκος, ὁ, Ion. for **Θώραξ**, *the coat*

of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, Il. 3, 332; where the girdle (**ζωστήρ**) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (**γύαλα**), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called **διπλός**, Il. 4, 133. cf. Il. 15, 530. It was not only carefully polished but ornamented; hence, **ποικίλος, πολυδαίδαλος, πανυίολος**, cf. particularly the cuirass of Agamemnon, Il. 11, 20-27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the *chain-cuirass*, **στρεπτός χιτών**, q. v. and the linen corselet, Il. 2, 529. 830. see Köpke, Kriegswes. der Griech., p. 95.

Θωρήσσω (**Θώρηξ**), aor. 1 **ἐθώρηξα**, ep. **Θώρηξα**, aor. 1 pass. **ἐθωρήχθην**, I) Act. *to put on a cuirass, to arm*, **τινά**, Il. 2, 11; **τινὰ σὺν τεύχεσιν**, Il. 16, 155. II) Mid. and aor. pass. *to put on one's cuirass, to arm oneself*, often absol. in the Il.: once **χαλκῷ**, Od. 23, 368; comm. **τεύχεσιν**, also **σὺν τεύχεσιν**, Il. **δὸς δέ μοι ὤμοῖν τὰ σὰ τεύχεα θωρηχθῆναι**, permit me to put thine armour about my shoulders, Il. 16, 40; præg. **θωρήσσεσθαι** **Ἐφύρους μέτα**, to march armed, Il. 13, 301.

Θώς, **θῳός**, ὁ, a ravenous beast of prey, which, Il. 11, 474, is named in connection with the lion; in Il. 13, 103, with panthers and wolves; in color it is **δαφεινός**. Most critics understand by it the *jackal, canis aureus* Linn. which in the shape of its body bears a great resemblance to the fox.

I.

I, Iota, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ἱά, ἱῆς, ep. for **μία**, see **ἶος**.

ἱά, τά, heterog. plur. of **ἶός**.

ιαίνω, aor. 1 **ἱῆνα**, aor. 1 pass. **ἱάνθην**, 1) *to warm, to make warm, to heat*, **ἀμφὶ πυρὶ χαλκόν**, the kettle, Od. 8, 426; **ἱῶω**, Od. 10, 359; hence: *to make soft or liquid*, **κηρόν**,

Od. 12, 175. 2) Metaph. *to warm, to enliven*, **θυμὸν τινι**, Od. 15, 379. h. Cer. 435; often pres. **θυμὸς εὐφροσύνησιν ἱαίνεται**, the heart is warmed with joy, Od. 6, 156; and generally, *to rejoice, to gladden*, Il. 23, 598. Od. 4, 549. 840; **μέτωπον ἱάνθην**, the brow is cleared up, Il. 15, 103; also **θυμὸν ἱαίνομαι**, I am become cheerful in heart, **φρίνας**, Od. 23, 47. 24, 382; **τινὶ**, to delight in any one, Od. 19,

537. *b*) to soften, to mollify, θυμόν, Il. 24, 119. 147. (Prop. ἱ, on account of augm., and for metre's sake also ἱ.)

Ἰαιρα, ἡ (ἱ), daughter of Nereus, Il. 18, 42. (From *ἱαίνω*, gladdening.)

ἱάλλω, aor. ἔηλα, infin. ἱῆλαι (ἱῆμι), .1) to send, to send away, to shoot, οἷστον ἀπὸ νευροῦ, Il. 8, 300. 309; χεῖρας ἐπ' ὀνείατα, to extend the hands to the food, Il. 9, 91; περὶ χερσὶ δεσμόν, to put chains on the hands, Il. 15, 19; ἐτάροις ἐπὶ χεῖρας ἱάλλειν, to lay hands upon the companions, Od. 9, 288; uncommon is: ἱάλλειν τινὰ ἀτιμῆσιν, to wound any one with insults, like βάλλειν τινὰ τιμῇ, Od. 13, 142.

Ἰάλμενος, ὁ, (ἱ, the attacker, from ἱάλλω), son of Mars and Astyoche, leader of the Boeotians from Orchomenus and Aspledon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 9. 16. Il. 2, 512. 9, 83. According to Aristot. Epigr. Anth. he fell before Troy.

* *Ἰάμβη*, ἡ, (ἱ, fr. ἱάπτω, the female scotfer), an handmaid of Celeus and Metanira, with whom Ceres tarried, when she was seeking her stolen daughter. Iambe forced the sad goddess to laugh, by her jests, h. in Cer. 195. 203. Apd. 1, 5. 1. According to the Schol. ad Orest. Eur. 662; daughter of Echo and Pan.

Ἰαμενός, ὁ (ἱ, part. ἱάμενος), a Trojan hero, slain by Leonteus, Il. 12, 139. 193.

Ἰάνασσα, ἡ, (ἱ, the warmer, fr. ἱαίνω), daughter of Nereus and Doris, Il. 18, 47.

Ἰάνειρα (ἱ), *Janira*, .1) daughter of Nereus and Doris, Il. 18, 47. .2) daughter of Oceanus and Tethys, h. in Cer. 421.

* *Ἰάνθη*, ἡ (ἱ = Ἰάνειρα), daughter of Oceanus and Tethys, h. in Cer. 418.

ἱάνθην, see *ἱαίνω*.

ἱάομαι, depon. mid. fut. ἱήσομαι, Ion. for ἱάσομαι, aor. 1 ἱησάμην, to heal, spoken only of external wounds, with accus. τινὰ, Il. 5, 904; ὀφθαλμόν, Od. 9, 525; absol. Il. 5, 899. (ἱ).

Ἰάονες, οἱ (ἱ), ep. for Ἴωνες, the Ionians, in Il. 13, 685. † h. Ap. 147; the inhabitants of Attica. In this appellation of the Athenians, both ancient and modern critics have found difficulty, because the Ionians, almost 200 years before the Trojan war, emigrated from Attica to Ægialus, and not till eighty years after it, in part returned. The name

however, with Heyne, Köppen, Bothe, may be very well defended, because the inhabitants of Attica still retained the name Ionians, when Ion had taken possession of Ægialus, Herod. 8, 44. The inhabitants of Ægialus, in distinction from the Attic Ionians, were called Αἰγιαλεῖς Ἴωνες, Paus. 7, 1. 2. Also the region of country from Sunium, to the Isthmus was called Ionia, cf. Plut. Thea. 24.

Ἰαπετός ἱ, a Titan, son of Uranus and Tellus husband of Clymene, father of Atlas, Prometheus and Epimetheus, see Τιτῆνες, Il. 8, 479. According to Heffter, motion upon the earth personified, in oppos. to *Ἰπέρια*.)

ἱάπτω (akin to ἱῆμι), .1) to send, to cast, to hurl, cf. προῖάπτω. .2) to touch, to hit, to wound, to injure, τί (Schol. διαφθείρειν, βλάπτειν), prop. καταῖάπτω in tmesis; only, ὥς ἂν μὴ κλαίονσα κατὰ χροῖα καλὸν ἱάπτῃ, that she should not injure her beautiful person by weeping, Od. 2, 376. 4, 749. (Some think it a separate verb, akin to ἱπτω, ἄπτω in the signif. to injure, Passow in Lex. supplies χεῖρας, and explains it: to lay hands upon, etc.)

Ἰάρδανος, ὁ, (ἱ), *Jardanus*, .1) A river in Elis near Phia, Il. 7, 135; according to Strab. VIII. p. 348, a tributary of the Acidon, which derived its name from the monument of the ancient hero Jardanes, near Chaa in Elis on the Arcadian borders; Paus. 5, 5. 5, says it is the Acidas or Acidon itself, but incorrectly, cf. Mannert 8. p. 394. Ottfr. Müll. Gesch. d. Hell. St. I. p. 372. .2) a river in Crete, Od. 3, 292.

ἱάσι, see *εἶμι*.

Ἰασίδης, οὐ, ὁ (ἱ), son of Jasus, .1) = *Amphion*, Od. 11, 283. [2) = *Dmetor*, Od. 17, 4 3.]

Ἰασίων, ωνος, ὁ (ἱ), son of Jupiter and Electra, according to Apd. 3, 12. 1, brother of Dardanus, a beautiful youth. He was killed by lightning, Od. 5, 125. Accord. to Hes. Th. 962, which names him Ἰάσιος, he was the father of Plutus by Ceres.

Ἰασον Ἄργος, τό, for Ἰάσιον, the *Jasian Argos*. The city Argos received its name from king Jasus, q. v. Od. 18, 246. Accord. to the Schol. Peloponnesus is here to be understood.

Ἰασος, ὁ (ἱ from εἶμι, *Egredus*, Herm.) .1) king of Orchomenus, father of Amphion, Od. 11, 283. .2) son of Argos I. and Evad-

ne, father of Agenor, ruler of Peloponnesus. From him Argos derived the epith. Ἰασον, Apd. 2, 1. 2. 3) son of Sphelus, leader of the Athenians, slain by Æneas, Il. 15, 332. 337. 4) father of Dmetor in Cyprus, Od. 17, 443.

ἰάνω (ἄνω), aor. 1 ἴανσα, to sleep, and generally, to lie, to rest, νύκτας, Il. 9, 325; and ἐν ἀγκοίνῃσιν τινος, Il. 14, 213. Od. 10, 261; also of beasts, Od. 9, 184.

* ἰαχέω = ἰάχω, aor. ἰάχησα, h. Cer. 20; in the pres. obsol.

ἰαχή, ἡ (ἴ), 1) a cry, both the shout of warriors in making an attack, and the cry of suppliants and of the shades, Il. 4, 456. Od. 11, 43. 2) Spoken of inanimate things, noise, uproar, h. 13, 3.

* Ἰάχη, ἡ, a nymph, the playmate of Proserpina, h. in Cer. 419.

ἰάχω (a word formed to imitate the sound, akin to ἄχω), aor. 1 ἰάχησα, h. Cer. 20; 1) to cry aloud, to cry out; spoken of the cry of applause, Il. 2, 333. 394; partic. spoken of the battle-cry of warriors, Il., also of the lamentation of the wounded, Il. 5, 343; and of mourners, Il. 18, 29. 2) Spoken of inanimate things: to make a loud noise, to sound, to roar, spoken of waves and of flames, Il.; to twang, spoken of the bow-string, Il. 4, 125; to clang, spoken of the trumpet, Il. 18, 219; to hiss, spoken of glowing iron immersed in water, Od. 9, 392.

Ἰάων, ονος, ὁ, see Ἰάωνες.

Ἰαωλκός, ἡ, ep. for Ἰωλκός (ἴ), Iolcus, a town in Magnesia (Thessaly), on the Pelasgic gulf, not far from the port Aphetæ, the rendezvous of the Argonauts; later only a port of the new city Demetrias, now Volos, Il. 2, 712. Od. 11, 255.

ἰγνύη, ἡ, the ham, poples, Il. 13, 212. † (akin to γόνυ.)

* ἰγνύς, ὅς, ἡ = ἰγνύη, h. Merc. 152; παρ' ἰγνύσι, but Herm. corrects: παροιγνίς λαῖφος.

Ἰδαῖος, αἰή, αἶον (ἴ), Idæan, relating to Ida, in Phrygia. τὰ Ἰδαῖα ὄρη, the Idæan mountains, on account of the different peaks = Ἰδη, Il. 8, 170. 410. 12, 19. ὁ Ἰδαῖος, epith. of Jupiter, because on the promontory Gargarus, he had an altar and a grove, Il. 16, 605. 24, 291.

Ἰδαῖος, ὁ (ἴ), 1) a herald of the Trojans, charioteer of Priam, Il. 3, 248. 24, 325. 2)

son of Dares, the priest of Vulcan, a Trojan, Il. 5, 11; [delivered from Diomedes by Vulcan, v. 23.]

ἰδέ, conj. ep. for ἦδέ, and. The deriv. fr. ἰδέ, see, according to Thiersch § 312. 12, cannot be proved.)

ἰδε, ἰδέειν, ἰδεσθον, see ΕΙΔΩ, A.

ἰδέω, ep. see ΕΙΔΩ, B.

Ἰδη, ἡ, Dor. Ἰδα, Ida, (ἴ), a lofty and steep mountain range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lectum and Phalacra. On the highest point, Gargarus, stood an altar of Jupiter, now Ida, or Kas Daghi, Il. 2, 821. From this, an adv. Ἰδηθεν, down from Ida, Il. 3, 276. (Ἰδη fr. εἰδεῖν, according to Herm. Gnarius, from which one can see far.)

ἰδηαι, see ΕΙΔΩ, A.

Ἰδης, εω, ὁ, ep. and Ion. for Ἰδας, son of Aphareus, and brother of Lynceus from Messene, father of Cleopatra. He was an excellent archer, see Εἰήνος, Il. 9, 558. (Ἰδης, according to Etym. M. the seer.)

ἰδιος, ἰη, ιον, own, proper, peculiar, private, πρῆξις ἰδίη, the private business of an individual, in opposition to δημιος, * Od. 3, 82. 4, 314.

ἰδίω (ἴ long from ἰδος), ep. for ἰδρώω, to sweat, to perspire, only imperat. ἰδιον, Od. 20, 204. †

ἰδμεν, ἰδμεναι, see ΕΙΔΩ, B.

ἰδνώω, fut. ὠσω, only aor. 1 pass. ἰδνώθην, to bend, to curve; plur. to bend oneself, to cringe, Il. 2, 266. 12, 205. Od. 8, 375.

ἰδοίατο, ep. for ἰδoinτο, see ΕΙΔΩ, A.

Ἰδομενεύς, ἦος and εῖος, accus. ἦα, and ἰα (ἴ), son of Deucalion, grandson of Minos, king of Crete, Il. 13, 449–454. Before Troy he distinguished himself by his bravery, Il. 2, 645. 4, 252 seq. According to Od. 3, 191, he returned prosperously home. A later tradition says, that having been banished from Crete, he sailed to Italy.

ἰδρεῖη, ἡ (ἰδρις), knowledge, experience, * Il. 7, 198. 16, 359.

ἰδρις, ι, gen. ιος (ἰδμεν), intelligent, skilful, wise, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ἰδρός, ὁ, ep. for ἰδρώς, q. v.

ἰδρώω (ἰδρός,) fut. ἰδρώσω, aor. ἰδρωσα, to sweat, to perspire, especially from effort, Il.

18, 372; from fear, Il. 11, 119; with accus. ἰδρῶ ἰδρῶσαι, Il. 4, 27. (On the forms ἰδρῶντα, ἰδρῶνσα, see Thiersch § 222, 85. 11. Rost Dial. 71. 6.)

ἰδρύνω, an assumed form of ἰδρύω for the derivation of the aor. pass. ἰδρύνθην.

ἰδρύω, aor. 1 ἰδρύσα, aor. 1 pass. ἰδρύνθην, 1) Act. *to cause to sit, to seat or bid to sit*, with accus. λαούς, Il. 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. *to sit, to be seated*, Il. 3, 78. 7, 56. [Buttm. Lexil. II. p. 224.]

ἰδρώς, ὠτος, ὅ (ἰδος), *sweat*, often in the Il. On the accus. ἰδρῶ for ἰδρῶτα, and dat. ἰδρῶ for ἰδρῶτι, Il. 4, 27. 17, 385, see Thiersch § 188, 13. 1. Buttm. § 56, 5. 6. Rost Dial. 31. Anm. Kühner § 266.

ἰδυῖα, ἦ, ep. see ΕΙΔΩ, B.

ἰδω, ἰδωμι, see ΕΙΔΩ, A.

ἰέ, ἰεν, ep. see Εἶμι.

ἱε, see ἱημι.

ἱείη, ep. for ἱοι, 3 sing. optat. of εἶμι, Il. 19, 209. πρὶν δ' οὐπὼς ἂν ἔμοιγε φίλον κατὰ λαίμον ἱείη οὐ πόσις, οὐδὲ βρώσις, *before, there shall pass into my throat neither food nor drink*. Thus Wolf correctly from MS. Townl. for ἱέη, see εἶμι.

ἱεμαι, pres. pass. and mid. from ἱημι.

ἱεμαι, pres. and ἱεμην, imperf. mid., poet. form of εἶμι, q. v. *to go*, also with the idea of haste, Il. 12, 274. Od. 22, 304. In other places now ἱεμαι.

ἱέμεναι, ep. for ἱέναι, see ἱημι.

ἱεν, see ἱημι.

ἱέρεια, ἦ, fem. of ἱερεύς, *a priestess*, Il. 6, 300. †

ἱερεῖον, τό, ep. and Ion. ἱερχῖον, *a victim*, rare, spoken of sacrificing for the dead; elsewhere τόμιον or ἔντομον, Od. 11, 23. 2) Gener. *cattle for killing*, as an adage. οἶχ ἱερχῖον, οὐδὲ βοεῖην ἀρνύσθην, *they did not strive for a fat ox or a bull's hide (as was the case in combats)*, Il. 22, 159. Od. 14, 250. Hom. always the Ion. form.

ἱερεύς, ἦος, ὅ, ep. ἱερεύς, Il. 5, 10 (ἱερός), *a priest, one who sacrifices victims*, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, Il. 1, 23. 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails, Il. 1, 62. 24, 221.

ἱερεύω (ἱερός), ep. ἱερεύω, with τι, Od. 19, 198. 20, 3; fut. σω, prop. *to make holy, to consecrate and slay a victim, to sacrifice*,

βοῦς, ταύρους, αἵγας θιῆ, Il. 2) Gener. *to slay*, because, of every thing prepared to eat, some portion was presented to the gods, Od.; ξείνῳ, in honor of a guest, Od. 14, 414.

ἱερχῖον, τό, Ion. for ἱερεῖον.

ἱερόν, τό, ep. ἱρόν (prop. neut. of ἱερός, but used entirely as a subst.), *that which is consecrated; hence, a votive offering*. ὄφρ' ἱρόν ἐτοιμασσαίαι Ἀθήνη, Il. 10, 571; espec. *a victim for sacrifice*; chiefly plur. τὰ ἱερά, Il. 1, 147. Od. 1, 66; and ἱρά, Il. 2, 420.

ἱερός, ἦ, ὄν, ep. ἱρός, ἦ, ἔν, 1) *consecrated to a deity, sacred, holy, divine*, spoken of things which are above human power, and are the ordinances of higher beings, conf. Nitzsch ad. Od. 3, 278; ἡμαρ, κνίφας, Il. 8, 66. 11, 194; again, ῥόος Ἀλφειοῖο, Il. 11, 726; ἄλφιτον, Il. 11, 631; and also ἰχθύς, as a present from the gods, Il. 16, 407; see no. 3. 2) *holy*, spoken of every thing which men consecrate to the gods; βωμός, δόμος, Il.; espec. often ἑκατόμβη, ἄλσος, ἐλαίη, Od. 13, 372; ἄλωή, the sacred threshing-floor (upon which the fruits of Ceres were cleansed), Il. 5, 499; again, countries, cities, islands, etc. were called sacred, as being under the protection of some tutelary deity, as Troy, Thebes, etc. 3) *glorious, excellent, admirable*, spoken of men, like *divine*; ἔς Τελεμάχοιο, Od. 2, 409; τέλος φυλάκων, Il. 10, 56; δίφρος, Il. 17, 464. (ι is sometimes long in ἱερός; in ἱρός always.)

ἱζάνω (ἱζω), 1) Intrans. *to seat oneself, to sit*, Od. 24, 209; metaph. *to sink*, spoken of sleep, Il. 10, 92. 2) Trans. *to cause to be seated*, with accus. ἄγωνα, Il. 23, 258.

ἱζω, imperf. ἱζον, 1) Act. 1) Intrans. *to seat oneself, to sit down, to sit, to rest*; ἐπὶ θρόνου, Il. 18, 422; ἔς θρόνον, Od. 8, 469. ἐπ' ἀμφοτέρους πόδας ἱζει, *he sits upon both feet*, Il. 13, 281; εἰν ἀγορῇ, Il. 9, 13. βορᾷ ἱζει, Il. 2, 53; spoken of warriors: *to take their place*, Il. 2, 96. 2) Trans. *to cause to sit, to be seated*, once τινὰ ἔς θρόνον, Il. 24, 553. II) Mid. like act. *to seat oneself, to place oneself in ambush*, Il. 18, 522. Od. 22, 335 (only pres. and imperf.).

ἱηλα, infin. ἱηλαι, see ἱάλλω.

Ἰηλυσός, ἦ, Ion. for Ἰαλυσός, *a town on the island of Rhodes*, in Strabo's time a village; now *Jaliso*, Il. 2, 656; Strab. XIV. p. 653. (υ long in Homer; hence in some edi-

tions Ἰηλυσσός, as Herod. 1, 144; ὕ, Dion Per. 505.)

Ἰημι (root ΕΩ), pres. 3 plur. ἰεῖσι, infin. ἰέναι, ep. ἰέμεναι, Il. 22, 206; part. ἰείς, imperat. ἰεῖ, impf. ἴην (whence ἴεν, Æol. for ἴεσαν, Il. 12, 331) and ἴουν (as if from ἴω), often 3 sing. ἴει, fut. ἴσω, aor. 1 ἴκα, ep. ἴηκα, except sing. only 3 plur. ἴκαν, Od. 15, 458. Of the 2 aor. 3 sing. subj. ἴσιν, Il. 15, 359. On ἰάμεν, see that word. Mid. only pres. and imperf. ἰεμαι, ἰέμεν, and aor. 2 in tmesis, in ἐξ ἔρον ἔντο, see ἐξίημι. (ι is in Hom. commonly short.) I) Act. 1) Trans. to put in motion, hence a) to send, to send away, to let go, τινὰ ἐξ ἀδύτοιο, Il. 5, 513; ἄγγελόν τανι, Il. 18, 182. ἐν δὲ παρηορήσιν Πηδασον ἴει (for ἐνίει), he attached Pedasus with the side-rein, Il. 16, 152; conf. παρηορή; espec. spoken of what is sent by a god: δράκοντα φώσδε, Il. 2, 309; of inanimate things: σέλας, ἀστέρα; ἴκμενον οὐρόν τινι, to send to any one a favorable wind, Il. 1, 479; and metaph. ὄπα, to send out the voice, to utter, Il. 3, 152. 221; ἔπα, Il. 3, 222. b) to cast, to throw, to hurl, to shoot, to let fly, spoken of lying bodies, πέτρον, λᾶαν; espec. of missiles: βέλος, δόρυ, οἷστόν τινος, to shoot an arrow at one, Il. 13, 650; sometimes without accus. Il. 2, 774. 15, 359. Od. 9, 499. c) Spoken of water: to pour out, to let flow, ῥόον ἐς τεῖχος, Il. 12, 25; of a river: ὕδωρ, Il. 21, 158. d) to let down, to let fall. ἐκ δὲ ποδοῖν ἄκμονας ἴκα δύνω, from thy feet I let two anvils hang down (since Jupiter, after attaching them, let them fall), Il. 15, 19; ἐκ χειρὸς φάσγανον, Od. 22, 84; δάκρυον, Od. 16, 191. 23, 33; metaph. spoken of hair: to let fall or roll down, ἐθείρας, Il. 18, 383. 22, 316; κόμας, Od. 6, 231. 2) Intrans. a) to flow along, spoken of a river; ἐπὶ γαῖαν, Od. 11, 239; from the fountain: to gush forth, Od. 7, 130. b) to cease from, with gen. ἐπεὶ χ' ἴωμεν πολέμοιο, when we have retired from the war, Il. 19, 402; see ἴωμεν. II) Mid. to put oneself in motion, to move to, often particip. with gen. of the body only; ποταμοῖο ῥοάων, to turn oneself towards the current of the river, Od. 10, 529; absol. ἀκόντισαν ἰέμενοι, striving, they hurled their javelins, Od. 22, 256 (cf. Nitzsch ad Od. 1, 58); comm. spoken of the mere direction of the mind: to aspire to, to strive for, to desire, to wish, with infin. Il. 2, 589. 5, 434 seq.

The part. ἰέμενος, striving for, also with gen. πόλιος, Il. 11, 168; νόστοιο, Od. 15, 69; elsewhere with adv. οἶκαδε, πόλεμόνδε. ἰέμενω κατὰ ὠλκα, struggling along the furrows, Il. 13, 707 (another reading is ἰεμένω).

ἴηνα, see ἰαίνω.

* Ἰηπαιήων, ονος, ό, an appellation of Apollo, from the exclamation ἰῆ παιάν, h. Ap. 272. 2) a hymn.

ἰήσασθαι, see ἰάομαι.

ἴησι, ep. for ἴη, see εἶμι.

Ἰησονίδης, ου, ό, son of Jason = Euneus, Il. 7, 468. 469.

Ἰήσων, ονος, ό, ep. and Ion. for Ἰάσων (the healer, from ἱάσις), son of Æson and Polymede, leader of the Argonauts. He was sent by Pelias to Colchis, to bring the golden fleece. On the voyage thither he landed at Lemnos, and by Hypsipyle begat Euneus and Nebrophonus, Il. 7, 468. 469. With the aid of Medea daughter of Ætes, in Colchis, he obtained the golden fleece. He took her for his wife. Subsequently, however, he cast her off and married Creusa, Od. 12, 69 seq.; see πελίας.

ἰητήρ, ἦρος, ό (ι), poet. for ἰητρός, Il. 2, 732; κακῶν, Od. 17, 384; νόσων, h. 15, 1.

ἰητρός, ό, Ion. for ἱατρός (ἰάομαι), a physician, a surgeon; also with ἀνήρ, Il. 11, 514, and Od.

ἰθαγενής, ές, poet. for ἰθαγενής (ἰθύς, γένος), straight-born, i. e. legitimately born, born in lawful wedlock, Od. 14, 203. †

Ἰθαυμένης, εος, ό, a Lycian, Il. 16, 586.

Ἰθάκη, ή (ι), Ithaca, a little island of the Ionian sea, between the coast of Epirus and the island Samos, the country of Ulysses; now Theaki, Il. 2, 632. It extends from southeast to northwest, and is composed of two parts, which are connected by a small isthmus. It is called, Od. 9, 25, the most western island, and thus appears not to agree with the situation of the present Theaki, cf. Völcker Hom. Geogr. § 32. (The poet may here be mistaken; still, in an age destitute of all the means for chart-drawing, it cannot be a matter of reproach.) It was very mountainous; Hom. mentions the Neritus, Nefon, and the promontary Corax. It was therefore not adapted to horses, Od. 4, 605 seq.; but well suited for pasturing goats and cattle, Od. 13, 244; and fruitful in corn and wine. Besides the port Rithrum,

he mentions only one town, Ithaca. 2) The town was situated at the foot of Nelon, Od. 2, 154. The citadel of Ulysses was connected with the town. According to most critics, as Voss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Nelon. By this mountain also was the port Rithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Volcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. Ἰθάκηδε, to Ithaca, Od. 16, 322; and subst. Ἰθακήσιος, ὁ, an inhabitant of Ithaca.

Ἰθακος, ὁ (ἴ), an ancient hero, according to Eustath. son of Pterelaus, from whom the island of Ithaca had its name, Od. 17, 207.

ἴθι, prop. imperat. from εἴμι, go! come! often used as a particle, like ἄγε, up! on! come on! Il. 4, 362. 10, 53.

ἴθμα, ατος, τό (εἴμι), a step, gait, and gener. motion, Il. 5, 778. † h. Ap. 114.

ἰθύνητατα, see ἰθύς.

ἰθύνω (ἰθύς, Ion. and ep. for εὐθύνω), I) Act. 1) to make straight, to regulate; τὸ ἐπὶ σταθμὴν, to regulate or measure any thing by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. ἵππῳ δ' ἰθύνθητην, the steeds were made straight again, i. e. placed in a line by the pole, Il. 16, 475. 2) to guide directly towards, to direct, to regulate, with accus. Il. 4, 132; and with double accus. Il. 5, 290. Ζεὺς πάντ' ἰθύνει, sc. βέλεα, Il. 17, 632; in like manner, ἵππους, ἄρμα, νῆα, with the prep. ἐπὶ, παρά. II) Mid. to direct, with reference to the subject, with accus. Od. 22, 8. ἀλλήλων ἰθυνομένων δοῦρα, they directing the spears at each other, Il. 6, 3; πηδᾶλλῳ νῆα, Od. 5, 270 (cf. ἰθύω).

ἰθυπτίων, ωνος, ὁ, ἡ (ἴ), epith. of the spear, Il. 21, 169. † μελίην ἰθυπτίωνα ἐφῆκε, most probably it is derived, according to Apoll., from ἰθύς and πέτομαι, as it were ἰθυπετίωνα, flying straight forward, straight to the mark, cf. Il. 20, 99. Zenodotus read ἰθυκτίωνα, and derived it from κτεῖς, straight-grained, straight-fibred.

ἰθύς, ἰθειᾶ, ἰθύ (ἴ), Ion. and ep. for εὐθύς, 1) As adj. straight, direct; only the neut. τέτραπτο πρὸς ἰθύ οἶ, he was turned directly to him (others refer it to ἔγχος), Il. 14, 403; with gen. ἰθύ τινος, directly to or at any one, Il. 20, 99; metaph. straight, upright, just.

ἰθειᾶ ἔσται, subaud. δίκη or ὁδός, the sentence will be just, Il. 23, 580. ἰθύντατα εἰπεῖν δίκην, Il. 18, 508. 2) ἰθύς as an adv. like ἰθύ, directly towards, straight at, for the most part with the gen. Δαναῶν, Il. 12, 106; προθύροιο, Od. 1, 119; with prep. ἰθύς πρὸς τεῖχος, straight to the wall, Il. 12, 137. ἰθύς μεμαῶς, rushing straight upon, Il. 11, 95. τῇ δ' ἰθύς φρονεῖν, to think right onward, with direct purpose, Il. 13, 135 [ἰθύς φρονεῖν, like ἰθύς μεμαῶς, to stretch straight on, Passow]. τῇ δ' ἰθύς φρονέων ἵππους ἔχε, Il. 12, 124. In this passage, Spitzner after the Schol. connects ἰθύς with ἔχειν, and translates φρονέων, of set purpose, with design, as Il. 23, 343. ἰθύς μάχεσθαι, to contend directly against, Il. 17, 168. μένος χειρῶν ἰθύς φέρειν, to bring straight on the strength of hands [i. e. to come into direct conflict], Il. 5, 506. 16, 602.

ἰθύς, ὅς, ἡ (ἰθύω) (ἴ), a straight direction in motion, hence ἀν' ἰθύν, directly up, Il. 21, 303. Od. 8, 377; hence attack, an onset, an undertaking, a project, Il. 6, 79. Od. 4, 434; and in reference to the mind, a strong impulse, a desire, a longing, Od. 16, 304. h. Ap. 539.

ἰθύω (ἰθύς), aor. ἰθύσα, 1) to rush directly upon, to attack, to run impetuously upon, to rage; limited by an adv. or prep. ἐπὶ τεῖχος, διὰ προμάχων, Il. 12, 443. 16, 582; with gen. νεός, to rush against the ship, Il. 15, 693. 2) to stretch after, to strive, to desire ardently, with infin. Il. 17, 353. Od. 11, 591. 22, 408. (υ is short, but before σ long.)

Ἰθώμη, ἡ, a fortress in Thessaly (Hestiotis), near the later Metropolis; subsequently also called Θούμαιον, Il. 2, 729.

ἰκάνω, ep. form of ἰκνέομαι (ἴκω, ἴ), to come, to reach, to arrive at, comm. with accus., more rarely with ἐπὶ, ἐς, τέ, Il. 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, Il. 6, 370. Od. 13, 231. 2) Of inanimate things: φλέψ ἥ αὐχέν' ἰκάνει, a vein which reaches the neck, Il. 13, 547. 3) Of all sorts of conditions and situations: to attain, to come upon, to befall, Il. 10, 96; μόρος, Il. 18, 465; espec. of human feelings: ἄχος, πένθος, ἰκάνει με, pain, grief came upon me; and with double accus., Il. 2, 171. II) In like manner the Mid. ἰκάνομαι, Il. 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

Ἰκάριος, ὁ, Icarus, son of Perieres and of Gorgophone, brother of Tyndareus, and

father of Penelope. He dwelt in Lacedæmonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276.

329. Accord. to others, he lived in Cephalenia or Samos, Od. 2, 53; conf. Nitzsch ad loc. (The first ι long.)

Ἰκάριος, η, ον (ι), *Icarian*, belonging to Icarus or the island Icarus. ὁ πόντος Ἰκάριος, the Icarian sea, a part of the Ægean; accord. to tradition, it received its name from Icarus son of Dædalus, who was drowned in this sea. It was very stormy and dangerous, Il. 2, 145. (The first ι long.)

*Ἰκαριος, ἡ, or Ἰκαρίη (ι), an island of the Ægean sea, which at an early period was called Δολίχη, and received its name from Icarus son of Dædalus; now *Nicaria*, h. Bacch. 26. 1.

ἴκελος, η, ον (ι), poet. for εἴκελος, *similar*, *like*, with dat. Il. 2, 478. Od. 4, 249.

Ἰκετᾶονίδης, ον, ὁ, son of Hiketaon = *Menalippus*, Il. 15, 547.

Ἰκετᾶων, ονος, ὁ (ι, ἰκέτης), son of Laomedon, and brother of Priam, father of Menalippus, Il. 3, 147. 20, 238.

ἰκετεύω (ἰκέτης), aor. ἰκέτευσα, *to come to any one as a suppliant*, εἰς τινα, Il. 16, 574; or τινά, Od. and generally, *to beg suppliantly*, Od. 11, 530.

ἰκέτης, ον, ὁ, *a suppliant*, one who comes to another for protection against persecution, or to seek purification from guilt, since seated at the altar of Jupiter (ἰκετήσιος) or at the hearth, he was inviolable, Il. 24, 158. 570. Od. 9, 270. 19, 134. According to the Schol. in Od. 16, 422; it denotes also the receiver of the suppliant, the same relation existing as in ξένοι. This signif. however ἰκέτης never has in Hom., and we may better understand here Penelope and her son by ἰκείται.

ἰκετήσιος, ὁ (ἰκέτης), *the protector of suplicants*, epith. of Jupiter, Od. 13, 213. †

ἰκηαι, ep. for ἰκη, see ἰκνέομαι.

Ἰκμάλιος, ὁ, an artist in Ithaca, Od. 19, 57. (According to Damm from ἔξικμαίνειν, dry-wood.)

ἰκμάς, ἄθος, ἡ, *the moisture*, which destroys all roughness, and yields smoothness and flexibility. ἄφαρ ἰκμάς ἔβη, δύνει δέ τ' ἀλοιφή, quickly the softness came and the oil enters (spoken of leather which is rendered soft by oil), Il. 17, 392. Voss trans-

lates (ἔβη, i. e. ἀπέβη), 'till the moisture escaped,' understanding it of the moisture which evaporated by stretching, see Nitzsch ad Od. 2, 419.

ἰκμενος, ὁ, always in connection with οὖρος, *a favorable wind*; prob. for ἰκμενος from ἰκίθαι, the wind which comes upon the ship, *secundus*, Eustath. Schol. Venet. Others (Hesych. Etym. M.), *a moist, gently blowing*, or, according to Nitzsch ad Od. 2, 419, *a uniform breeze*, from ἰκμάς, slipperiness, smoothness (cf. Od. 5, 478; ἄνεμοι ὑγρὸν ἄέντες), Il. 1, 479. Od. 2, 420.

ἰκνέομαι, poet. depon. mid. (from ἰκω), fut. ἴξομαι, aor. ἰκόμην, *to come, to go, to attain, to reach*, with the accus. of the aim, or with εἰς τι; more rarely, with ἐπὶ, πρὸς, κατὰ, etc.; with dat. ἐπειγομένοισι δ' ἴκοντο, Il. 12, 374. 1) Spoken of any thing living; εἰς χειρὰς τινος, to fall into any one's hands, Il. 10, 448; ἐπὶ νῆας, Il. 6, 69; espec. to come to any one as a suppliant, Il. 14, 260. 22, 123. 2) Spoken of any thing inanimate, conceived of as in motion; τινά, Il. 3) Of various states and conditions. Ἀχιλλῆος ποδῶν ἴσταται νῆας Ἀχαιῶν, regret for Achilles will at length come upon the sons of the Greeks, Il. 1, 240. κάματός μιν γούναθ' ἴκετο, fatigue attacked his knees, Il. 13, 711; in like manner, σέβας, πένθος, etc., with double accus. Il. 1, 362. 11, 88. (ι is short, except when long by augm.).

ἰκρία, τά, always in the plur., ep. gen. ἰκρίων (from ἰκρίον, a plank, a beam), *the deck*, which covered only the fore and hind part of the ship; the middle was open for the seats of the rowers, Il. 15, 676. Od. 12, 229. 13, 74. In the difficult passage Od. 5, 282, are commonly understood, the upright timbers, connected by cross-pieces, upon which the deck rested. Voss, more correctly, 'he then placed around planks, fitting them upon the border, to the frequent ribs;' see ἐπηγχενίδες. Nitzsch ad loc. also understands by ἰκρία, *the planks* which formed the upper rim of the ship's sides, cf. Od. 5, 163.

ἰκω, ep. imperf. ἴκον, aor. 2 ἴξον, ἴξες, the root of ἰκάνω and ἰκνέομαι. (Upon the aor. see Buttm. § 96. note 9. Rost. Dial. 52. d); *to go, to come, to reach, to arrive at, to attain*, with accus. of the aim, Il. 1, 317. 9, 525. ὅ τι χρεὶν τόσον ἴκει, what so great need is come, Il. 10 142; often with a part. εἰς πόδον

ἔξεν ἀλώμενος, he came to Rhodes in his wandering, Il. 2, 667. (ι is regularly long.)

ἰλαδόν, adv. (ἰλη), in crowds, in troops, troop by troop, Il. 2, 93. †

*ἱλαμαι, mid. poet. form for ἰλάσχομαι, see ἰλημι, h. 20, 5.

ἰλάομαι, ep. for ἰλάσχομαι, to appease, to propitiate, ἰλύονται μιν ταύροις, Il. 2, 550 † (viz. Erectheus, say the Gramm. and Voss; others, as Heyne, refer it to Minerva).

ἱλαος (ῖ, ᾱ), propitiated, favorable, placatus, spoken of the gods: gracious, merciful, Il. 1, 583; of men: gentle, kind, * Il. 9, 639. h. Cer. 204.

ἰλάσχομαι, depon. mid. (ἰλάω, ῖ), fut. ἰλάσομαι, ep. σσ, aor. ἰλασάμην, ep. σσ, spoken only of gods, to appease, to propitiate, to conciliate, to render gracious or favorable, with accus. θεόν, Ἀθήνην, Il. 1, 100. 147. 386. Od. 3, 419; τινὰ μολπῇ, Il. 1, 472. cf. h. 20, 5. (Kindred forms, ἱλαμαι, ἰλάομαι; prop. ῖ, sometimes ῖ, Il. 1, 100.)

ἰλημι, poet. (from root ἰλάω), only imperat. ἰληθι and perf. subj. ἰλήκησι, optat. ἰλήκοι, to be propitiated, gracious, favorable. ἰληθι, be gracious, in addresses to the gods, * Od. 3, 380. 16, 184. The perf. with signif. of pres. with dat. Od. 21, 365. h. in Ap. 165.

Ἰλιάς, ἄδος, ἡ, prop. adj. Trojan, of Troy; as subst. subaud. ποιήσεις, the Iliad.

Ἰλήϊος, ον, ep. for Ἰλῆιον, Ilian, relating to Ilius. τὸ πεδῖον Ἰλήϊον, the Ilian plain; the Schol. says it was so called from the monument of Ilius, cf. Ἰλος, 2. But, in the first place, this region was never so called; in the next, Agenor would in that case have retired from Ida and gone back; more correctly, Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to Ἰδῆϊον, and Voss translates, the Idæan plain, Il. 21, 558; conf. Köpke Kriegswes. d. Griech. S. 193.

Ἰλιονεύς, ἦος, ὁ (ῖ), son of Phorbas, a Trojan slain by Peneleus, Il. 14, 489. (The first ι long.)

Ἰλιόθεν, adv. from Troy, Il. 14, 251.

Ἰλιόθι, adv. at Troy, always Ἰλιόθι πρό, before Troy, Il. 8, 561. Od. 8, 581.

Ἰλιον, τό = Ἰλιος, q. v.

Ἰλιος, ἡ (ῖ) (τὸ Ἰλιον, Il. 15, 71. †), Ilium, the capital of the Trojan realm, at a later date called Troy. It received its name from

its founder, Ilius. This city with its citadel (Πέργαμος), in which was the sanctuary of Minerva, and the temple of Jupiter and Apollo (Il. 22, 191), called by the later Greeks τὸ παλαιὸν Ἰλιον, was situated upon an isolated hill in a great plain (Il. 20, 216), between the two rivers Simois and Scamander, where they approached each other. Their confluence was west of the city. It was thirty stadia beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σχαιαὶ πύλαι, also called Dardanian. Now the village Bunar-Baschi occupies its site. New Ilium lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Minerva, which under the Romans grew into a city; now Trojahi, cf. Lenz die Ebene vor Troja, 1797. (The first ι long; the second also long in Il. 21, 104.) [Ἰλιος is also applied to the whole Trojan realm, Il. 1, 71. 18, 58. 13, 717.]

Ἰλιόφιν, ep. for Ἰλίου, Il. 21, 295.

ἰλλάς, ἄδος, ἡ (ἰλλω, εἰλω), prop. that which is twisted (of thongs or any thing flexible), a string, a rope, plur., Il. 13, 572. †

Ἰλος, ὁ, Ilius, 1) son of Dardanus and Batia, king of Dardania, who died without children, Apd. 3, 12. 2. 2) son of Tros and Calirrhoe, father of Laomedon, brother of Ganymede, founder of Ilium, Il. 20, 232. His monument was situated beyond the Scamander, midway between the Scaean gate and the battle-ground, Il. 10, 415. 11, 166. 371. 3) son of Mermerus, grandson of Pheres in Ephyra, Od. 1, 259.

ἰλός, ὅος, ἡ (prob. from εἰλύω), mud, mire, Il. 21, 318. †

ἰμάς, ἄντος, ὁ (ῖ, rarely ῖ, from ἱμη), a leathern thong, Il. 21, 30. 22, 397; hence 1) a thong or strap for harnessing horses, Il. 8, 544. 10, 475; also a trace, Il. 23, 324. 2) the straps with which the chariot-body was fastened, Il. 5, 727. 3) the whip-thong, a whip, Il. 23, 363. 4) the thong for fastening the helmet under the chin, Il. 3, 371; also the thongs with which the helmet for protection was interwoven, Il. 10, 262. 5) the magic-girdle, the cestus of Venus, which by its magic power inspired every one with love, Il. 14, 214. 219. 6) the thongs of pugi-

lists, cæstus, which were made of undressed leather and wound around the hollow of the hand, Il. 23, 684. 7) In the Od. the *thong* fastened to the bolt of the door, and drawn through a hole. To shut the door, the bolt (κλήϊς) was drawn forward, and fastened to the πορῶνη; to open the door, the bolt, after untying the thong, was pressed back with a hook, Od. 1, 442. 4, 802.

ἰμάσθλη, ἡ (ἰμάσσω), prop. *a whip-thong*, then *a whip*, Il. 8, 43, and Od.

ἰμάσσῶ (ἰμάς), aor. 1 ἴμασα, ep. σσ, *to whip, to lash, to strike*, ἔππουσ, ἡμιόνους, Il. and Od.; πληγαῖς τινα, Il. 15, 17; metaph. γαῖαν, *to strike (lash) the earth with lightning* (spoken of Jupiter), Il. 2, 782. h. Ap. 340.

Ἰμβρασίδης, ου, ὁ, son of Imbrasmus = *Peirus*, Il. 4, 520.

Ἰμβριος, ὁ, son of Mentor of Pedæon, husband of Medesicaste, son-in-law of Priam, slain by Teucer, Il. 13, 171. 197. [2) As adj. of *Imbrus*, *Imbrian*, Il. 21, 43.]

Ἰμβρος, ἡ, 1) an island on the coast of Thrace, famed for the worship of the Cabiri and of Mercury; now *Imbro*, Il. 13, 33. 24, 78. 2) a city on the above island, Il. 14, 281. 21, 43.

ἰμείρω, poet. and Ion. (ἴμερος, (ῖ), 1) *to long for, to desire ardently*, with gen. πακῶν, Od. 10, 431. 555. 2) Mid. as depon. aor. 1 ἰμειράμην; more frequently with gen. αἴης, Od. 1, 41; and with infin. Il. 14, 163. Od. 1, 59.

ἴμεν and ἴμεναι, see εἶμι.

ἰμερόεις, εσσα, εν (ἴμερος), *awakening desire or longing; enchanting, fascinating, lovely, agreeable*, χορός, Il. 18, 603; αἰοιδή, Od. 1, 421; γόος, the lamentation of longing desire, Od. 10, 398; chiefly *charming, exciting amorous passions*, στήθεα, Il. 3, 397; ἔργα γάμοιο, Il. 5, 429. Neut. as adv. ἰμερόεν κιθάριζε, Il. 18, 570.

ἴμερος, ὁ (ῖ), *longing, ardent desire* for a person or thing, τινός, Il. 11, 89. 23, 14. 108. and also connected with a gen. of the object: πατρὸς ἴμερος γόοιο, a desire of mourning one's father, Od. 4, 113; espec. *amorous desire, love*, Il. 3, 140. 14, 198.

ἰμερτός, ἡ, ὅν (ἰμείρω), *longed for, attractive, lovely*, epith. of a river, Il. 2, 751; † of the harp, h. Merc. 510.

ἴμεναι, see εἶμι, cf. Thiersch § 229. a.

ἵνα, 1) Adv. of place, *where, in which place*, Il. 2, 558. Od. 6, 322; for ἐκεῖ, *there*, Il. 10, 127. b) More rarely, *whither*, Od. 4, 841. 6, 55. In Od. 6, 27, it is explained as an adv. of time, *when*; and Od. 8, 313, *how*; in both places, however, the signif. of place is predominant; in the first, we may translate ἵνα, *whereat* (on which occasion); and in the second, *how there*, cf. Nitzsch ad Od. 4, 821. II) Conjunct. *that, in order to*, denoting purpose. 1) With the subj. after a primary tense (pres. perf. fut.), Il. 1, 203. 3, 252. 11, 290; and after an aor. with pres. signif. Il. 1, 410. 19, 347. Apparently the indicat. is often found here, since the ep. subj. shortens the long vowel, Il. 1, 363. 2, 232. 2) With the optat. after a historical tense (imperf., pluperf., aor.), Od. 3, 2. 77. 5, 492. As exceptions, notice a) The subj. stands with a preceding historical tense α) When the aor. has the signif. of the perf., Od. 3, 15. 11, 93. β) In the objective representation of past events, Il. 9, 495. b) The optat. follows a primary tense, when the declaration assumes the character of dependent discourse (in Hom. examples are wanting), cf. ὄφρα. Sometimes the subj. and optat. follow one after the other in two dependent clauses, Il. 15, 596. 24, 584. Od. 3, 78. 3) ἵνα μή, *that not*, Il. 7, 195. Od. 4, 70; construc. as in ἵνα 1. 2; ἵνα μή, in Il. 7, 353, is explained by the Schol. by εἰ μή, *if not*; the verse is, however, suspected. 4) With other particles, ἵνα δὴ, ἵνα περ, Il. 7, 26. 24, 382.

ἰνδάλλομαι (εἶδος, εἰδάλιμος), *to present oneself in view, to appear, to show oneself*, Il. 23, 460. Od. 3, 246. h. Ven. 179. The dat. τινί indicates him to whom any thing appears. ἰνδάλλετό σφισι πᾶσι τεύχεσι λαμπόμενος Πηλεΐωνος, he (viz. Patroclus) appeared to all, gleaming in the arms of Pelides, Il. 17, 213. (As the sense appears to be, 'he was similar to Achilles,' [Heyne,] Bothe, and Spitzner, after Aristarchus, have adopted Πηλεΐωνι. Comm. the nom. indicates the person who appears, or in whose character any one appears; the dat. however, is not unusual, cf. Od. 3, 246, where formerly stood ἀθανάτοις; h. Ven. 179. ὥς μοι ἰνδάλλεται ἦτορ, as he appears to me in mind, Od. 19, 224; for here Ulysses is immediately described, as to his exterior. Damm takes it here as mid. 'to present oneself;' so

so also Voss, 'so far as my mind remembers.'

Ἰνεσι, see ἴς.

ἰνίον, τό (ἱ, ἴς), the back bone of the head, the neck, the nape of the neck, * Il. 5, 73. 14, 495.

Ἰνώ, ὅς, ἦ, see Λευκοθέα.

* Ἰνωπος, ὁ (ἱ, Ἰνωπός, Strab.), a fountain and rivulet in Delos, h. Ap. 18.

Ἰξαλος, ον, epith. of αἰξ ἄγριος, prob. fleet-springing, climbing, from αἰσσω or ἰκνεῖσθαι and ἄλλομαι; others say, lascivious, from ἰξύς, Il. 4, 105. †

Ἰξον, ες, ε, see ἰκω.

ἰξύς, ὅς, ἦ, the flank or side of the body, the region above the hips, ἰξυῖ, ep. contr. dat. for ἰξυῖ, * Od. 5, 231. 20, 544.

Ἰξίων, ἰωνος, ὁ, Ixion, king of Thessaly and husband of Dia who bore Pirithous by Jupiter; from this Ἰξιόνιος, ἱη, ἰον, pertaining to Ixion; ἄλοχος, Il. 14, 317.

Ἰοβάρης, ον, ὁ, king of Lycia, father of Antia, and father-in-law of Prætus, who sent Bellerophontes to him, that he might put him to death. Hom. Il. 6, 173, mentions not his name, but Apd. 2, 2. 1; conf. Ἀντεία and Προῖτος.

ἰοδνεφής, ἐς (ἱ, from ἰον, νέφος), violet-colored, purple, and generally, dark-colored, εἶρος, * Od. 4, 135. 9, 426.

ἰοδόκος, ον (ἱ, from ἰός, δέχομαι), containing arrows, arrow-holding, φαρσίτη, Od. 21, 12. 60. †

ἰοειδής, ἐς (ἱ, from ἰον, εἶδος), violet-colored, and generally, dark-colored, cf. πορφύρεος, epith. of the sea, Il. 11, 298. Od. 5, 56.

ἰόεις, εσσα, εν (ἱ, from ἰον), violet-colored, dark-colored (as πολίος), σιδήρεος, Il. 23, 850.

Ἰοκάστη, ἦ, see Ἐπικάστη.

ἰόμωρος, ον (ἱ), a reproachful epith. of the Argives, * Il. 4, 242. 14, 479; according to most critics, skilled with the arrow, fighting with arrows, from ἰός and μωρός, cf. ἐγχεσίμωρος; [and Jahrb. von J. und Klotz, p. 259.] sense: ye, who only fight at a distance with missiles, but will not attack the enemy in close conflict with sword and spear. It indicates therefore, cowardice; and from many passages in Homer, it appears that archery was little reputable. Köppen without probability takes it as an honorary epithet. But as the ι here is short, and the ι in ἰός is always long, consequently several other expla-

nations have been sought. Schneider derives it from ἰά, voice, and translates, 'ready with the voice, boastful, bragging.' Others from ἰον, explaining it, 'destined to the fate of the violet,' i. e. a short-lived fate, or, to a violet-colored, i. e. a dark fate, etc.

ἰον, τό (ἱ), a violet, Od. 5, 72. † h. Cer. 6. There were, according to Theophr. Hist. Plant. 6. 6, white, purple and black.

ἰονθάς, ἄδος, ἦ, shaggy, hairy, epith. of wild goats, Od. 14, 50. † (From ἰονθος, akin to ἄνθος.)

ἰός, ὁ (ἱ from ἱημι), plur. οἱ ἰοί and once τὰ ἰά, Il. 20, 68; † prop. that which is cast, an arrow, conf. ὀιστός.

ἰός, ἱη, ἰον, ep. for εἰς, μία, ἕν, in gen. and dat. with altered accent, ἱῆς, ἱῶ, Il. 6, 122; ἱῆ, one, Il. 9, 319. τῇ δέ τ' ἱῆ ἀναφαίνεται ὀλεθρος, supply βοῦ, to one (cow) death appeared, Il. 11, 174. Od. 14, 435.

* ἰοστέφανος, ον (στέφανος), violet-crowned, h. 5, 18.

ἰότης, ητος, ἦ (ἱ, prob. from ἴς), only in the dat. and accus. will, resolution, counsel, bidding, advice, Il. 15, 41; often θεῶν ἰότητι, by the will of the gods, Il. 19, 9. Od. 7, 214. ἀλλήλων ἰότητι, the counsel of each other, Il. 5, 874.

ἰουλος, ὁ (οὔλος), the first down, the earliest appearance of beard, only in the plur. Od. 11, 319. †

ἰοχέαιρα, ἦ (ἱ, from ἰός, χαίρω), delighting in arrows, arrow-loving, epith. of Diana; as subst. mistress of the bow [huntress], Il. 21, 480. Od. 11, 198.

ἰππάζομαι, depon. mid. (ἵππος), to guide horses, to drive a chariot, Il. 23, 426. †

Ἰππασίδης, ον, ὁ, son of Hippasus = Charops, Il. 11, 426; = Socus, Il. 11, 431; = Hypsenor, Il. 13, 411; = Apisaon, Il. 17, 348.

Ἰππασος, ὁ, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, Il. 11, 425. 450. 2) father of Hypsenor, Il. 13, 411. 3) father of Apisaon, Il. 17, 348.

ἵππιος, η, ον (ἵππος), of a horse, belonging to a horse, ζυγόν, φάτνη, ὄπλῃ, Il., χάπη, Od. 4, 40. ἵππιος λόφος, a crest of horse-hair, Il. 15, 537.

ἵππεύς, ἦος, ὁ (ἵππος), plur. once ἵππεῖς, Il. 11, 151; a knight; in Hom. a charioteer, one who guides horses, Il. 11, 51; = ἡνίοχος, for the most part, opposed to πεζός, one who

fight from a chariot, Il. 2, 810. 11, 529; also a combatant for a prize in a chariot, Il. 23, 262. cf. ἡνίοχος, παραιβάτης.

ἵππηλάσιος, η, ον (ἐλαύνω), *good for travelling, passable for chariots*. ἵππηλάσιος ὁδός, a chariot-road, * Il. 7, 340. 439.

ἵππηλάτα, ὁ, ep. for ἵππηλάτης, only nom. sing. (ἐλαύνω), *a charioteer, a horseman*, epith. of distinguished heroes, Il. 4, 387. Od. 3, 436; always in the ep. form.

ἵππηλάτος, ον (ἐλαύνω), *suited to driving horses, convenient for travelling, νῆσος* (convenient for a race-ground, V.), * Od. 4, 607. 13, 242.

Ἴππημολγαί, οἱ, the *Hippomolgi*, prop. horse-milkers, fr. ἵππος and ἀμύλω, Scythian nomades, who lived upon mare's milk; Strab. VII. p. 260, after Posidonius, places them in the north of Europe. Homer calls them ἀγανοί, from their simple mode of life, Il. 13, 5.

ἵππιοχαίτης, ον, ὁ (χαίτη), *of horse-hair*, λόφος, Il. 6, 469.

ἵππιοχάρμης, ον, ὁ (χάρμη), *that practises fighting from a chariot, a charioteer*, Il. 24, 257. Od. 11, 259.

ἵππόβοτος, ον (βόσκω), *pastured by horses, horse-nourishing*, epith. of Argos, because the plain of this city abounding in water, was suited to the pasturing of horses; also spoken of Tricca and Elis, Il. 4, 202. Od. 21, 347.

Ἴπποδάμας, αὐτός, ὁ, a Trojan, slain by Achilles, Il. 20, 401 (= ἵππόδαμος).

Ἴπποδάμεια, ἡ, *Hippodamia*. 1) daughter of Atrax, wife of Pirithous, mother of Polypætes, Il. 2, 742. 2) daughter of Anchises, wife of Alcatous, sister of Æneas, Il. 13, 429. 3) prop. name of Briseis, accord. to Schol. ad Il. 1, 184; see Βρισηΐς. 4) a handmaid of Penelope, Od. 18, 182.

ἵππόδαμος, ον (δαμάω), *horse-subduing, horse-taming*, epith. of heroes, and also of the Trojans and Phrygians, Il. 2, 230. 10, 431. Od. 3, 17.

Ἴππόδαμος, ὁ, *Hippodamus*, son of Merope, from Percote, a Trojan, slain by Ulysses, Il. 11, 335.

ἵππόδασυς, εια, υ (δασύς), *thickly covered with horse-hair*, κόρυς, Il. 3, 369; κυνέη, Od. 22, 111.

ἵππόδρομος, ὁ (δρόμος), *a race-course for chariots*, Il. 23, 330. †

ἵππόθεν, adv. (ἵππος) *from a horse*, * Od. 8, 515. 11, 531.

Ἴππόθοος, ὁ, 1) son of Lethus from Larissa, grandson of Teutamus, leader of the Pelasgians, Il. 2, 840 seq.; he is slain, Il. 17, 217-318. 2) son of Priam, Il. 24, 251.

ἵπποκέλευθος, ον (κέλευθος), *travelling by horses, fighting from a chariot*, epith. of Patroclus, in * Il. 16, 126. 584. 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven. Schol. (The interpret. ὅς ἵπποις κελεύεις, thou that commandest horses, is contrary to the *usus loquendi*. Bentley would write, ἵπποκελεύστης.)

ἵππόκομος, ον (κόμη), *set with horse-hair, crested with horse-hair*, τρυφάλεια, κόρυς, * Il. 12, 339. 13, 132 seq.

ἵπποκορυστής, ον, ὁ (κορύσσω), *arming horses, or more correctly passive, furnished with horses for fighting*, epith. of heroes fighting from war-chariots, * Il. 2, 1. 16, 287. 21, 205.

Ἴπποκόων, αὐτός, ὁ, a relative and comrade of the Thracian king Rhesus, Il. 10, 518. (From κοεῖν = νοεῖν, acquainted with horses.)

Ἴππόλοχος, ὁ, 1) son of Bellerophontes, father of Glaucus, Il. 6, 119. 197; king of the Lycians, Il. 17, 140 seq. 2) a Trojan, son of Antimachus, slain by Agamemnon, Il. 11, 122.

Ἴππόμαχος, ὁ, son of Antimachus, a Trojan, slain by Polypætes, Il. 12, 189.

Ἴππόνοος, ὁ (acquainted with horses), 1) a Greek, slain by Hector, Il. 11, 303. 2) prop. name of Bellerophontes, cf. Schol. ad Il. 6, 155.

ἵπποπόλος, ον (πολίω), *to go about with horses, horse-driving*, epith. of the Thracians, Il. 13, 4. 14, 227.

ἵππος, ὁ, *a horse, a steed*; ἡ ἵππος, *a mare*; also θήλειες ἵπποι, Il. 5, 269; and ἵπποι θήλειαι, Il. 11, 681. Homer uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, Il. 2, 763. 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots, not for riding; [Il. 10, 513 is commonly understood of riding, but not with entire certainty,] see κίλης and ἄρμα, Od. 4, 590; hence, 2) In the plur. [and rarely in the dual, Il. 5, 13, 237.], *a span of horses, or a team*, in connection with ἄρμα, Il. 12, 120; and often ἵπποισιν καὶ ὄχεσφιν, Il.

12, 114. 119; hence also a) *the chariot* itself, Il. 3, 265. 5, 13. etc.; hence, ἄλως ἵπποι, the chariot of the sea, for a ship, Od. 4, 708. b) *warriors fighting from a chariot*, in opposition to πεζοί, Od. 14, 267. ἵπποι τε καὶ ἄνθρωποι, Il. 5, 554. 16, 167.

ἵπποσύνη, ἡ (ἵππος), *the art of managing horses and of fighting from a chariot*, Il. 4, 403. 11, 503; also in the plur. Il. 16, 776. Od. 24, 40.

ἵπποτα, ὁ, ep. for ἵπποτής (ἵππος), *a charioteer, a warrior fighting from a chariot*, epith. of heroes, espec. of Nestor; only ep. form, often in the Il. and Od. 3, 68.

Ἰπποτάδης, ου, ὁ, a descendant of Hippotes = *Æolus*, Od. 10, 2. 36.

Ἰππότης, ου, ὁ, son of Neptune or of Jupiter, father of *Æolus*, according to Hom. and Ap. Rh. 4, 778; others say grandfather of *Æolus*, through his daughter Arne, see Αἰόλος.

Ἰπποτίων, ωνος, ὁ, a Mysian, father of Morys, Il. 13, 392; slain by Meriones, Il. 14, 514, or perhaps another.

ἵππουρις, ιδος, ἡ (οὐρά), as fem. adj. *furnished with a horse-tail*, κυνέη and κόρυς, Il. 3, 337. 11, 42. Od. 22, 124.

ἵπτομαι, depon. mid. fut. ἵσομαι, aor. ἵψαμην, to press, to squeeze; only metaph. to oppress, to afflict (strike, V.), with accus. (spoken of Jupiter and Apollo) λαόν, Il. 1, 454. 16, 237; (of Agamemnon,) to chastise, to punish, Il. 2, 193 (akin to ἵπος, ἵπῳ), * Il.

ἱραί, αἰ or ἱραι, different readings, Il. 18, 531, for εἶραι, q. v.

ἱρεύς, ep. and Ion. for ἱερεύς.

ἱρεύω, ep. and Ion. for ἱερεύω.

Ἰρή, ἡ ed. Wolf, Ἰρη ed. Spitzner, a city in Messenia (different from Εἶρα), one of the towns promised by Agamemnon to Achilles as a dowry, Il. 9, 150. Paus. calls it the later Ἀβία; Strab. VIII. 360, incorrectly, Ἰρα, on the way from Andania to Megalopolis. Spitzner has adopted Ἰρη, which was the common reading in Paus. and which the rule of accent requires. Aristarch. on the other hand, writes Ἰρη, cf. Spitzner.

ἰρηξ, ηκος, ὁ, Ion. and ep. for ἰραξ (ἱερός), a hawk or falcon, to which species also the κίρκος belonged, Od. 13, 86; prop. the sacred bird, because the soothsayers observed and divined from their flight, Il. 13, 62. 16, 582 (only in the contr. form with ῖ).

Ἰρις, ιδος, ἡ, accus. Ἰριν, *Iris*, according to Hes. daughter of Thaumias and Electra; in the earlier rhapsodies of the Il. the only messenger of the gods, not only amongst each other, Il. 8, 398. 15, 144; but also to men, Il. 2, 786. She interposes of her own accord, Il. 3, 122. 24, 74; and brings spontaneously the commands of Achilles to the winds, Il. 23, 198. She commonly appears in a foreign form, e. g. as Polites, Il. 2, 791; and Laodice, Il. 3, 122. Her fleetness is compared to the fall of hail or to wind, Il. 15, 172; hence ἀελλόπος, ποδῆγεμος. In the later poets she is goddess of the rainbow. (According to Herm. *Sertia*, from εἶραι, to join.)

Ἰρις, ιδος, ἡ, dat. plur. ἱρισσιν, Il. 11, 27; *the rainbow*, which in ancient times passed with men as a message from heaven, Il. 17, 547.

ἱρός, ἡ, ὄν (ῖ), ep. for ἱερός.

Ἰρος, a beggar in Ithaca, who was prop. called *Arnæus*, but was denominated Ἰρος messenger (from Ἰρις), because the suitors thus employed him. He was large in person, but weak, and insatiably greedy; he was beaten by Ulysses, whom he insulted. Od. 18, 1-7. 73. 239.

ἰς, ἰνός, ἡ, dat. plur. ἱνεσι (ῖ), 1) *sinews, muscle, nerve*; in the plur. Od. 11, 219. Il. 23, 191; espec. the neck-sinews, Il. 17, 522. 2) *muscular power, bodily strength, vigor, strength*, prim. of men, Il. 5, 245. 7, 269; also of inanimate things, ἀνέμου and ποταμοί, Il. 15, 383. 21, 356. 3) Since strength is the prominent trait of every hero, the strength of the hero is spoken of by a circumlocution for the hero himself. κρατερὴ ἰς Ὀδυσῆος, the vigorous strength of Ulysses, for the powerfully strong Ulysses, Il. 23, 720; Τηλεμάχοιο, Od. 2, 409; cf. βίη, σθένος.

ἰσάζω (ἴσος), fut. ἰσάσω, aor. 1 mid. ep. iterat. form ἰσάσχετο, Il. 24, 607; act. to make equal, spoken of a woman weighing wool in scales, Il. 12, 435; see ἔχω. 2) Mid. to make oneself equal, to esteem oneself equal, τινί, Il. 24, 607.

ἴσαν, 1) 3 plur. imperf. from εἶμι. 2) Ep. for ἦδεσαν, see ΕΙΛΩ, B.

Ἰσανδρος, ὁ (man-like), son of Bellerophon, slain by Mars in an engagement against the Solymi, Il. 6, 197. 203.

ἴασσι, see ΕΙΛΩ, B.

ἰσάσκετο, see ἰσάζω.

ἴσθι, imper. see ΕΙΔΩ, B.

ἴσθμιον, τό (ἰσθμός), prop. what belongs to the neck, *a necklace, a neck-band*, Od. 18, 300. †

ἴσχω, ep. (from root ΙΚ, εἶχω), poet. form of εἴσχω, only pres. and imperf. *to make equal, to make similar, to liken*, τί τινι. φωνῇ ἁλόχοις (for φωνῇ ἁλόχων) ἴσκουσα, making the voice like the voices of the wives [i. e. imitating their voices], Od. 4, 279. 2) In thought: *to deem like, to esteem equal or like*. ἐμὲ σοὶ ἴσκοντες, esteeming me like thee (i. e. taking me for thee, V.), Il. 16, 41. cf. Il. 11, 799. 3) In two places, Od. 19, 203, and 22, 31, some critics explain ἴσκει and ἴσκειν, 'he spake,' as it occurs also in Ap. Rhod. But Eustath. with the more exact critics, interprets it by εἶκαζε, ὁμοίου, Od. 19, 203. ἴσκει ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, prop. uttering many falsehoods, he made them like the truth; and Od. 22, 31. ἴσκειν ἕκαστος ἀνὴρ, each one imagined, i. e. was deceived in his opinion, as the following words show, cf. Buttm. Lexil. II. p. 83, who conjectures that ἴσπει should be the reading in Od. 22, 31.

Ἰσμαρος, ἡ, a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40. 198.

ἰσόθεος, ον (ἴ, θεός), *godlike, equal to a god*, epith. of heroes, Il. 2, 565, and Od.

ἰσόμορος, ον (ἴ, μόρος), *having an equal share, an equal lot*, Il. 15, 209. †

ἰσόπεδον, τό (πίδον), *an equal bottom, level ground, a plain*, Il. 13, 142. †

ἴσος, ἴση, ἴσον, ep. for ἴσος, ep. also in fem. εἴση, q. v. 1) *equal* in quality, number, value, strength; sometimes also *similar*; absol. ἴσον θυμὸν ἔχειν, Il. 13, 704; with dat. δαίμονι, Il. 5, 884; Ἀρηϊ, Il. 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας for γέρας τῷ σὺ γέραϊ ἴσον, I never receive a reward equal to thine, Il. 1, 163. cf. 17, 51. 2) *equally shared*. ἴση μοῖρα μένοντι καὶ εἰ μάλ' αὖτις πολέμιζοι, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so vigorously, Il. 9, 318; often ἴση alone, Il. 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. ἴσον and ἴσα. ἴσον κηρὶ, like death, Il.

3, 454. 15, 50; oftener the neut. plur. ἴσα τέκευσι, Il. 5, 71. 15, 439; and with prep. κατὰ ἴσα μάχην τανύειν, to suspend the fight in equipoise, to excite it equally, Il. 11, 336. ἐπ' ἴσα, Il. 12, 436. The passage Od. 2, 203, is variously explained. κρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδὲ ποτ' ἴσα ἔσσεται, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Thus Nitzsch, and this appears most natural. Eustath. says, 'they will never remain equal,' i. e. will continually decrease. Others, as Voss, 'there will be no equity.' Both are contrary to the Hom. usus loquendi.

Ἴσος, ὁ, son of Priam, slain by Agamemnon, Il. 11, 101.

ἰσοφαρίζω (ἴ, from ἴσος and φέρω), *to put oneself on an equality with any one, to liken, to compare oneself to* in any thing; τινὶ μένος, to any one in strength, Il. 6, 101; ἔργα Ἀθήνη, Il. 9, 390; and with the dat. alone, Il. 21, 194.

ἰσοφόρος, ον (φέρω), *bearing a like burden, of equal strength*, βόες, Od. 18, 373. †

ἰσώω (ἴσος), only optat. aor. ἰσώσασθην, *to make equal*, mid. *to become equal*, with dat. Od. 7, 212. †

ἴστημι, imperf. ἴστην, 3 sing ep. iterat. form ἴστασκε, ἴστασχ', Od. 19, 574; fut. στήσω, aor. 1 ἔστησα, also ep. 3 plur. ἔστασαν for ἔστησαν, Il. 12, 55. 2, 525 (ἴστασαν, Spitzn.). Od. 3, 182. 18, 307, cf. ἔπρεσε; aor. 2 ἔστην, ep. iterat. form στάσκον, and 3 plur. ep. ἔσταν and στάν, subj. στώ, 2 sing. στήης for στής, etc., 1 plur. ep. στέωμεν and στείωμεν for στώμεν, infin. στήμεναι for στήναι, perf. ἔστηκα, and pluperf. ἔστηκειν; the dual and plur. only in the syncop. forms: dual ἔστατον, plur. ἔσταμεν, ἔστατε, and poet. ἔσθητε, Il. 4, 243. 246; 3 plur. ἔστασι, subj. ἐστώ, optat. ἐσταλήν, infin. ἐστάμεναι, ἐστάμεν, part. only the obliq. cas. ἐσταῖος, etc., plupf. dual ἔστατον, 3 plur. ἔστασαν; mid. fut. στήσομαι, aor. ἔστησάμην, aor. pass. ἐστάθην, signif.: 1) Trans. in the pres. imperf. fut. and aor. 1, *to place, to cause to stand*, of animate and inanimate objects, hence 1) *to put up, to set up, to place erect*, with accus. Il. 2, 525; ἔγχεος, Il. 15, 126; τρίποδα, Il. 18, 344. 2) *to cause to rise, to raise*, νεφέλας, Il. 5, 523. Od. 12, 405; κονίης ὀμιχλὴν, Il. 13, 336; hence metaph. *to excite, to stir up*, φυλόπιδα, ἔριν,

Od. 11, 314. 16, 292. 3) *to cause to stand, to hinder, to bring to a stand, to check, to stop* (in their course), ἵππους, Il. 5, 368; *νάας*, to anchor the ships, Od. 2, 391. 3, 182; *μύλην*, to stop the mill, Od. 20, 111; hence, to cause to stand in the balance, i. e. *to weigh*, τάλαντα, Il. 19, 247. 22, 350. II) Intrans. and reflex. in the aor. 2 perf. and pluperf. act. 1) *to place oneself, to stand*, perf. ἔστηκα, I have placed myself, or I stand; ἑστήκειν, I stood, in which signif. the mid. is used to supply the pres. impf. and fut. both of animate and inanimate things. 2) *to stand*, of warriors, Il. 4, 334; *νήες, σκόλοπες*, Il. 9, 44. 12, 64. 3) *to stand up, to arise*, Il. 1, 535; *to stand forth, to lift oneself*, χρημνοί, Il. 12, 55. ὀρθαὶ τρίχες ἔσταν, the hair stood erect, Il. 24, 359. ὀφθαλμοὶ ὥσει κέρα ἔστασαν, the eyes stood out like horns, Od. 19, 211; hence metaph. ἔβδομος ἑστήκει μείς, the seventh month had begun, Il. 19, 117; hence ἵσταται, begins, Od. 14, 162. 4) *to stand still, to keep one's place*, κρατερῶς, Il. 11, 410. 13, 56. III) Mid. espec. aor 1. 1) *to place for oneself, to put up*, with accus. κρατῆρα θεοῖσι, Il. 6, 528; ἱστόν, to put up the loom-beam, Od. 2, 94; ἱστόν, to raise the mast, Il. 1, 480. Od. 9, 77. ἀγῶνα, to begin a combat, h. Ap. 150. 2) Oftener intrans. and reflex. *to place oneself*, in the passages cited under no. II. Il. 2, 473. πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς, Il. 10, 173; see ἀκμή. δοῦρα ἐν γαίῃ ἵσταντο, the spears remained sticking in the earth, Il. 11, 574; metaph. νεῖκος ἵσταται, the contest begins, Il. 13, 333. Cf. on ἔστασαν, Buttm. § 107. 6. Thiersch § 223. Kühner § 182.

Ἰστίαια, ἡ, ep. and Ion. for Ἑστίαια, a town in Eubœa, on the northern coast, later Ὠρεός, Il. 2, 537.

ἱστίη, ἡ, Ion. and ep. for ἑστία, the domestic hearth, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, * Od. 14, 159. 17, 156. 19, 304. (The middle syllable is always long.)

* Ἰστίη, ἡ (Ἰστίη, ed. Herm.), ep. for Ἑστία, Vesta, daughter of Saturn and Rhea, tutelary deity of the domestic hearth, of houses and cities, h. 23, 1. 28, 1.

ἱστίον, τό (dim. from ἱστός), prop. any thing woven, cloth; in Hom. a sail, comm. in the plur. Il. 1, 480; sing. Il. 15, 627. Od. 2,

427. The sails were commonly of linen (also called σπεῖρα). They were attached to the mast by yards. They were hoisted (πεταννύναι, ἀναπεταννύναι) in a favorable wind, and furled (στελλεσθαι) in an unfavorable, Il. 1, 433. Od. 3, 11.

ἱστοδόκη, ἡ (δέχομαι), the receptacle of the mast, the place in which it was stowed when lowered, Il. 1, 434. †

ἱστοπέδη, ἡ (πέδη), the mast-stay, a transverse piece of timber, in which the mast of vessel was fixed, * Od. 12, 51. 162.

ἱστός, ὁ (ἵστημι), 1) the mast, which stood in the middle of the ship, and was attached by two ropes (πρότονοι) to the bow and stern of the ship. The mast was taken down and lay in the ship when at anchor. Il. 1, 434; at departure it was raised (ἀείψασθαι), Od. 2, 424. 9, 77. 2) a loom-beam, the beam upon which the warp was drawn up perpendicularly, so that the threads hung down, instead of lying horizontally upon the warp-beam as with us. hence ἱστόν στήσασθαι, to put up the loom-beam, Od. 2, 94. ἱστόν ἐποίχεσθαι, to go around the loom in order to weave; for the weaver sat not before it, as with us, but went around, Il. 1, 31. Od. 5, 62. This kind of weaving is still in partial use in India. 3) the warp itself, and gener. the web. ἵστα ὑφαίνειν, Il. 3, 125. Od. 2, 104. 109.

ἵστω, imperat. see ΕΙΔΩ, B.

ἵτωρ, ορος, ὁ (εἰδέναι), one who is intelligent, one who knows; espec. like cognator, an umpire. ἐπ' ἵτωρι, before the judge or [rather] before a witness, * Il. 18, 501. 20, 486. ἵτωρ stands in ed. Heyne, and in h. 32, 2, ed. Wolf. The derivation favors the spiritus lenis.

ἱχαλέος, η, ον, poet. for ἱχνός, dry, dried Od. 19, 233. †

ἱχανάω, ep. form of ἵχω; ἱχανάω, ἱχανόωσιν, ep. for ἱχανῶ, ἱχανῶσιν, ep. iterat. imperf. ἱχανάσπον, 1) Act. to hold, to hold back, with accus. Il. 5, 89. 15, 723. 2) to attach oneself to, to strive after, to be eager for, with gen. δρόμου, φιλότητος, Il. 23, 300. Od. 8, 288; and with infin. Il. 17, 572. II) Mid. to check oneself, to delay, to tarry, ἐπὶ νηυσὶν, Il. 12, 38. Od. 7, 161. (Only pres. and imperf.)

ἱχάνω, poet. form from ἵχω = ἱχανάω, to hold, to hold back, to hinder, with accus. Il.

14, 387. 17, 747. Od. 19, 42; see *κατισχάνω*, h. 6, 13.

ἰσχίον, τό, 1) Prop. *the hip-joint, the hip-pan*, i. e. the cavity in the hip-bone in which the head of the thigh-bone (*μηρός*) turns, Il. 5, 305. 2) Comm. *the hip, the loins*, espec. the upper part, Il. 11, 339. Od. 17, 234; plur. 8, 340. (Prob. from *ἰσχύς*, akin to *ἰξύς*.)

* *Ἴσχυς, υῖος, ὁ*, son of Elatus, the lover of Coronis, h. Ap. 210.

* *ἰσχύω (ἰσχύς)*, fut. *ἴσω*, *to be strong, to be able*, Batr. 280.

ἴσχω, poet. form of *ἔχω*, only pres. and imperf. chiefly in the signif.: I) *to hold, to hold fast, to hold back*, *τινά*, Il. 5, 812; *ἵππους*, Il. 15, 546; metaph. *θυμόν*, to restrain the spirit, Il. 9, 256; *σθένος*, Il. 9, 352. II) Mid. *to hold oneself, to restrain oneself*, Il. 2, 247; *restrain yourself*, i. e. be silent, Od. 11, 251. b) With gen. *to restrain oneself from a thing, to cease*, *λώβης, πτολέμου*, Od. 18, 347. 24, 531.

ἰτέη, ἡ, Ion. for *ἰτιά*, *willow*, Il. 21, 350; *salix alba*, the common ozier, Od. 10, 510.

ἴτην, imperf. of *εἶμι*.

* *Ἴτυλος, ὁ*, son of Zethus and Aedon, whom his mother killed in a fit of frenzy, Od. 19, 522; cf. *Ἀηδών*.

* *Ἴτυμονεύς, ἦος, ὁ*, son of Hyperochus in Elis, who abstracted from Nestor a part of his herds, and was slain by him, Il. 11, 671 seq.

ἴτυς, υῖος, ἡ, prop. any circle; in Hom. the *circumference* or *periphery* of a wheel, made of felloes of wood, Il. 4, 486. 5, 724. (Prob. from *ἰτιά*.)

ἴτω, see *εἶμι*.

* *Ἴτων, ὠνος, ἡ (ῖ)*, a town in Larissa in Phthiotis (Thessaly), with a temple of Minerva, Il. 2, 696. * *Ἴτωνος, ὁ*, Strab.

ἰυγμός, ὁ (ἰύζω), *a cry, a cry of joy, a shout*, Il. 18, 572. †

ἰύζω (ῖ), *to shout for joy, to cry aloud*; in Hom. to terrify an animal by loud crying and shrieking, Il. 17, 66. Od. 15, 162.

* *Ἴφεύς, ἦος, ὁ (ῖ)*, see *Ἴφης*.

* *Ἴφθίμη, ἡ*, daughter of Icarius and sister of Penelope, wife of Eumelus of Phœæ, Od. 4, 797.

ἴφθιμος, η, ον and *ος, ον*, *strong, mighty, powerful* [or, rather, *highly honored, greatly lauded*, according to the deriv. of the Schol.], prim. as epith. of heroes possessing physical

power, hence also spoken of head and shoulders, Il. 3, 336. 11, 55; and gener. *active, lively, noble*, spoken of women, Il. 5, 415. 19, 116. Od. 10, 106. (Prob. from *ἴφι*, with the termination *ῖμος* and epenth. *θ*; according to the Schol. from *ἴφι* and *τιμή*, greatly lauded.)

ἴφι, adv. (prob. an old dat. from *ἴς*), *strongly, powerfully, with might, with power, ἀνάσσειν, μάχεσθαι*, Il. 1, 38. 2, 720; *δαμῆναι*, Od. 18, 156.

* *Ἰφιάνασσα, ἡ (ῖ)*, ruling with power), daughter of Agamemnon and Clytemnestra, called in the tragic writers *Ἰφιγένεια*, Il. 9, 145.

* *Ἰφιδάμος, ἀντρος, ὁ (ῖ)*, son of Antenor and Theano, who was educated in Thrace with his grandfather Cisseus, Il. 11, 221.

* *Ἰφικλήειος, η, ον*, ep. for *Ἰφικλείος*, *pertaining to Iphiclus*. *ἡ βίη Ἰφικληΐη*, Od. 11, 290.

* *Ἰφικλος, ὁ (ῖ in the beginning)*, son of Phylacus, from Phylace in Thessaly, father of Protesilaus and Podarces, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter Pero, Il. 2, 705. 23, 636. Od. 11, 289 seq. Conf. *Βίας*.

* *Ἰφιμέδεια, ἡ (ῖ in the beginning)*, daughter of Triops, wife of Alcæus, mother of Otus and Ephialtes by Neptune, Od. 11, 305 (from *μέδομαι*, the mighty ruler).

* *Ἰφίνοος, ὁ (the first ι long)*, son of Dexius, a Greek, slain by the Lycian Glaucus, Il. 7, 14.

* *Ἴφης, ιος, ὁ (not Ἰφεύς)*, accus. *Ἰφια*, a Trojan, slain by Patroclus, Il. 16, 417; see Buttm. Gr. Gram. § 51. Anm. 1. p. 192.

* *Ἴφης, ιος, ἡ*, daughter of Enyeus, a slave of Patroclus, Il. 9, 667.

ἴφιος, η, ον (ἴφι), *strong, espec. robust, fat*, only *ἴφια μῆλα*, Il. 5, 556. Od. 11, 108 (the first ι long). [Conf. Jahn and Klotz Jahrb. p. 268, where *ἴφιος* is rejected, and *ἴφια* derived from *ἴφης*.]

* *Ἰφιτίδης, ὁ*, son of Iphitus = *Archeptolemus*, Il. 8, 128.

* *Ἰφιτίων, ὠνος, ὁ (ῖ in the beginning)*, son of Otrynteus of Hyde, slain by Achilles, Il. 20, 382. (From *τίω*, avenging powerfully.)

* *Ἰφιτος, ὁ (ῖ in the beginning)*, 1) son of Eurytus from Œchalia, brother of Iole, an Argonaut. On the journey, when he was

seeking the mares which had been concealed by Hercules, he gave his bow to Ulysses in Messenia. When he found them with Hercules, he was slain by him, Od. 21, 14 seq. 2) son of Naubolus, an Argonaut of Phocis, father of Schedius and Epistrophus, Il. 2, 518. 17, 306. 3) father of Archeptolemus, Il. 8, 128.

ἰχθυάω (ἰχθύς), ep. iterat. form, imperf. ἰχθυάσκειν, Od. 4, 368; *to fish, to take fish*, * Od. 12, 95.

ἰχθυόεις, εσσα, εν (ἰχθύς), *fishy, abounding in fish*, epith. of the sea, and of Hyllus, Il. 9, 4. 360. 20, 392; κέλευθα, Od. 3, 177.

ἰχθύς, ὅς, ὁ, nom. and accus. plur. ἰχθύες, ἰχθύας, contr. ἰχθύς, Od. 5, 53. 12, 331; *a fish*; taking fish in nets was already customary, Od. 22, 384 seq. (ν in nom. and accus. sing. long, Il. 21, 127; elsewhere short.)

* ἰχναῖος, αῖη, αῖον (ἶχνος), *tracing, tracking*, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town *Ichnaë* in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ἶχνιον, τό (prop. dimin. of ἶχνος, *a trace, a track, a footstep*, Il. 18, 321. h. Merc. 220. μετ' ἰχνιά τινος βαίνειν, *to follow one's steps*,

Od. 2, 406; tracks, Od. 19, 436. 2) Gener. *gait, movement*, Il. 13, 71.

ἶχνος, τό, *a track, a footstep, a trace*, Od. 17, 317. †

ἰχώρ, ὄρος, ὁ, accus. ἰχῶ, ep. for ἰχῶρ (Kühner § 266, 1. Buttm. § 56, note 6, e); *ichor*, the blood of the gods,—a humor similar to blood, and which supplies its place in the gods, * Il. 5, 340. 416.

ἶψ, ἰπός, ὁ, nom. plur. ἵπες (ἵπτομαι), an insect which gnaws horn and vines, Od. 21, 395. †

ἵψαο, see ἵπτομαι.

ἰωγή, ἡ, *a shelter, a protection*, Βορέα, against the north wind, Od. 14, 533; † see ἐπιωγαί.

ἰωή, ἡ (ἰά, ἴ), *a call, a voice*, spoken of men, Il. 10, 139; and generally, *clamor, noise*, of the lyre and the wind, Od. 17, 261. Il. 4, 276; of fire, Il. 16, 127.

ἰῶκα, see ἰωκή.

ἰωκή, ἡ (from δῖω and διώκω), metaplast. accus. ἰῶκα, as if from ἰώξ, Il. 11, 601; † prop. pursuit in battle; and generally, *the tumult of battle, the noise of battle*, plur. Il. 5, 521. 2) Ἰωκή, personified, like Ἐρίς, * Il. 5, 740.

ἰωχμός, ὁ (ἰωκή), *pursuit, the tumult of battle*, * Il. 8, 89. 158.

K.

K, the tenth letter of the Greek alphabet, and the sign of the tenth book.

κάββαλε, ep. for κατέβαλε, see καταβάλλω.

Καβησός, ἡ, a town in Thrace on the Hellespont, or in Lycia, from which is Καβησόθεν, from K. (ἔνδον refers to Troy), Il. 13, 363.

κάγ, ep. for κατ' before γ; καγ γόνυ, for κατὰ γόνυ, (accord. to Bothe, καγγόνυ), Il. 20, 458. †

κάκχανος, ον (καίω with a kind of redupl.), *that may be burned, dry*, ξύλα, Il. 21, 364. Od. 18, 308. h. Merc. 136.

καγχαλάω (ep. pres. καγχαλόωσι, καγχαλόων for καγχαλώσι, καγχαλών), *to laugh aloud, to rejoice*, Il. 6, 514. Od. 23, 1. 59; to

laugh to scorn, Il. 3, 43. (From ΚΑΩ, χαλάω, cachinnor.)

κάγώ, contr. form καὶ ἐγώ, Il. 21, 106; † yet rejected by Spitzner.

κάδ, ep. for κατὰ before δ, e. g. κάδ δέ, κάδ δώματα, Od. 4, 72.

καδδραθέτην, see καταδαρθάνω.

καδδῦσαι, see καταδύω.

Καδμεῖος, η, ον (Κάδμος), *derived from Cadmus, Cadmæan*, in Hom. plur. οἱ Καδμεῖοι, the inhabitants of the citadel Cadmea, i. e. the Thebans, Il. 4, 391. Od. 11, 276.

Καδμείων, ωνος, ὁ = Καδμεῖος, Il. 4, 365. 5, 804.

* Καδμηΐς, ἴδος, ἡ, peculiar fem. of Καδμεῖος, daughter of Cadmus = Semele, h. 6, 57.

Κάδμος, ὁ (Herm. *Instruus*), *Cadmus*, son of the Phœnician king Agenor, brother of Europa, husband of Harmonia. In his journeyings in quest of Europa, who had been seduced by Jupiter, he came at last to Bœotia, and founded the fortress Cadmea. Homer mentions him only as the father of Ino, Od. 5, 334.

ΚΑΔ, see **καίνυμαι**.

Κάειρα, ἡ, fem. of **Κάρ**, a female Carian, prob. from the root **Κάρ**, Il. 4, 142. †

καήμεναι, see **καίω**.

καθαιρέω (**αἰρέω**), fut. **ήσω**, aor. **καθεῖλον**, subj. ep. 3 sing. **καθείλῃσι**, 1) *to take down, to draw down*, τί; **ἰστία**, Od. 9, 149; **ζυγόν**, Il. 24, 268; **ὄσσε θανόντι**, to close the eyes of a corpse, Il. 11, 453; and in tmesis, Od. 11, 426. 2) Espec. *to take down with violence, to cast down*, **τινά**, Il. 21, 327; hence, *to overpower, to carry off*, spoken of Fate, Od. 2, 100; metaph. of sleep, Od. 9, 372-3.

καθαίρω (**καθαρός**), aor. 1 **ἐκάθηρα** and ep. **κάθηρα**, *to purify, to cleanse, to wash off*, with accus. **κητιῆρας**, **θρόνους**, **τραπέζας ὕδατι**, Od. 20, 152. 22, 439. 453; **ῥυπώντα**, Od. 6, 87; trop. **κάλλῃ προσώπατα καθαίρειν**, to adorn with beauty, see **κάλλος**, Od. 18, 192. 2) *to bring away by cleansing, to wash away*; **ἀπὸ χροὸς λύματα**, Il. 14, 171; **ῥύπα**, Od. 6, 93; with double accus. **εἰ δ' ἄγε—αἶμα κάθηρον** *Ἐλθὼν ἐκ βελίων Σαρπηδόνα*, Il. 16, 667. In this passage, which is variously explained, place with Spitz. a comma before and after *ἐκ βελίων*, so that it will sig. *extra jactum telorum*. Thus Voss: 'Go, beloved Phœbus, to cleanse Sarpedon from blood, beyond the missiles of battle.' Instead of *Σαρπηδόνα* Aristarchus reads *Σαρπηδόνη*; Eustath. however, defends the double accus. and compares Il. 1, 236-7. 18, 345. b) In a religious signif. **θεῖω δέπας**, to purify a goblet by fumigation with brimstone, Il. 16, 228.

καθάλλομαι, depon. mid. (**ἄλλομαι**), *to leap down*; metaph. *to rush down*, spoken of a tempest, Il. 11, 298. †

καθάπαξ, adv. (**ἅπαξ**), *once for all, entirely*, Od. 21, 349. †

καθάπτομαι, depon. mid. (**ἄπτω**), *to touch, to attack*, always **τινὰ ἐπέσσειν**, to approach any one with words, a) In a good sense: **ἐπ. μαλακοῖσιν τινα**, to address any one with kind words, Il. 1, 582; or **μειλιχίοις ἐπ.**, Od. 24, 393; absol. Od. 2, 39. 240 seq. b) In a

bad signif. **ἀντιβίοις ἐπ.**, to attack with angry words, Od. 18, 415. 20, 323; absol. 15, 127. 16, 421. (The dat. depends upon **κέκλετο**, cf. Od. 2, 39.)

καθαρός, ἡ, ὅν, *clean, unspotted, εἴματα*, Od. 2) *clean, clear*. **ἐν καθαρῷ**, subaud. **τόπῳ**, in a clean place (a place free from dead bodies), Il. 8, 491. 10, 199. 3) Metaph. *pure, blameless*. **καθαρῷ θανάτῳ**, by an honorable death, i. e. not by the halter, Od. 22, 462. Adv. **καθαρῶς**, *purely*, h. Ap. 121.

καθεῖζομαι, depon. mid. (**εἰζομαι**), only pres. and imperf. *to sit down, to sit*, **ἐπὶ θρόνου**, Il. 1, 536; **ἐπὶ λθούσι**, Od. 3, 406; to sit in council, to hold a session, Od. 1, 372. 2) *to reside, to dwell*, Od. 6, 295.

καθέηκα, see **καθήμι**.

καθείατο, see **κάθημαι**.

καθεῖσα (**εἶσα**), defect. aor. *to seat, to cause any one to be seated*, **τινὰ ἐπὶ θρόνον**, Il. 18, 389. 2) *to set down, to place, to cause to remain*, Il. 2, 549. 3, 382; **τινὰ σκοπόν**, to place one as a spy, Od. 4, 524.

καθεῖξει, see **κατέχω**.

καθεύδω, imperf. ep. **καθεῦδον**, only pres. and imperf. *to sleep, to rest*, Il. 1, 611; **ἐν φιλότῃ**, Od. 8, 313. [According to Eustath., Jahrb. Jahn und Klotz, p. 268, and Felton ad loc. it signifies in Il. 1, 611, 'to lie down.' This, however, is not the necessary sense, since the usual signif. does not conflict with Il. 2, 2, where **οὐκ ἔχει ὕπνος** forms an antithesis with **εὔδον παννύχιοι**, cf. Schol. ad Il. 2, 2.]

καθεψιάομαι, depon. mid. (**εἰψιάομαι**), *to deride, to mock*, **τινός**, Od. 19, 372. †

κάθημαι (**ἤμαι**), imperf. **ἐκαθήμην**, 3 sing. **καθηστο** and **ἐκάθητο**, h. 6, 14; 3 plur. **καθαί-ατο**, ep. for **κάθηντο**, *to sit down*, **παρά τινι**, Il. 7, 443; **ἐν** or **ἐπὶ τινι**, Il. 11, 76. 14, 5; espec. *to sit at ease, to sit in state, to be throned*, Od. 16, 264.

κάθηρα, see **καθαίρω**.

καθιδρύω (**ιδρύω**), *to seat, to cause to sit*, **τινά**, Od. 20, 257. †

καθίζάνω (**ίζάνω**), *to seat oneself*, **θῶκόνδε**, Od. 5, 3. †

καθίζω (**ίζω**), imperf. **κάθιζον**, once **ἐκάθιζον**, Od. 16, 408 (Buttm. Lexil. I. p. 278, would read **δὲ κάθιζον**), aor. **ἐκάθισα**, part. ep. **καθίσσας**, 1) Trans. *to seat, to cause to sit*, with accus. Il.; **ἀνδρῶν ἀγοράς**, to constitute, to convoke assemblies of men, Od. 2,

69; proverbially, καθίζω τινὰ ἐπ' οὐδεῖ, to seat any one upon the ground, i. e. to plunder him of his property, h. Merc. 284; see οὐδας. 2) Intrans. to seat oneself, to sit, ἐπὶ, παρὰ τινι, Il. 8, 436; [and alone,] Il. 3, 426. Od. 4, 649.

καθήμι (ῖημι), aor. 1 καθήκα, inf. aor. 2 καθίμεν, ep. for καθεῖναι, 1) to send down, to cast down, with accus. οἶνον λαυκανίης, to send the wine down the throat, Il. 24, 642; ἵππους ἐν δίναις, to sink the horses in the waters, in order to propitiate the river-god, Il. 21, 132; κεραυνὸν χάμαζε, Il. 8, 134 (by tmesis). 2) to let down, to lower, ἱστία ἐς νῆας, Od. 9, 72. h. Ap. 503. 481. (On the dual aor. 2, κάθειτον, see Buttm. Ausf. Gram. § 33. 3. Anm. 3.)

καθικνέομαι (ἰκνέομαι), only aor. καθικόμην, to go to, to reach, to arrive at, to touch, to hit; only metaph.; spoken only of disagreeable things. ἐμὲ καθίκετο πένθος, Od. 1, 342. μάλα πῶς με καθίκετο θυμὸν ἐνιπῇ, thou hast exceedingly wounded my heart by reproach, Il. 14, 104.

καθίστημι (ῖστημι), imper. pres. ep. καθίστα, aor. 1 κατέστησα, aor. 1 mid. κατεστησάμην, 1) Only trans. to put down, to set down, to put away; with accus. κρητῆρα, the mixer, Il. 9, 202; νῆα, to direct the ship down, i. e. to shore [appelle navem], Od. 12, 185; hence Πύλονδε καταστήσαι τινα, to convey any one to Pylos (connected with ἐφίσσαι, to put upon land), Od. 13, 274. II) Mid. = act. to let down, λαῖφος βοεῦσιν, h. Ap. 407.

*καθοπλίζω (ὀπλίζω), to arm; mid. to arm oneself, Batr. 122.

καθοράω (ὀράω), aor. κατεῖδον, part. κατιδών, to look down, ἐξ Ἰδης, Il. 11, 337; with accus. to survey, to inspect any thing, h. Ap. 136. Mid. as depon. ἐπ' αἶαν, Il. 13, 4.

καθύπερθε, and before a vowel καθύπερθεν, adv. (ὑπερθε), 1) from above, down from above, Il. 3, 337; with gen. Od. 8, 279. 2) above, over, Il. 2, 754. λαοῖσιν καθύπερθε πεποιθότες, trusting to the people who were above, Il. 12, 153; spoken of the situation of places, Il. 24, 545; with gen. Χίοιο, above Chios, i. e. north of it, Od. 3, 170. 15, 404.

καί, conjunc. and, also, marking connection and increase. I) As a copulative conjunc. καί connects 1) Ideas and sentences of every kind, whilst the enclit. τε connects

only related ideas. 2) τε—καί, as well—as, shows that the connected ideas stand in close and necessary union; in Hom. the two words stand together, Il. 1, 7. 17. Od. 3, 414. 3) καί τε, the Lat. atque, annexes something of the same kind; it often points to something special: and indeed, Il. 1, 521. Od. 23, 13. In like manner we have ἰδὲ καί, Od. 1, 240; ἡμῖν, ἡδὲ καί, Il. 5, 128. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, ὥς ἄρ' ἔφην, καὶ ἀναΐξας—τίθει, Il. 1, 584. 5) In an anacoluthon καί connects a particip. and a finite verb, ὥς φασμένη, καὶ ἡγήσατο, Il. 22, 247. In like manner in apodosis after temporal conjunctions, καὶ τότε, Il. 1, 478. II) As an enhancing adverb: in the orig. signif. even, also, still, etiam, καί renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening, a) With verbs, substantives, numerals: even, τάχα κεν καὶ ἀναΐτιον αἰτιόωτο, he might easily blame even an innocent person, Il. 12, 301. cf. Il. 4, 161. b) Espec. καί with particip. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by although, however. Ἐκτορα, καὶ μεμαῶτα (however impetuous) μάχης σχήσεσθαι ὁῖω, Il. 9, 655. καὶ ἐσσύμενον, Il. 13, 787. 16, 627. c) With compar. still. θεὸς καὶ ἀμείμονας ἵππους δωρήσαιο, Il. 10, 556. d) With adverbs: καὶ λίην, καὶ μάλα, Il. 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: ἴμενος καὶ καπνὸν—νοῆσαι, to see if but the smoke, Od. 1, 58. III) καί in connection with conjunctions: καὶ γάρ, since indeed, for indeed; καὶ γὰρ δὴ, for certainly indeed, for really; καί—γε, and indeed; καὶ δέ, and still, but yet; καὶ δέ, and now, and certainly; καὶ εἰ, even if; καὶ μὲν = καὶ μὴν, and certainly, and surely, surely also, Il. 23, 410; also indeed, Od. 11, 582; καί τοι, and still, although, etc. [To the above may be added καί as an expletive. κασίγνητος καὶ ὄπατρος, Il. 12, 371; as also the use between numerals, sometimes = or. ἓνα καὶ δύο, Il. 2, 346. cf. Od. 3, 115; see Jahrb. Jahn und K., p. 266.]

Καινείδης, ὁ, son of Cæneus = Coronus, Il. 2, 746.

Καινεύς, ἦρος, ὁ, son of Elatus, king of the Lapithæ, father of the Argonaut Coro-

nus, Il. 1, 264. (From *καίνυμαι*, that overpowers.)

* *καινός*, ἢ, ὄν, new, strange, unknown, τέχνη, Batr. 116.

καίνυμαι, poet. depon. (root *KAJ* for *καίδνυμαι*), perf. *κέκασμαι*, pluperf. *έκεκασμην*, 1) to excel, *τινά*, Od. 3, 282. More freq. the perf. and pluperf. in the signif. of the pres. and imperf. *κεκάσθαι τινά τινι*, to excel one in any thing, Il. 2, 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3, 283. 2) Alone with dat. without accus. of pers. to be distinguished in any thing, to be remarkable for any thing, to be adorned with, *δολοῖσι*, Il. 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, *παντοίης ἀρετῇσι ἐν Δαναοῖσι*, Od. 4, 725; *μετὰ δμῶῃσι*, Od. 19, 82; *ἐπ' ἀνθρώπων*, Il. 24, 535. (To suppose a root *KAZΩ* is not necessary [but see in Jahrb. Jahn und Klotz, p. 268].

καίπερ, ep. separated *καί περ*, except Od. 7, 224; although, however, however much; *πέρ* takes its place after the emphatic word. *καί ἀχνύμενοι περ*, however grieved they are, Il. 2, 270. 24, 20. *καί πρὸς δαίμονά περ*, Il. 17, 104.

καίριος, η, ον (*καιρός*), happening at the right time, seasonable, hitting the right place; in Hom. only in the neut. *καίριον*, the vital part of the body, where wounds are fatal. ὅθι μάλιστα καίριόν ἐστιν, where the blow is fatal, Il. 8, 84. 326. ἐν καιρίῳ, κατὰ καίριον, in a mortal part, Il. 4, 185. 11, 439.

καιρόεις, εσσα, εν, well-woven, close-woven, from *καῖρος*, the threads which cross the chain or warp in weaving [the woof or filling], Lat. *līcia*. *καιροσίῳν ὀθορίῳν ἀπολείβεται ὕγρὸν ἔλαιον*, Od. 7, 107, † from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; *καιροσίῳν* is the reading of Aristarchus, and is, according to the Schol., gen. plur. for *καιροσσῶν*, *καιροσσῶν*, Ion. *καιροσίῳν*. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc.

καιροσέῳν, see *καιρόεις*.

καίῳ, ep. for *κάῳ*, aor. 1 *ἐκηα* and *πῆα*, plur. subj. *κῆομεν* for *κῆωμεν*, 3 sing. and plur. optat. *κῆαι*, *κῆαιεν*, infin. *κῆαι*, in the Od. also *κεῖαι*, *κείομεν*, *κείαντες*, aor. 1 mid. *ἐκηάμην*, part. *κηάμενος* (in the Od. *κείαντο*,

κειάμενος, Od. 16, 2. 23, 51.); aor. pass. *ἐκάην*, infin. ep. *καήμεναι*, 1) to kindle, to light up, to set in a blaze, *πῦρ*, Il. 2) to consume, to burn, *μηρία*, *νεκρούς*, Il.; hence pass. to burn, *πυραὶ καλοντο*, Il. 1, 52. b) to be burned, Od. 12, 13. II) Mid. only aor. 1, to enkindle for oneself, to kindle, with accus. *πῦρ*, *πυρά*, Il. 9, 88. Od. 16, 2. (On the exchange of η and ει, see Buttm. p. 287. Rost p. 308; Kühner § 151. A. The forms *κήω* and *κείω* are doubtful.)

κάκ, abbreviated *κατά* before κ; comm. *κὰκ κεφαλὴν*, *κὰκ κόρυθα*, Il. 11, 351. Others, *κακκεφαλὴν*, etc.

κακίζω (*κακός*), to render bad. 2) Mid. to make oneself bad, to show oneself cowardly, Il. 24, 214. †

κακκεῖαι, see *κατακαίω*, Od. 11, 74.

κακκεῖοντες, see *κατακείω*.

κακκεφαλῆς, see *κάκ*.

κακκόρυθα, see *κάκ*.

* *κακοδαίμων*, ον (*δαίμων*), wretched, unhappy, miserable, Ep. 14, 21.

κακοδείμων, ον, gen. *ονος* (*εἶμα*), wretchedly clothed, ill-clad, *πτωχοί*, Od. 18, 41. †

κακοεργίη, ἡ (*κακοεργός*), a bad deed, a wicked act, Od. 22, 374. †

κακοεργός, ὄν, poet. (*ἔργον*), wicked, acting badly; *γαστήρ*, the abominable stomach, Od. 18, 54. †

Κᾰκοῖλιος, ἡ (*Ἴλιος*), wretched Ilium, * Od. 19, 260. 23, 19.

* *κακομηδής*, ἐς (*μηδός*), crafty, deceitful, h. Merc. 389.

κακομήχανος, ον (*μηχανή*), contriving evil, destructive, Il. 6, 344. 9, 257. Od. 16, 418.

κακόξεινος, ον, Ion. and ep. for *κακόξευος* (*ξένος*), inhospitable, having bad guests. Thus, *Τηλέμαχ' οὔτις σεῖο κακοξενώτερος ἄλλος*, no other one has worse guests, is more unfortunate in his guests than thou, Od. 20, 376. †

κακοῤαφίη, ἡ (*ῥάπτω*), the machination of evil things, craftiness, treachery, trickery, malice, Il. 15, 16. Od. 12, 26; plur. Od. 2, 236.

κακός, ἢ, ὄν, bad, evil, hence 1) Spoken of external qualities of animate and inanimate things: of the external appearance of a person or thing, ugly, homely. *κακός εἶδος*, Il. 10, 316. *κακά εἶματα*, espec. of persons, a) In point of rank, mean, vulgar, ignoble, Il. 14, 126. Od. 1, 411. 4, 64. b) bad,

worthless, miserable, *νομήες*, Od. 17, 246. 2) Of conditions and circumstances: *evil, bad, ruinous, injurious, wretched*. *Κῆρες*, δόλος, *νύξ*, θάνατος, etc. 3) Spoken of the character: *bad, mean, wicked*; in Hom. espec. of warriors, *cowardly*. *κακὸς καὶ ἀναλκις*, Il. 8, 153. 5, 643. Neut. *κακόν* and *κακά* as subst. *badness, vileness, misfortune, misery, wretchedness, evil*; spoken of Mars, *τυκτὸν κακόν*, an unnatural, monstrous evil, Il. 5, 831, see *τυκτός*; as an exclamation, *μέγα κακόν*, a great evil (V. 'O shame!'), Il. 11, 404. *κακόν τι ποιῶν*, to do some harm, Il. 13, 120. *κακόν* or *κακά* ῥέζειν *τινά*, to do harm to any one, Il. 2, 195. 4, 32; rarely *τινί*, Od. 14, 289. *κακά φέρειν τινί*, Il. 2, 304; also absol. *κακά Πριάμω* for *εἰς κακά*, to the ruin of Priam, Il. 4, 28. 4) Adv. *κακῶς*, *badly, wickedly, basely, insultingly*, e. g. *ἀφίσναι τινά, νοστιῖν*, Il. 1, 25. 2, 153. It often has a strengthening force. *κακῶς ὑπερηγορόντες*, Od. 4, 766. 5) As a compar. in Hom. a) Regular: *κακώτερος, η, ον*, Il. 19, 321. *κακίων, ον*, Il. 9, 601; from which *κακίους* for *κακίονας*, Od. 2, 277. Superl. *κάκιστος, η, ον*, Il. and Od. b) Irregular: *χειρίων*, together with the forms *χείρηι, χίρῃα*, etc., *χειριότερος, ἥσσων*, q. v.

κακότεχνος, ον (*τέχνη*), *practising evil arts, deceitful, wily*, Il. 15, 14.

κακότης, ητος, ἡ (*κακός*), *badness, worthlessness*, 1) *moral vileness, baseness, wickedness*, Il. 3, 366. 13, 108. Od. 24, 455; spoken of warriors, *cowardice, timidity*, Il. 2, 368. 15, 721. 2) *evil, harm, misfortune*, Il. 10, 71. Od. 3, 175; espec. *the sufferings of war*, Il. 11, 382. 12, 332.

κακοφραδής, ἐς (*φράζομαι*), *evil-minded, irrational, foolish*, Il. 23, 483. †

* *κακοφραδίη, ἡ*, *evil intention, folly, indiscretion*, plur. h. Cer. 227.

κακῶω (*κακός*), aor. *ἐκάκωσα*, perf. pass. *κεκάκωμαι*, *to do badly, to inflict evil upon, to make unhappy, to maltreat, to injure*, *τινά*, Il. 11, 690. Od. 16, 212. *κεκακωμένοι ἡμεν*, we were in a bad case, Il. 11, 689. *κεκακωμένος ἄλμῃ*, disfigured by sea-water, Od. 6, 137; metaph. *μηδὲ γέγοντα κάκου* (imperat. for *κάκος*) *κεκακωμένον*, do not afflict the afflicted old man, Od. 4, 754.

κάκτανε, see *κατακτείνω*.

κακώτερος, η, ον, see *κακός*.

καλάμη, ἡ, 1) *a stalk or straw of corn*, Il. 19, 222. 2) *the stubble* (in harvesting

only the ears were cut off); hence metaph. *the rest, the remnant*. *ἀλλ' ἔμπης καλάμη γι' σ' ὄτομαι εἰσορόοντα γιγνώσκειν*, but still I think, in beholding thou wilt recognize even the stubble, i. e. thou wilt recognize, in my still remaining strength, what I once was, Od. 14, 214.

* *Καλαμίνθιος, ὁ* (*καλαμίνθη*), *the locust of calamint*, a frog's name, Batr. 227.

* *κάλαμος, ὁ*, *a reed*, h. Merc. 47.

* *καλαμοστεφής, ἐς* (*στήφω*), *crowned with reed, rush-covered*; *βυσσαί, coria calamis obducta*, Batr. 127.

καλαῦρος, οπος, ἡ, *the herdsman's crook*, which the herdsmen bore and threw at the cattle to drive them, Il. 23, 845.

καλέω, infin. ep. *καλήμεναι*, Il. 10, 125; fut. *καλέσω*, ep. *σσ*, and *καλέω*, Od. 4, 532; aor. 1 *ἐκάλεσα*, ep. *σσ*, aor. 1 mid. *ἐκαλεσάμην*, ep. *σσ*, perf. pass. *κέκλημαι*, pluperf. 3 plur. *κεκλήατο*, fut. 3 *κεκλήσομαι*, Ion. iterative imperf. *καλέεσκον* and *καλεσκόμην*, I) *to call*, i. e. 1) *to name, to call by name*; *τινά ἐπώνυμον* or *ἐπὶ κλήσιν*, to call one by a surname, Il. 9, 562. 18, 487; hence pass. *to be called, to be named*, often, Il. 2, 260. 684. 4, 61. *ἐμὴ ἄλοχος κεκλήσεαι*, h. Ven. 489. 2) *to call, to call to*; spoken of several, *to call together*, with accus. *τινά εἰς ἀγορήν*, *εἰς Ὀλυμπον*, Od. 1, 90. Il. 1, 402; also *ἀγορήνδε, θάλαμόνδε, οἶκόνδε*; with accus. alone, *ὅσοι κεκλήατο βουλήν*, whosoever had been called to the council, Il. 10, 195; and with infin. *to call upon, to require, to challenge*, *καταβῆναι*, Il. 3, 250. 10, 197; *to call, to invite to a repast*, Od. 4, 532. 11, 187. II) Mid. in the aor. *to call to oneself, to summon*, Il. 5, 427. h. Ven. 126; *τινά φωνῇ*, Il. 3, 161; *λαὸν ἀγορήνδε*, Il. 1, 54.

καλήμεναι, see *καλέω*.

Καλήσιος, ὁ, a comrade and charioteer of Axylus, from Arisbe in Thrace; slain by Diomedes, Il. 6, 18.

Καλητορίδης, ον, ὁ, son of Caletor = *Aphareus*, Il. 13, 541.

καλήτωρ, ορος, ὁ (*καλέω*), *a crier*, Il. 24, 577. †

Καλήτωρ, ορος, ὁ (*καλέω*), pr. n. 1) son of Clytius, a kinsman of Priam, Il. 15, 419. 2) father of Aphareus.

καλλείπω, ep. for *καταλείπω*.

Καλλιάνασσα, ἡ, daughter of Nereus and Doris, Il. 18, 46.

Καλλιάνειρα, ἡ, daughter of Nereus, Il. 18, 44.

Καλλίαρος, ἡ, a town in Locris, in Strabo's time destroyed, Il. 2, 531.

καλλιγύναιξ, αἰκος (γυνή), *abounding in beautiful women or virgins*, epith. of Hellas [Achaia] and Sparta, only in accus., Il. 2, 683 [3, 75]. Od. 13, 412.

* Καλλιδική, ἡ, daughter of Celeus in Eleusis, h. in Cer. 109.

καλλιζωνος, ον (ζώνη), *beautifully girdled or [rather] having a beautiful girdle* [cf. Od. 5, 231], epith. of noble women, Il. 7, 139. Od. 23, 147.

* Καλλιθήη, ἡ, daughter of Celeus in Eleusis, h. in Cer. 110.

καλλιθριξ, τρίχος (θρίξ), *having beautiful hair*; epith. of horses: having beautiful manes, Il. 5, 323; epith. of sheep: having beautiful wool, Od. 9, 936. 469.

Καλλικολώνη, ἡ (κολώνη), *Mount Beauty*, a beautiful hill in the Trojan plain, not far from Troy, on the right side of the Simois, Il. 20, 53. 151. Not far from it was the valley Θύμβρη.

καλλίκομος, ον (κόμη), *having beautiful hair, having beautiful tresses*, epith. of handsome women, Il. 9, 449. Od. 15, 58.

καλλικρήδεμνος, ον (κρήδεμνον), *having a beautiful head-band or fillet* (beautifully veiled, V.), ἄλοχοι, Od. 4, 623. †

κάλλιμος, ον, poet. for καλός, *beautiful*, * Od. 4, 130. 11, 529. 640.

κάλλιον, see καλός.

* Καλλιόπη, ἡ (from ὄψ, having a beautiful voice), the eldest of the nine Muses, later the goddess of epic song, h. 31, 2.

καλλιπάρης, ον (παρειά), *having fair cheeks*, epith. of beautiful women, Il. 1, 143. Od. 15, 123.

κάλλιπε, καλλιπέειν, see καταλείπω.

* καλλιπέδιλος, ον (πέδιλον), *having beautiful sandals*, h. Merc. 57.

καλλιπλόκαμος, ον (πλόκαμος), *having beautiful locks, having lovely tresses*, epith. of fair women, Il. and Od.

καλλιρέεθρος, ον (ρέεθρον), *beautifully flowing*, κρήνη, Od. 10, 107. † h. Ap. 240.

καλλιροος, ον, poet. for καλίσροος.

Καλλιρόη, ἡ, poet. for Καλιφόη, daughter of Oceanus and Tethys, wife of Chrysaor, h. in Cer. 419.

καλλιρόος, ον, ep. καλλιροος, Od. 5, 441.

17, 206 (ρόος), *beautifully flowing*, epith. of rivers and fountains, Il. 2, 752. 22, 147.

* καλλιστέφανος, ον (στέφανος), *beautifully crowned*, epith. of Ceres, h. Cer. 252.

κάλλιστος, η, ον, see καλός.

καλλίσφυρος, ον (σφυρόν), *prop. having beautiful ankles or feet, slender-footed*, epith. of beautiful women, Il. 9, 557. Od. 5, 333.

καλλίτριχες, see καλλιθριξ.

κάλλιφ' for κατέλιπε, see καταλείπω.

καλλίχορος, ον (χορός), *having beautiful dancing-places, or having beautiful plains*, Πανοπέυς, Od. 11, 581; Θῆβαι, h. 14, 2; see εὐρύχορος.

[Καλλίχορος, ὁ, a sacred fountain near Eleusis, h. Cer. 273.]

κάλλος, τό (καλός), *beauty*, both of men and women, Il. 3, 392. 6, 156. Od. 6, 18. 8, 457; spoken of Penelope, κάλλει μὲν οἱ πρῶτα πρόσωπα καλὰ κάθηρεν ἄμβροσιον, οἷψ' Ἀφροδίτη χρίεται, Minerva illumined her lovely countenance with ambrosial beauty, such as Venus adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment.' Beauty, as Passow remarks, is in Homer something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

* κᾶλον, τό, *wood*, espec. dry wood for burning, h. in Merc. 112.

κᾶλός, ἡ, ὄν, compar. καλλίων, superl. κάλλιστος, *beautiful*. 1) Spoken of the external form both of animals and inanimate objects: *beautiful, fascinating, lovely, agreeable*, spoken of men, καλός τε μέγας τε, Il.; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμὴν, a beautiful harbor, Od. 6, 263. 2) Of internal quality: *beautiful, noble, glorious, excellent*; in Hom. only neut. καλόν ἐστι, it is well, it is becoming, with infin. Il. 9, 615. 17, 19. νῦν δὲ κάλλιον μεταλλῆσαι, now it is more fitting to ask, Od. 3, 69. οὐ μὲν οἱ τόγε κάλλιον, this is by no means well, Il. 24, 52. Od. 7, 159. The neut. sing. καλόν and plur. καλά are often used by Hom. as adv. *well, fitly, beautifully*, καλόν, Od. 1, 155. 8, 266; in the Il. καλὰ, Il. 6, 326. 8, 400. The adv. καλῶς, only Od. 2, 64, see διόλλυμι.

κάλος, ὁ, Att. κάλως, *a rope, a sail-rope*, Od. 5, 260; † different from ὑπεραί and πόδες.

κάλπις, ἰδος, ἡ, a vessel for dipping wa-

ter, a pitcher, a bucket, Od. 7, 20. † h. Cer. 207.

* καλύβη, ἡ (καλύπτω), a shelter, a hut, an arbor, Batr. 30.

Καλύδναι, αἱ νῆσοι, the Calydnæ islands, according to Strab. X. p. 489, the Sporades, near the island Cos, which received their name from the larger, which at a later day was called Καλύμνα, but earlier Καλύδνα. Others understood by the word, the two islands Leros and Calymna. According to Demetrius, the island was called Καλύδναι, like Θῆβαι, Il. 2, 677.

Καλυδών, ὄνος, ἡ, a very ancient town in Ætolia on the Evenus, famed on account of the Calydonian boar, Il. 2, 640. 9, 530. 13, 217.

* καλυκῶπις, ἰδος, ἡ (ῶψ), with a florid countenance, having a blooming face, h. Cer. 420. Ven. 285.

κάλυμμα, ατος, τό (καλύπτω), an envelopment; espec. the head-covering of the women, a veil = καλύπτρη. It is called κυάρεον, dark-colored, as used in mourning, Il. 24, 93. † More correct, however, it appears to distinguish κάλυμμα from καλύπτρη, and, with Voss, to translate it 'mourning robe,' since it is followed by τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθρος, cf. h. Cer. 42.

κάλυξ, υκος, ἡ, 1) Prop. a case, a bud, espec. a flower-bud, a flower-cup. 2) In Hom. Il. 18, 401, † as a female ornament, perhaps ear-pendants in the form of a flower-cup. According to some Gramm. they are the σωληνίσκοι, σύριγγας (Voss, 'hair-pins'), with which the hair was fastened, cf. h. Ven. 87. 164.

καλύπτρη, ἡ (καλύπτω), a covering, espec. a veil, with which females covered the face upon going out, Il. 22, 406. Od. 5, 232. 10, 543.

καλύπτω, fut. ψω, aor. 1 ἐκάλυψα, ep. κάλυψα, aor. mid. ἐκαλυπάμην, perf. pass. κεκάλυμμαι, aor. pass. ἐκαλύφθην. 1) to cover, to envelope, to wrap around. πέτρον περὶ χεῖρ ἐκάλυψεν, the stone covered the hand, i. e. was as great as the hand could grasp, Il. 16, 735. Comm. constr. τί τι, to cover something with something, Il. 7, 462. 10, 29; more rarely, τί τι, to cover something over any one, Il. 5, 315. 21, 321; ἄμφι τι and πρόσθι τινός, e. g. σάκος, to hold a shield before any one, Il. 17, 132. 22, 813. Pass.

κεκάλυπτο ἡέρι, Il. 16, 790. ἀσπίδι κεκαλυμμένος ὤμους, having the shoulders covered with a shield, Il. 16, 360. 2) Metaph. of death: τέλος θανάτοιο κάλυψεν αὐτόν, death enveloped him, Il. 5, 553; with double accus. τὸν δὲ σκότος ὅσσε κάλυψε, Il. 4, 461; and often spoken also of swooning. οἱ ὅσσε νύξ ἐκάλυψε μέλαινα, Il. 14, 439. Spoken of a mental state, Il. 11, 249. II) Mid. to envelope oneself with any thing, to cover, τι; ὀδόνησιν, κρηδέμνῳ, Il. 3, 141. 14, 184; with accus. πρόσωπα, h. Ven. 184.

Καλυψώ, οὔς, ἡ (the concealer, Occultina Herm.), daughter of Atlas; she dwelt in the island Ogygia, remote from all intercourse with gods or men, Od. 1, 50, 52. She received the shipwrecked Ulysses into her abode, and wished ever to retain him with her, promising to make him immortal, Od. 7, 244 seq. He spent here seven years, till at last, in the eighth, the gods pitied him, and Mercury was sent by Jupiter with the command to Calypso; to permit him to return home, Od. 5, 28-31. Unwillingly she obeyed the command of the gods. Ulysses built a ship under her direction; and after he was furnished by Calypso with the necessary implements and provisions, he departed with a favorable wind, which the goddess sent after him, Od. 7, 265 seq. 5, 160 seq. According to h. Cer. 422. Hes. Th. 1016, she was a daughter of Oceanus.

Κάλχας, αντος, ὁ, voc. Κάλχᾱν, son of Thestor, a famous seer of the Greeks, who by his art guided the Grecian enterprises before Troy, since he knew the present, the past, and the future, Il. 1, 69-72. 2, 300. 13, 45.

κάμ, ep. abbrev. κατά before μ. κάμ μίσσον, Il. 11, 172. κάμ μὲν, Od. 20, 2.

κάλμαξ, ακος, ἡ, a stake, a pole; a vine-prop, to which the vines were bound, Il. 18, 563. †

* καμᾶτηρός, ἡ, ὄν (κάματος), wearisome, burdensome, γῆρας, h. Ven. 247.

κάματος, ὁ, 1) labor, toil, hardship, Il. 15, 365. ἄτερ καμότοιο, Od. 7, 325. 2) fatigue, weariness, exhaustion, Il. 4, 230. 13, 711 (see AAEΩ). Od. 6, 2. 12, 281. πολυνεῖς κάματος, fiercely assailing weariness, or the fatigue of impetuous battle, Il. 5, 811. 3) labor, i. e. the gains of labor, Od. 14, 417.

κάμα, ep. for ἔκαμα, see κάμνα.

Κάμειρος, ἡ, Camirus, a town on the western coast of the island of Rhodes, now Jerachio, Il. 2, 656.

* κάμινος, ὁ, an oven for baking; an oven for burning potters' ware, ep. Hom. 14.

καμινώ, οὖς, ἡ, connected with γρήνς, an old oven-woman, with the implied idea of loquacity, Od. 18, 27. †

καμμονίη, ἡ (ep. for καταμονίη), prop. endurance, perseverance in battle; the victory thus obtained, * Il. 22, 257. 23, 661.

κάμμορος (ep. for κακόμορος, according to Ap.), having an evil fate, miserable, unfortunate, * Od. 2, 351. 5, 160.

* καμμύσαι, see καταμύω.

κάμνω, fut. καμῶμαι, aor. ἔκαμον, 3 sing. κάμε, ep. subj. κενάμω with redupl., aor. mid. ἐκαμόμην, perf. κέκμηκα, part. κεκμηώς, gen. ὤτος, accus. plur. κεκμηότας, 1) Intrans. to fatigue oneself with labor. a) to take pains, to toil, to suffer, μάλα πολλά, Il. 8, 22. 448; with part. οὐδὲ τόσον δὴν ἔκαμον ταρύων, I did not long weary myself in stretching the bow, Od. 21, 426; of works of art, κάμε τέχων, Il. 2, 101. 7, 220. 8, 195. b) to become fatigued, to become weary, to become relaxed; with accus. χεῖρα, in the hand, Il. 2, 389. 5, 797; γυνῖα, ὄμον, often with a particip. ἐπὶν κενάμω πολέμιζων, after I am fatigued in battle, Il. 1, 168; so κάμνει θείων, ἐλαύνων, he is weary with running, rowing, Il. 4, 244. 7, 5. κεκμηώς, a fatigued person, Il. 6, 261. 11, 802; but οἱ κάμοντες, the wearied out, epith. of the dead who have sunk under their labors, Il. 3, 278 (V. 'the resting'). Od. 11, 476. According to Buttm. Lexil. II. p. 237, 'the worn out, the powerless,' with a kind of euphemism for θανόντες, the word presenting, instead of the idea of non-existence, the lowest degree of life previous to dissolution. 2) Transit. to make with toil, to prepare, with accus. espec. works of art in brass, μίτην, Il. 4, 187. 18, 614; ῥῆας, Od. 9, 126. Mid. to work upon with pains-taking for oneself, to cultivate, with accus. ῥῆσον, Od. 9, 130. 2) to earn by labor for oneself, to acquire, δουρί τι, Il. 18, 341.

κάμπτω, fut. ψω, aor. ἔκαμψα, to bend, to curve, with accus. ἵνυ, Il. 4, 486; espec. γόνυ, to bend the knee, in order to rest, Il. 7, 118. 29, 72; γούνατα χεῖράς τε, Od. 5, 453.

καμπύλος, η, ον (κάμπτω), curved, crooked, bent, epith. of the bow, chariot and wheel,

Il. 5, 97. 231. 722. Od. 9, 156; ἄροτρον, h. Cer. 308.

* κάναστρον, τό (κάνη), a basket made of twisted osier; an earthen vessel, ep. h. 14, 3.

καναχέω (καναχή), only aor. κανάχησε, to resound, to make a noise, to rattle, to ring, spoken of brass, Od. 19, 469.

καναχή, ἡ (κανάζω), noise, sound, rattling, tumult, spoken of brass, Il. 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.

καναχίζω = καναχέω, only imperf. to rattle, to resound. καναχίζε δούρατα πύργων βαλλόμενα, the timbers of the towers being hit resounded, Il. 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα' is contrary to the usus loquendi.)

κάνειον, τό, ep. = κάνιον, Od. 10, 355. †

κάνισον, τό, ep. κάνειον (κάνη), prop. a basket made of twisted reeds; a reed basket; gener. a basket, a vessel, a dish for bread and for the sacred barley in a sacrifice; spoken of brass, Il. 11, 630; and of gold, Od. 10, 355.

καννεύσας, see κατανεύω.

κανών, ὄνος, ὁ (κάνη), prop. a reed rod, any straight rule for measuring, etc.; in Hom. 1) κανόνες are two cross-bars (ράβδοι, Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; a handle. They were made of leather, and also of metal, Il. 8, 193. 13, 407; later, ὄχανα. Others suppose these were two cross-bars to which the τελαμών was attached, cf. Köpke Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Voss, the shuttle (it is incorrectly explained as 'the great beam of the loom'). ἐπὶ δ' ἄρνετο δῖος Ὀδυσσεὺς ἄγχι μάλ' ὥς ὅτε τις τε γυναικὸς εὐζώνοιο στήθεός ἐστι κακόν. Here the gen. στήθεος depends upon ἄγχι, for the sense is, Ulysses was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman. [Bothe supposes an hypallage: κανών τις γυναικ. for κανών γυναικὸς τινος.] Voss, 'as close to the bosom of the well-girded woman the shuttle flies.'

κάπ, ep. abbreviated for κατά before π

and φ. *κὰπ πεδῖον, κὰπ φάλαρα*, Il. 11, 167. 16, 106.

Καπανεύς, ἦος, ὁ, son of Hipponous and Laodice, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, Il. 2, 564.

Καπανηιάδης, ου, ὁ and *Καπανηῖος, νιός*, son of Capaneus = *Sthenelus*, Il. 5, 108. 109. 4, 367.

κάπετος, ἦ (σκάπτω), a ditch, a foss = *τάφος*, Il. 15, 356; a pit, a vault, Il. 24, 797; and gener. a trench, * Il. 18, 564.

κάπη, ἦ (κάπτω), a crib, a manger with the food, Il. 18, 433. Od. 4, 40.

καπνίζω (καπνός), aor. *έκάπνισα*, ep. σσ, to make a smoke, to kindle a fire, Il. 2, 399. †

καπνός, ὁ (ΚΑΠΩ), smoke, fume, distinct from *κνύση*, Il. 1, 317. Od. 1, 58; the vapor from waves, Od. 12, 219.

κάππεσον, see *καταπίπτω*.

κάπριος, ὁ, for *κάπρος*, Il. 11, 414. 12, 42; and *σὺς κάπριος*, Il. 11, 293. 17, 282.

κάπρος, ὁ, a boar, a wild swine. The male swine was taken as an offering in forming a treaty, Il. 19, 196.

καπύω (ΚΑΠΩ), aor. *έκάπυσα*, ep. σσ, to breathe, to breathe forth. *ἀπὸ δὲ ψυχὴν έκάπυσσεν*, Il. 22, 467. †

Κάπυς, υος, ὁ, son of Assaracus, father of Anchises, Il. 20, 239.

ΚΑΠΩ, see *ΚΑΦΩ*.

κάρ, ep. abbrev. *κατά* before φ. *κάρ φόον*, Il. 12, 33.

κάρ, according to the Schol. an ancient ep. abbrev. form for *κάρη*; hence *ἐπὶ κάρ*, upon the head, headlong, Il. 16, 392. † Later it was written *έπικαρ*.

κάρ (ᾱ), a word of uncertain signif., prob. an ancient word for *θρέξ*, in the passage *τίω δέ μιν έν καρὸς αἴση*, I value him equally with a hair, i. e. not at all, Il. 9, 378. † According to Clarke and Heyne, probably of a common origin with *ἀκαρής*, Hesych. *τὸ βραχύ, ὃ οὐδὲ κείραι οἶόν γε*, so that it has yielded a word *κάρ* (*capillus rarus*, from *κείρω*), like the Latin *nec hilum* or *floci facere*. The ancients take it, some for *κηρός*, like death (cf. Il. 3, 454); some for *Καρός*, like a Carian, because the Carians were despised as soldiers. The quantity is at variance with both, and with the last also the period of Homer.

Κάρ, κᾱρός, ὁ, a Carian, an inhabitant of Caria, the southwestern country in Asia Minor, Il. 2, 867. 10, 428.

Καρδαμύλη, ἦ, a town near Leuctra, in Messenia, which Agamemnon promised to give Achilles as a dowry; now *Scardamoula*, Il. 9, 150.

καρδίη, ἦ, ep. *κραδίη*, the last the comm. ep. form; *καρδίη* only Il. 2, 452. 1) the heart, as a part of the human body, the seat of the circulation of the blood and of life, Il. 10, 94. 13, 282. 2) Metaph. the heart, as the seat of the feelings, desires, impulses, and passions, Il. 1, 225. 395. Od. 4, 293; connected with *θυμός*, Il. 2, 171. Od. 4, 548. 3) As the seat of the faculty of thought, the soul, the mind, the understanding, Il. 10, 244. 21, 441.

* *κάρδεπος, ὁ*, a kneading-trough, a tray, Epigr. 15, 6.

κάρη, τό, Ion and ep. for *κᾱρα*, gen. *κάρητος, καρήατος*, dat. *κάρητι, καρήατι*, accus. *κάρη, plur. nom. κᾱρα*, h. Cer. 12 (fr. *κᾱρατα, κᾱραα*), *καρήατα*, Il. 17, 437; accus. *κᾱρατα*. Here belong the forms *ΚΡΑΣ*, gen. *κρατός, κᾱατος*, dat. *κρατί, κᾱατι*, accus. *κᾱατα*, Od. 8, 92; plur. gen. *κᾱάτων* (more correctly, *κρατῶν*), dat. *κρασί*; and from *κάρηνον*: *κᾱρήνου, κᾱρήνα, καρήνων*, see Thiersch § 197, 55. Rost Dial. 39; the head, of men and of brutes, *κάρη*, only nom. and accus., Il. 2, 259. 6, 509; gen. *κάρητος*, Od. 6, 230; *κάρητι*, Il. 15, 75.

κάρηας, τό, a later nom., used of Antimachus, probably formed from the ep. forms *καρήατος, καρήατι, καρήατα*, see *κάρη*.

καρηκομάω, only in the pres. part. *καρηκομῶντες*, ep. for *καρηκομῶντες* (*κομάω*), having a full head of hair, epith. of the Achæans, who wore the hair long; opposed to *ὀπιθῶ κομῶντες*, Il. 2, 542.

κάρηνον, τό, ep. form of *κάρη*, q. v. 1) the head, *καρήνου*, h. 7, 12; often in periphr. *ἀνδρῶν, ἵππων κᾱρήνα*, Il. 9, 407. 11, 500. *νεκύνων κᾱρήνα*, Od. 10, 521. 2) Metaph. the top, the summit, of mountains, Il. 1, 44. Od. 1, 102; citadels, the strong-holds of cities, Il. 2, 117. 9, 24.

Κάρησος, ὁ, a river in Mysia, which flowed into the Æsopus; later *Μίτυς*, Il. 12, 20.

καρχαίρω, to shake, to tremble, to quake, Il. 20, 157. †

* *καρχίνος, ὁ*, a crab, Batr. 301.

Κάρπαθος, ἡ, ep. **Κράπαθος**, an island between Crete and Rhodes, in the sea called from it the Carpathian; now *Scarpanto*, Il. 2, 676. [The first form is found in h. Ap. 43.]

καρπάλιμος, ον (for ἀρπάλιμος from ἀρπάζω), *fleet, rapid, hasty*, πόδες, Il. 16, 342. 809. Frequently the adv. **καρπαλίμως**, *quickly, rapidly, hastily*.

καρπός, ὁ, 1) *fruit*, both of trees and of the field, Il. 6, 142. Od. 10, 242. 2) *the wrist*, the part of the hand near the wrist, Il. 5, 458. 8, 328. Od. 18, 258.

καρρέζουσα, see **καταρρέζω**.

καρτερόθυμος, ον (θυμός), *of strong spirit, steadfast, courageous*, epith. of Hercules, Achilles, and the Mysians, Il. 5, 277. 13, 350. Od. 21, 25.

καρτερός, ἡ, ὄν (κάρτος), ep. for κρατερός, *strong, mighty, powerful*, for the most part spoken of men and human affairs; chiefly *bold, brave*, θυμός, Il. 5, 806. **καρτερὰι φάλαγγες**, the mighty or brave squadrons, Il. 5, 592. b) Of things: ἔργα, *mighty deeds*, Il. 5, 757; ἔρκος, Il. 19, 105. Od. 4, 253. ἔλκος, Il. 16, 517.

* **κατερόχειρ**, ος, ὁ, *strong-handed, powerful*, epith. of Mars, h. 7, 3.

κάρτιστος, η, ον, ep. for κράτιστος, superl. fr. κρατός or κράτος, *the strongest, the mightiest*, Il. and Od.

κάρτος, εος, τό, ep. for κράτος, *strength, might, power*, Il. 9, 254; and oftener connected with βίη and σθένος, see κράτος.

καρτύνω, ep. for κρατύνω (κράτος), *to make strong*; only mid. *to strengthen for oneself*, always ἐκαρτύναντο φάλαγγας, * Il. 11, 215. 12, 415. 16, 563.

* **κάρνον**, τό, *any kind of nut*, espec. *walnut*, Batr. 31.

Κάρυστος, ἡ, a city on the southern coast of Eubœa, famed for its marble; now *Caristo*, Il. 2, 539.

καρφαλέος, η, ον (κάρφω), 1) *dry, parched*, ἥϊα, Od. 5, 369. 2) Metaph. spoken of a sound, *dull, hollow*, ἀσπὶς καρφαλίον αὔσεν, Il. 13, 409.

κάρφω, pret. fut. κάρψω, aor. κάρψα, *to draw together, to wrinkle, to wither*; only χρόα, *to wrinkle the skin*, * Od. 13, 398. 430.

καρχαλέος, η, ον (κάρχαρος), *rough, sharp*; metaph. δίψη, *rough (in the throat) from thirst*, Il. 21, 541. † (*καρφαλέος* is a gloss.)

καρχαρόδους, ὀδοντος, ὁ, ἡ (ὀδοῦς), *having sharp teeth*, κύνες, * Il. 10, 360. 13, 198.

κασιγνήτη, ἡ (fem. from κασίγνητος), *an own sister, a sister*, Il. 4, 441, and often.

κασίγνητος, ὁ (κάσις, γεννάω), 1) *a brother, a genuine, an own brother*, ὄπατρος, Il. 12, 371. 2) Gener. *a near kinsman*, espec. the child of a brother or sister, Il. 15, 545. 16, 456. 3) As adj. for κασιγνητικός. πόλλ' ἀχέουσα κασιγνήτοιο φόνοιο, on account of the slaughter of her brothers; for Meleager slew several brothers of Althæa, Apd. 1, 8. 3. The poet, however, might mean Iphiclus, who contested with Meleager the honor of victory; hence Voss, 'on account of the slaughter of an own brother,' Il. 9, 567.

Κάσος, ἡ, an island of the Ægean sea near Cos, now *Casso*, Il. 2, 676.

Κασσάνδρη, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, Il. 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Clytemnestra in Mycenæ, Od. 11, 420. [In part post-Homeric.]

κασσίτερος, ὁ, *tin*, plumbum album, different from lead, plumbum nigrum. Hom. mentions it as an ornament of cuirasses and shields, Il. 11, 25. 34. 18, 565. 574; and of chariots, Il. 23, 503. Also greaves were made of tin, or for ornament coated with tin, Il. 21, 592. 18, 613. According to Il. 18, 474, it was melted and poured over other metal. **κεῦμα κασσιτέροιο**, tin casting, Il. 23, 561. Probably, however, it was also beaten into plates with the hammer, Il. 20, 271, and hence called *ἱανός*. Beckmann Geschich. der Erfind. c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. With him Schneider in his Lex. agrees. * Il.

Καστιάνειρα, ἡ, *Castianira*, mother of Gorgythion, Il. 8, 305.

Κάστωρ, ορος, ὁ, son of king Tyndareus and of Leda, or, by mythology, of Jupiter, brother of Pollux [and Helen, Il. 3, 238], famed for his skill in managing horses. [According to later mythology,] he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and when he

was killed by Idas, Pollux shared immortality with him. Alternately they spent a day in the upper and a day in the lower world, Il. 3, 237. Od. 11, 299 seq. Comm. Castor and Pollux together are called *Dioscuri*, i. e. sons of Jupiter, see *Διόσκουροι*. [2] *Castor*, son of Hylacus, a fictitious personage, Od. 14, 204.]

* *καστορνῦσα*, see *καταστορέννυμι*.

κασχέθε, see *κατέχω*.

κατά, I) Prep. with gen. and accus., prim. signif. *down from above*. 1) With the gen. spoken only of place: α) To indicate a downward motion, *down from, down*. βῆ δὲ κατ' Ὀλύμπου καρήνων, Il. 1, 44. κατ' ἵππων ἄλτο; hence also with the implied idea of extension, *down from above*. κατ' ὀφθαλμῶν κέχυτο νύξ, down over the eyes the night was poured; again, κατ' ἄκρης, prop. from the summit down, i. e. entirely, Il. 13, 772. cf. ἄκρος. β) To indicate direction to a place in a lower situation, *down upon, down to, under*. κατὰ χθονὸς ὄμματα πῆξαι, to fasten the eyes upon the ground, Il. 3, 217. ψυχὴ κατὰ χθονὸς ὤχετο, under the earth, Il. 23, 100; and gener. of direction to an object, Od. 9, 330. 2) With accus. α) Spoken of place (here it forms an antithesis with ἀνά, in reference to the commencing-point, but agrees with it in expressing expansion over an object). β) To indicate direction to an object in a lower situation, *in, upon, into*. βάλλειν κατὰ γαστέρα; in like manner, νύσσειν, οὐτιᾶν κατὰ τι, κατ' ὅσους ἰδῶν, looking into the eyes, Il. 17, 167. β) To indicate extension from above downwards, *through, over, along upon*. κατὰ στρατόν, through the army, in the army. κατὰ λαόν, κατὰ γαῖαν. Thus often κατὰ θυμόν, in the heart. β) In reference to cause, manner, etc. α) To denote design, purpose: πλεῖν κατὰ πρῆξιν, on business, Od. 3, 72. κατὰ χρεῖος ἐλθεῖν, Od. 11, 479. β) To denote suitableness, *according to, secundum*: κατὰ μοῖραν, according to propriety. κατὰ δύναμιν, according to one's power. γ) To denote the manner, etc. κατὰ λόπον κρόμοιο, after the manner of an onion-skin, Od. 19, 233. κατὰ μέρος, part by part, h. Merc. 53. κατ' ἐμ' αὐτόν, by myself, Il. 1, 271. κατὰ σφείας, by themselves, Il. 2, 366. κατὰ φύλα, by tribes, Il. 2, 362. II) Adv. without case. *κατά* as an adv. has the signif. *down, downward,*

down from above, Il. 1, 40. 436; again, *fully, utterly, entirely*. κατὰ πάντα φασγῶν, Od. 3, 315. III) In composition it has the same signif. and often strengthens the idea. IV) *κατά* may be placed after the subst. and then the accent is retracted: δόμον κάτα. In the poets it is sometimes elided into *κατ* even before consonants. The accent is retracted and the τ assimilated to the following consonant: κατ δύναιεν. Others connect the prep. with the following word: κατδύναμεν.

καταβαίνω (βαίνω), fut. *καταβήσομαι*, aor. 2 *κατέβην*, from this 1 plur. subj. *καταβείωμεν*, ep. for *καταβῶμεν*, aor. 1 mid. *κατεβήσμεν*; also the ep. forms *καταβήστω* and imper. *καταβήστω*, 1) *to descend, to come down, to alight*, ἔκ τινος, or with gen. alone, Il. 5, 109; with the question whither, we have *ἐς* and *εἰς* with the accus. Il. 3, 252. 10, 541; or the accus. alone. *κατεβήστω θάλαμον*, he descended to the store-room, Od. 2, 337. 2) With accus. *to descend any thing*. κλίμακα κατεβήστω, he descended the stairs, Od. 1, 330. *ἑστὸν ἐφόλκευον καταβῆναι*, he descended along the helm, Od. 14, 350; in a similar manner, *ὑπερώϊα κατέβαινε*, she descended the chamber, i. e. from the chamber, Od. 18, 206. 23, 85.

καταβάλλω (βάλλω), aor. 2 *κατέβαλον*, ep. 3 sing. *κάββαλε* for *κατέβαλε*, 1) *to cast down, to tear down, to demolish*, with accus. Il. 12, 206; to dash into, Il. 15, 357; and *κατὰ πρηνὲς βάλλειν μέλαθρον*, i. e. *καταβαλεῖν*, to demolish, Il. 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down*; *κρείων ἐν πυρὶ ἀνγῇ*, Il. 9, 206. 3) *to cause to fall*, Il. 5, 343. 8, 249; hence spoken of a dog: *οἷσσι κάββαλεν*, he let fall his ears, Od. 17, 302.

καταβείομεν, see *καταβαίνω*.

καταβήστω, see *καταβαίνω*.

* *καταβιβρώσκω* (βιβρώσκω), aor. 2 *κατέβρων*, *to devour, to consume*, h. Ap. 127.

* *καταβλάπτω* (βλάπτω), *to hurt, to injure*, with accus. h. Merc. 93.

καταβλάσκω (βλάσκω), only pres. *to go through, to stride through*, with accus. *ἄστυ*, Od. 16, 466.

(*καταβρόχω*), only 3 sing. optat. aor. act. *καταβρόξειε*, *to swallow, to swallow down*, φάρμακον, Od. 4, 222; † see *ἀναβρόχω*.

καταγρηάσκα and *καταγρηάω*, (*γρηάω*), from which *κατεγήρα*, *to grow old*, * Od. 9, 510. 19, 360.

καταγινέω, ep. form of κατάγω, to bring down, to convey, to bring, with accus. ὕλην, Od. 10, 104. †

κατάγνυμι (ἄγνυμι). fut. κατάξω, aor. κατέαξα, to break, to dash in pieces, with accus. Il. 8, 403. Od. 9, 283. τὸ κατέαξαμεν, ὃ πρὶν ἔχειον, we broke this (spear) which I was before accustomed to carry, Il. 13, 257. That the plur. should be used is surprising, since the sing. follows; still it can be very well accounted for: we (Idomeneus and Meriones), says the latter, broke, in common conflict, the spear which I was accustomed to bear, cf. Spitzner ad loc.

κατάγω (ἄγω), fut. κατάξω, ep. infin. καταξέμεν, aor. act. κατήγαγον, aor. mid. κατηγάγην, 1) to conduct down, to bring down, with accus. τινὰ εἰς Ἄϊδαο, Od. 11, 164. 24, 100. 2) Generally, to lead away, to conduct, for the most part from a higher to a lower region, as ἵππους ἐπὶ νῆας, Il. 5, 26. 6, 53. τινὰ Κρήτηνδε, to drive to Crete, Od. 19, 186. Mid. to proceed from the high sea into port, to put into harbor, opposed to ἀναγίσθαι, spoken of ships, Od. 3, 10; ἐς Γεραιστόν, Od. 3, 178; Ἰθάκηνδε, Od. 16, 322; spoken of seamen: νηὶ κατάγασθαι, Od. 10, 140.

καταδαίωμα (δαίω), fut. δάσομαι, to tear in pieces, to devour, only in tmesis, κατὰ πάντα δάσσονται, Il. 22, 354. †

* καταδάκνω (δάκνω), to bite severely, Batr. 45.

* καταδάμναμαι, depon. mid. (δάμναμαι), poet. for καταδαμάω, to tame, to subdue, to overpower, h. Merc. 137.

καταδάπτω (δάπτω), aor. κατέδαψα, 1) to tear in pieces, to lacerate, with accus. spoken of dogs and birds of prey, Il. 22, 339. Od. 3, 259. 2) Metaph. ἦτορ καταδάπτεται, is wounded, distressed, Od. 16, 92.

καταδαρθάνω (δαρθάνω), aor. κατέδαρθον, poet. κατέδραθον, 3 dual ep. καδδραθέτην for κατεδραθέτην, Od. 15, 494; subj. καταδραθῶ, which aor. sometimes passes into the pass. form ἐδάρθην, Od. 5, 471; only in the ep. aor. to go to sleep, to sleep. οὐπω τοιόνδε κατέδραθον, subaud. ὕπνον, I never slept so soundly, * Od. 23, 18.

καταδέχομαι, poet. (δέχομαι), to look down, τινά, upon any one, Od. 11, 16. †

καταδεύω (δεύω), aor. κατέδευσα, to wet, to drench, χιτῶνα οἴνου, a coat with wine, Il. 9, 490. †

καταδέω (δέω), aor. κατίδῃσα, 1) to bind, to bind fast, ἵππους ἐπὶ κάρη, Il. 8, 434. Od. 4, 40; ἱστὸν προτόνοισιν, the mast with ropes, Od. 2, 425. 2) to bind together, to lock up, to obstruct, with accus. ἀνέμων κελείθους, Od. 5, 383. 10, 20.

καταδημοβορέω (δημοβόρος), prop. to consume the property of the people. 2) to consume in common, Il. 18, 301. †

καταδραθῶ, see καταδαρθάνω.

* καταδύνω, a form of καταδύω, h. Merc. 237.

καταδύω (δύω), aor. 2 κατίδυν, part. καταδύς, nom. plur. fem. καδδύσαι for καταδύσαι, Il. 19, 25; fut. mid. καταδύσομαι, aor. 1 mid. κατεδυσάμην with the ep. form καταδύσειο, only in an intrans. signif. 1) to descend into, to go into, to penetrate, εἰς Ἄϊδαο δόμους, Od. 10, 174; κατὰ ὤτειλάς, to enter into the wounds, Il. 19, 25; with accus. δόμον, to go into a house; πόλιν, Od. 4, 246; often ὄμιλον, Il. 4, 86. 10, 517; in like manner μάχην, μῶλον Ἄρης, Il. 18, 134. 2) to put on, spoken of arms, τεύχεα, Il. 7, 103. 3) Absol. to set, to go down, spoken of the sun, ἥλιος κατίδν, Il. 1, 475. 592, and often.

καταειμένος, η, ον, see καταέννυμι.

καταείννον, see καταέννυμι.

καταείσατο, see κατείμι.

καταέννυμι, poet. for καθέννυμι (έννυμι), imperf. καταείννον, Il. 23, 135 (as if from εἰνύω); perf. pass. κατειμένος, to clothe, to cover, with accus. νέκυν, Il. 23, 135; metaph. ὄρος καταειμένον ὕλη, a mountain clothed with wood, Od. 13, 351. 19, 431.

καταζαίνω (ἄζαίνω), to wither up, to cause to dry, with accus. ep. iterat. aor. καταζήσασκε, Od. 11, 587. †

καταθάπτω (θάπτω), aor. 1 infin. κατθάψαι ep. for καταθάψαι, Il. 24, 611; to bury, to inter, τινά, * Il. 19, 228.

καταθείομαι, καταθείομαι, see κατεΐθην.

καταθέλω (θέλω), aor. 1 κατέθελξα, to charm, to transform, spoken of Circe, who metamorphosed the companions of Ulysses into brutes, Od. 10, 213. † cf. θέλω.

καταθνήσκω (θνήσκω), aor. κατέθανον, ep. κάτθανε, perf. κατατέθνηκα, infin. κατατεθνάναι, ep. κατατεθνήμεν, part. κατατεθνηώς, to die, to expire, to de cease; chiefly the part. perf. dead, deceased, ἀνίρ, Il. 7, 89; plur. νεκροὶ and νέκυνες κατατεθνηώσες, (the departed dead, Voss,) Il. 7, 409. Od. 22, 449.

καταθνητός, ἢ, ὄν (θνητός), mortal, ἀνὴρ and ἄνθρωπος, Il. 6, 123. Od. 3, 114.

καταθρώσκω (θρώσκω), only in tmesis, καὶ δ' ἔθορε, to leap down, Il. 4, 79. h. Cer. 285.

καταθύμιος, ον (θυμός), lying in the mind, in the heart. μηδέ τί τοι θάνατος καταθύμιος ἔστω, let not death come into thy mind, i. e. think not of it, Il. 10, 383. 17, 201. 2) according to one's mind, after one's wishes, wished for, agreeable, ἔπος, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταϊάπτω, see ἰάπτω.

καταιβατός, ἢ, ὄν, poet. καταβατός (βαίνω), descending, leading downwards, θυραὶ καταιβαταὶ ἀνθρώποισιν, doors, by which men descend, Od. 13, 110. †

καταικίζω (αἰκίζω), perf. pass. κατήκισμαι, to abuse, to disfigure, τεύχεα κατήκισται (by smoke and dirt), * Od. 16, 290. 19, 9.

καταισχύνω (αἰσχύνω), to shame, to insult, to disgrace, to dishonor, πατέρων γένος, Od. 24, 508. 512; δαῖτα, * Od. 16, 293.

καταῖσχω, poet. for κατίσχω = κατέχω: οὐτ' ἄρα ποιμήνησιν καταῖσχεται, it (the island) was not inhabited by shepherds, * Od. 9, 122. †

καταῖτυξ, υγος, ἢ, a head-piece, a low, light helmet, without a cone or crest, Il. 10, 258. (Prob. from κατά and τέυχω.) †

κατακαίω (καίω), infin. pres. κατακαίμεν (κατακήμεν ed. Wolf,) Il. 7, 408; aor. 1 κατέκηα, subj. 1 plur. ep. κατακήμεν, infin. aor. κατακεῖαι, Od. 10, 533; ep. κακκεῖαι, Od. 11, 74; aor. 2 pass. κατεκάην, to burn up, to consume, with accus. of victims and of the dead, Il. 1, 40. 6, 418. In the pass. intrans. κατὰ πῦρ ἐκάη, the fire burned down, Il. 9, 212. The infin. pres. κατακήμεν or κατακείμεν is doubtful, for which reason Spitzn. has adopted κατακαίμεν, see Thiersch § 213, 33. Buttm. p. 287.

κατακαλύπτω (καλύπτω), aor. κατεκάλυψα, only in tmesis, to envelope entirely, to cover, with the accus. μηρούς κνίσσῃ, to wrap the thigh-bones with fat, Il. 1, 460. 2, 423. Od. 3, 464.

κατακεῖαι, see κατακαίω.

κατακείμεν or κατακήμεν, see κατακαίω.

κατάκειμαι, depon. mid. (κεῖμαι), to lie down, to lay oneself down, Il. 17, 677; metaph.

to rest: ἄλγεια ἐν θυμῷ κατακεῖσθαι ἔαομεν, we will permit the pangs to rest in the mind, Il. 24, 523. 2) to lie, to be in store, Il. 24, 527. Od. 19, 439.

κατακείρω (κείρω), prop. to cut off; hence to consume, to plunder, βλοτον, οἶκον, * Od. 4, 686. 22, 36; μῆλα, * Od. 23, 356.

κατακείω (κείω), part. κακκείοντες ep. for κατακίοντες, desider., to desire to lie down, to go to rest, Il. 1, 606. Od. 1, 424 (see κείω).

κατακήμεν, see κατακαίω.

κατακλάω (κλάω), aor. 1 pass. κατεκλάσθην, to break in pieces, to break off, with accus. Il. 13, 608. 20, 227; metaph. ἔρι κατεκλάσθη ἦτορ, my heart was broken, i. e. softened, Od. 4, 481. 9, 256.

κατακλίνω (κλίνω), aor. κατέκλινε, to bend down, to lay down, δόρυ ἐπὶ γαίῃ, Od. 10, 165. †

Κατακλώθες, αἱ (κατακλώθω), according to Eustath. metaplast. plur. for Κατακλωθεῖ from Κλωθώ, prop. the spinners, for the Parcae, the Fates, Od. 7, 197. † πείσεται, ὅσσα οἱ Αἴσα Κατακλώθεις τε βαρεῖαι γενομένην νήσαντο, which Fate and the inexorable sisters spun for him. Plainly the Cataclothes are here annexed to Aësa, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression to spin, is current in Homer, see ἐπικλώθω. The other reading, κατακλώθησι βαρεῖα, must be rejected, see Nitzsch ad loc.

κατακοίμαω (κοιμάω), only aor. pass. κατεκοιμήθην, to put to sleep. Pass. to go to sleep, to rest, παρά τινι, Il. 2, 355. 9, 427; ἐν ἔτεσιν, * Il. 11, 730.

κατακοσμέω (κοσμέω), 1) to adjust, to put aright, with accus. ὅιστον ἐπὶ νευρῇ, Il. 4, 118. 2) Mid. to put in order, δόμον, Od. 22, 440.

κατακρεμάννυμι (κρεμάννυμι), aor. κατεκρέμασα, to hang up, to suspend, φόρμιγγα, * Od. 8, 67; τόξα, h. 27, 16.

κατάκρεθεν, adv. (according to Aristarch. κατὰ κρήθεν), from above, down from the head, Od. 11, 588. h. Cer. 182; metaph. from the top to the bottom, entirely, thoroughly. Τρῶας κατάκρηθεν λάβε πένθος, grief completely occupied the Trojans, Il. 16, 548. (Prob. from κάρη, κάρηθεν, syncop. κρήθεν, which is found as an ep. gen. in Hes. sc. 7, on which account it is better written sepa-

rately; others say from κατά and ἀκρηθεν, see Spitzner ad Il. 16, 548.)

* κατακρημνάω (κρημνάω), to let hang down, only mid. to hang down. κατεκρημνῶντο βότρυες, h. 6, 39.

* κατάκρημνος, ον (κρημνός), precipitous, steep, Batr. 154.

κατακρύπτω (κρύπτω), fut. ψω, to conceal, to hide, to dissemble, τί, Il. 22, 120. οὔτι κατακρύπτουσιν, they (the gods) concealed nothing from him, Od. 7, 205; apparently intrans.: ἄλλω δ' αὐτόν (for ἑαυτόν) φωτὶ κατακρύπτων ἥϊσκεν, disguising he made himself like another man, (αὐτόν is to be referred to both verbs,) Od. 4, 247.

κατακτάμεν and κατακτάμεναι, see κατακτείνω.

κατακτάς, see κατακτείνω.

κατακτείνω (κτείνω), fut. act. κατακτενῶ, Il. 23, 412; κατακτανέω ep. for κτανῶ, Il. 6, 409; aor. 1 κατέκτεινα, aor. 2 κατέκτανον, imperat. κάκτανε ep. for κατάκτανε, Il. 6, 164; also the ep. aor. κατέκταν, infin. κατακτάμεν and κατακτάμεναι, part. κατακτάς, aor. 1 pass. κατεκτάσθην, fut. mid. κατακτανέομαι, with pass. signif. to kill, to slay, to slaughter, τινά; ὦδε κατακτανέσθης καὶ ὕμεις, thus will you also be slain, Il. 14, 481; κατέκταθεν, ep. for κατεκτάσθην, Il. and Od.

κατακύνπτω (κύνπτω), aor. κατέκνυφα, to stoop the head forward, * Il. 16, 611. 17, 527.

καταλαμβάνω (λαμβάνω), to take possession of, to seize, only in tmesis, see λαμβάνω.

καταλέγω, ep. (λέγω), fut. καταλέξω, aor. 1 κατέλεξα, fut. mid. καταλέξομαι, aor. 1 κατέλεξάμην and ep. aor. syncop. 3 sing. κατέλεκτο, infin. καταλέχθαι, Od. 15, 304; part. καταλέγμενος, prim. to lay down. I) Act. to lay down, to tell, to relate, to recount, τί τινι, often with ἀπρεκέως and εὔ, Il. 9, 115. 10, 413; καταλέξαι τινά, to relate of any one, Od. 4, 832. II) Mid. to lay oneself down, to lie, to rest, Il. 9, 662. Od. 3, 353. (On the deriv. see λέγω.)

καταλείβω (λείβω), to pour down. Mid. to drop down, to trickle down, Il. 18, 109. †

καταλείπω, and ep. καλλείπω (λείπω), fut. καταλείψω ep. καλλείψω, aor. 2 κατέλιπον, ep. 3 sing. κέλλιπε and κάλλιφ', Il. 6, 223; infin. καλλίπειν, Od. 16, 296; 1) to leave, with accus. Il. 6, 223; of battle, Il. 12, 226. Od. 13, 208. 2) to leave behind, to leave, spoken especially of persons dying and departing

on a journey, τινά χήρην, Il. 24, 726; εἶχολήν τινι, to leave an object of desire to any one, Il. 4, 173; τινὲ δόδυνας, Od. 1, 243. 3) to abandon, to give up, τινά, with infin. ἔλωρ γενέσθαι, Il. 17, 151. Od. 3, 271.

καταλέω (ἄλέω), aor. κατήλεσα, ep. σσ, to grind, τί, in tmesis, Od. 20, 109. †

καταλήθομαι (λήθομαι, ep. for λανθάνομαι), to forget entirely, Il. 22, 389. †

καταλοφάδια, adv. (λόφος), on the neck, φέρειν, Od. 10, 169. † (α and ι are ep. used as long.)

καταλύω (λύω), fut. καταλύσω, aor. 1 κατέλυσα, to dissolve; hence, 1) to destroy, to demolish, πολέων κάρηνα, Il. 2, 117. 9, 74. 2) to loose, to unyoke, ἵππους, Od. 4, 28.

καταλωφάω (λωφάω), to rest oneself, to become free, τινός; καὶ δέ κ' ἐμὸν κῆρ λωφήσῃς κακῶν, only in tmesis, Od. 9, 460. † cf. λωφάω.

καταμάρπτω (μάρπτω), aor. 1 κατέμαρψα, to seize, to overtake, to lay hold of, τινά, Il. 5, 65. 16, 598; metaph. spoken of age, Od. 24, 390.

καταμάω (ἀμάω), only aor. 1 mid. καταμησάμην, to amass, to heap up, κόπρον, Il. 24, 165. †

καταμίγνυμι and καταμίσγω (μίγνυμι), to mingle; καμμίξας, Il. 24, 529; for which Wolf has adopted κ' ἀμμίξας. Mid. to mingle themselves, h. 18, 26.

καταμύσσω (ἀμύσσω), aor. 1 mid. καταμυξάμην ep. for κατήμ., to lacerate, to scratch. Mid. to scratch oneself, χεῖρα, to scratch one's hand, Il. 5, 425. †

* καταμύω, ep. καμμύω (μύω), aor. ep. infin. καμμύσαι, to close the eyes, to sleep, Batr. 192.

κατανεύω (νεύω), fut. [once, Il. 1, 524.] κατανεύσομαι, aor. 1 κατένευσα, part. καανεύσας, ep. for κατανεύσας, to nod, to beckon, κεφαλῇ or κρατί, with the head, i. e. to assent, to grant, τινί τι, any thing to any one; νίκην, κῦδος, Il. 8, 175; with the infin. Il. 2, 112. 10, 393.

κατάνομαι, ep. for κατανύομαι (ἄνω), only pass. πολλὰ κατάνεται, much is finished, i. e. much is destroyed, consumed, * Od. 2, 58. 17, 537.

κάταντα, adv. (κατέντης), downwards, Il. 23, 116. †

κατάντηστιν, adv. (ἀντάω), opposite, Od. 20, 387. † ed. Wolf, where others read κατ' ἀντηστιν or ἀντησιν. According to Eustath.

from κατάντητος with epenth. σ, as in προμνηστῖνοι.

καταντικρύ, adv. (ἀντικρύ), *directly down*, with gen. τέγος, * Od. 10, 539. 11, 64.

καταπάλλω (πάλλω), ep. aor. sync. mid. κατέπαλτο, *to hurl down*. Pass. *to hurl oneself down, to leap down, to descend*, οὐρανοῦ ἐκ, Il. 19, 351. † (The Schol. explain it: καθήλατο, and write κατεπαῖλτο, as if from κατεφάλεσθαι), cf. πάλλω.

καταπατέω (πατέω), aor. κατεπάτησα, *to tread down, to trample under foot*, i. e. to despise, with accus. ὄρκια, in tmesis, Il. 4, 157. †

κατάπανμα, τό (καταπαύω), *cessation, rest, alleviation, quiet*, γόου, Il. 17, 38. †

καταπαύω (παύω), fut. σω, aor. κατέπαυσα, 1) *to cause to cease, to stop, to end*, with accus. πόλεμον, Il. 7, 36; μηνιθμόν, Il. 16, 62; to appease χόλον θεῶν, Od. 4, 583. 2) Spoken of persons: τινά, *to stop any one, to check, to restrain*, Il. 16, 618. Od. 2, 618. ἡμέας ὀτρύνων καταπαυέμεν (ep. infin.), Od. 2, 244 (construct: ὀτρ. ἡμ. κατ. exhorting to restrain ourselves); τινά τινος, *to restrain one from any thing*; ἀγνηορίης, Il. 22, 457; ἀφροσυνάων, Od. 24, 457.

καταπεδάω (πεδάω), aor. κατεπέδησα, prop. *to bind with foot fetters*; hence, *to fetter, to bind*, τινά, only in tmesis, Il. 19, 94. Od. 11, 292; see πεδάω.

καταπέσσω (πέσσω), aor. κατέπεψα, *to boil down, to digest*, with accus. χόλον, *to restrain anger* (V. to check), Il. 1, 81. †

καταπετάννυμι (πετάννυμι), *to spread over, to cover*, only in tmesis. κατὰ λῖτα πετάσσας, Il. 8, 441. †

(καταπέφνω), defect. obsol. pres. to the aor. κατέπεφνον, to which belongs the irregularly accented particip. καταπέφνων, *to kill, to slay*, τινά, Il. 17, 539. (conf. ΦΕΝΩ,) Il. and Od.

καταπήγνυμι (πήγνυμι), aor. 1 κατέπηξα, ep. aor. syncop. mid. 3 sing. κατέπηκτο, I) Act. *to strike into the earth, to infix*, ἔγχος ἐπὶ χθονί, Il. 6, 213; σκόλοπας, Il. 7, 441. II) Mid. *to remain fixed, to stand firm*, ep. aor. ἐν γαίῃ, * Il. 11, 378.

καταπίπτω (πίπτω), aor. κατέπεσον, ep. κάππεσον, 1) *to fall down*, ἀπὸ πύργου, Il. 12, 386; ἀπ' ἱερλοφιν, Od. 12, 414. 2) *to fall down*, ἐν Δήμῳ, Il. 1, 593; ἐν κονίῃσιν, Il. 4, 523; *to fall*, in battle, Il. 15, 538; metaph.

πᾶσιν παρὰ ποσὶ κάππεσε θυμός, *the courage of all fell before the feet*, i. e. sunk entirely, Il. 15, 280.

καταπλέω (πλέω), *to sail down*, from the high sea to the coast, to make the land, Od. 9, 142. †

καταπλήσσω (πλήσσω), only aor. pass. κατεπλήγην, ep. for κατεπλάγην, act. prop. *to strike down*; pass. metaph. *to be terrified, to be amazed*, Il. 3, 31. †

* καταπνείω, poet. for καταπνέω (πνέω), *to breathe upon, to blow against*, h. Cer. 239.

καταπρηγής, ἐς (πρηγής), *prone downwards*, epith. only of χεῖρ, the palm, to represent the action of striking, Il. 15, 114. Od. 13, 164. h. Ap. 333.

καταπτήσσω (πτήσσω), aor. 1 κατέπτηξα, ep. aor. 2 sync. κατέπτην (from ΠΤΑΣΩ), *to stoop down from fear, to conceal oneself*, Od. 8, 190; ὑπὸ θάμνῳ, Il. 22, 191; metaph. *to be terrified, to be frightened*. ἵππῳ καταπτήτην, the horses were terrified, Il. 8, 136.

καταπτώσσω (πτώσσω) = καταπιήσσω, only pres. *to hide oneself fearfully, to cringe*, Il. 4, 224. 340. 5, 254; metaph. *to be terrified, to be dismayed*, * Il. 5, 476.

καταπύθω (πύθω), aor. κατέπυσα, *to render putrid, to let putrify*, with accus. h. Ap. 371. Mid. *to become putrid, to putrify*, Il. 23, 328. †

καταῤαόμαι, depon. mid. (ἀῤαόμαι), *to invoke any thing upon any one, especially evil, to imprecate*: ἄλγεά τινι, Od. 19, 330; absol. πολλὰ κατηῤατο, he cursed much, Il. 9, 454.

καταῤέζω, poet. for καταῤρέζω.

καταῤιγηλός, ἢ, ὄν (ῤιγέω), *dreadful, terrible, odious*, Od. 14, 226. †

καταῤρέζω (ῤέζω), aor. 1 ep. κατέρεξα, part. pass. καῤρέζουσα, ep. for καταῤρέζουσα, Il. 5, 424; *to put down, to stroke down and thus put down*; metaph. *to caress, to soothe*, τινὰ χειρὶ, Il. 1, 361. Od. 4, 610.

καταῤρέω (ῤέω), *to flow down*, Od. 17, 209; ἐξ ὠτειλῆς, Il. 4, 149; and with gen. χειρός, Il. 13, 539.

κατάρχομαι, mid. (ἄρχω), in a religious signif. *to begin a sacrifice*, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. χερνιβά τ' οὐλοχύτας, *to begin the sacrifice with the lustral water and the sacred barley*, Od. 3, 445. †

κατασβέννυμι (σβέννυμι), aor. 1 κατέσβε-

σα, to *extinguish*, πῦρ, * Il. 21, 381; in tmesis, Il. 16, 292.

κατασεύομαι, poet. (σεύω), only ep. aor. 2 mid. κατίσσυτο, to *rush down*; with accus. ῥέεθρα, to *rush into the stream*, Il. 21, 382. †

κατασκιάω, poet. for κατασκιάζω (σκιάζω), to *shade, to cover*, with accus. Od. 12, 436. †

κατασμήχω (σμήχω), to *burn down*, only in tmesis, see σμήχω.

* καταστείβω (στείβω), to *tread upon*, with accus. h. 18, 4.

* καταστίλβω (στίλβω), to *beam down, to shine upon*; transit. πρὸν σέλας, to *send down mild beams*, h. 7, 10.

καταστορέννυμι (στορέννυμι) and καταστόρνυμι, part. καστορνύσα, ep. for καταστορνύσα, Od. 17, 32; aor. 1 κατεστόρεσα, 1) to *spread out, spread upon, to lay down*, with accus. ῥήγος, Od. 13, 73; κώσα, Od. 17, 32. 2) to *cover over*; κάπτεον λάεσσιν, the pit with stones, Il. 24, 798.

καταστόρνυμι, see καταστορέννυμι.

* καταστρέφω (στρέφω), aor. 1 κατίστρεψα, to *turn about, to overturn*; ποσὶ τι, *pedibus evertere*, h. Ap. 73.

καταστυγέω (στυγέω), aor. κατίστυγον, 1) to *be amazed, terrified, to start back terrified*, absol. Il. 17, 694. 2) Transit. with accus. to *be terrified at*, Od. 10, 113.

* καταστύφελος, ον (στυφελός), *very hard, firm*, πέτρῃ, h. Merc. 124.

κατασχεθεῖν, poet. for κατασχεῖν, see κατέχω.

κατασχεῖν, see κατέχω.

* κατατανύω (τανύω), poet. for καταταίνω, aor. 1 κατιάνυσα, ep. for κατεάνυσα, to *pull down, to draw down*, ὄπλα, h. 6, 34.

κατατείνω (τείνω), aor. κατέτεινα, prop. to *pull down*; in tmesis, κατὰ δ' ἥνια τείνει ὀπίσσω, he *drew the reins back*, Il. 3, 261. 19, 311. †

κατατήχω (τήχω), aor. 1 act. κατέτηξα, 1) Act. transit. to *melt*, with accus. χιόνα, Od. 19, 206. 2) Mid. intrans. to *melt, to dissolve*; metaph. to *consume oneself, to pine away*; ἦτορ, at heart, * Od. 19, 136.

κατατίθημι (τίθημι), fut. καταθήσω, aor. 1 κατέθηκα, aor. 2 only plur. in the ep. forms κάτθεμεν, κάτθετε, κάτθεσαν, for κατέθεμεν, κατέθετε, etc., subjunct. καταθέλομεν, ep. for καταθῶμεν, infin. κατθέμεν, ep. for καταθῆναι, aor. 2 mid. plur. κατέθεμεθα,

κατέθισθην, ep. for κατέθεμεθα, κατέθισθην, and 3 plur. κατέθεντο, subj. καταθέλομαι, ep. for καταθῶμαι, Il. 21, 111; to *set down, to put down, to lay down, to place in, to put away*, with accus. ἐπὶ χθονός and ἐπὶ χθονί, Il. 3, 293. 6, 473; τινὰ ἐν λεχέεσσι, Il. 18, 233; τόξα ἐς μυχόν, Od. 16, 285; τί τινι, to *propose as a combat-prize*, Il. 23, 267. 851; ἀελθον, to *propose a contest*, Od. 19, 572 [cf. 576]; τινὰ εἰς Ἰθάκην, to *land any one in Ithaca*, Od. 16, 230. Mid. to *lay down for oneself* (with reference to the subject); τεύχεα ἐπὶ γαλῇ, Il. 3, 114. 22, 111; ὄπλα νηός, h. Ap. 457; of the dead, to *lay out, to inter*, Od. 24, 190. 2) to *lay up, to keep*, τί ἐπὶ δόρπῳ, Od. 18, 45.

* κατατρίζω (τρίζω), spoken of the piercing cry of birds, mice, etc., to *squeak, to squeal*; and gener. to *wail, to lament*, Batr. 88.

κατατρήχω (τρήχω), to *wear out, to consume, to exhaust*, λαοὺς δώροισι, Il. 17, 225. Od. 15, 309. 16, 84.

* κατατρώγω (τρώγω), aor. κατέτρωξα, to *gnaw, to corrode, to consume*, Batr. 126.

καταῦθι, adv. on the spot, there, Il. 13, 253. Od. 10, 567; a false reading for κατ' αὐθι.

καταφαγεῖν, infin. aor. of κατεσθίω.

* καταφαίνω (φαίνω), to *show*; mid. to *become visible, to show oneself*, h. Ap. 431.

καταφέρω (φέρω), only fut. mid. κατοίσομαι, to *bear down, to bring or conduct down*. Mid. as depon. τινὰ Ἄϊδος εἶσω, any one to the realms of Pluto, Il. 22, 425. †

* καταφθινύθω, a form of καταφθίω, only pres. to *destroy, to annihilate*, τιμὴν, h. Cer. 334.

καταφθίω (φθίω), fut. καταφθίσω, perf. pass. κατέφθιμαι, pluperf. κατεφθίμην, which is at the same time a syncop. aor. mid. infin. καταφθίσθαι, part. καταφθίμενος, 1) Act. trans. to *destroy, to kill, to annihilate*, τινά, Od. 5, 341. 2) Intrans. in the pass. and mid. to *perish, to go to ruin, to vanish away*. ἦτο κατέφθιτο, the stores had vanished, Od. 4, 363; espec. part. aor. *destroyed, dead*, Il. 22, 288; plur. subst. *the dead, the shades*, h. Cer. 347.

καταφλέγω (φλέγω), fut. ξω, to *burn down, to consume*, πάντα πυρὶ, Il. 22, 512. †

καταφυλάδον, adv. (φυλή), *by tribes, divided into tribes*, Il. 2, 668. †

καταχέω (χέω), ep. aor. 1 κατέχευα, ep. aor.

syncop. mid. κατέχυντο, 1) Prop. spoken of fluids: *to pour over, to pour upon, to pour out.* ἔλαιον χαιτάων τινί, *to pour oil upon any one's hair*, Il. 23, 282; ὕδωρ, Il. 14, 435. 2) Of dry things: *to pour down, to let fall*, χιόνα, νιφάδας, Od. 19, 206. Il. 12, 158; πέπλον ἐπ' οὔδει, *to let the robe fall on the floor*, Il. 1, 734; θύσθλα χάμαι, *to let the staves, the thyrsi, fall to the ground*, Il. 6, 134; τεῖχος εἰς ἄλλα, Il. 7, 461. 3) Metaph. *to pour out, to spread out*, τί τινι; ὁμίχλην τινί, Il. 3, 10; ἀχλὺν τινι, Od. 7, 42; χάριν τινί, Od. 2, 12. 8, 19; ἐλεγχείην, αἰσχὸς τινι, *to pour reproach, insult upon any one*, Il. 23, 408. Od. 11, 433; πλοῦτόν τινι, Il. 2, 670. Mid. *to flow down, to fall down*, only ep. sync. aor. εἰς ἄντιλον, Od. 12, 411.

καταχθόνιος, ον (χθών), *subterranean*, Ζεὺς = *Pluto*, Il. 9, 457. †

κατέαξα, see κατάγνυμι.

κατέδω (ἔδω), ep. for the prose κατασθίω, fut. κατέδομαι, perf. act. κατέδηδα, in tmesis, Il. 17, 542; *to eat up, to devour, to consume*, prim. spoken of brutes; with accus. Il. metaph. *to consume, to waste*, οἶκον, κτήματα, Od. 2, 237. ὄν θυμὸν κατίζειν, *to consume one's heart, to pine away*, Il. 6, 202.

*κατέργω (εἶργω), aor. κατέρξα, *to drive in, to shut up*, βοῦς, h. Merc. 356.

κατεῖβω (εἶβω), poet. = καταλείβω, 1) Act. *to let flow down, to shed*, δάκρυ, Od. 21, 86. 2) Mid. *to flow down, to trickle down*, with gen. παρειῶν, Il. 24, 794; spoken of the water of the Styx, Il. 15, 37; metaph. κατεῖβετο αἰὼν, *life flowed away*, Od. 5, 152. †

κατεῖδον (ΕΙΔΩ), part. κατιδών, Il. 4, 508. Batr. 11; defect aor. 2 of καθοράω, *to look down*.

κατειλύω (εἰλύω), fut. ἔσω, *to surround, to cover*, τινὰ ψαμάθοις, *any one with sand*, Il. 21, 318. † in tmesis.

κάτειμι (εἶμι), part. pres. κατιών, ep. and aor. mid. καταεισάμην for κατεισ., 1) *to descend, to go down*; δόμον Ἄιδος, *into the abode of Pluto*, Il. 14, 457. 2) Metaph. spoken of a river, *to flow down*, Il. 11, 492; of a ship, *to proceed*, εἰς λιμένα, Od. 16, 472; of missiles: δόρυ καταείσατο γαίης, *the spear entered the earth*, Il. 11, 358.

κατέκταθην, see κατακτείνω.

κατεναίρω (ἐναίρω), only aor. mid. κατενηράμην, *to slay, to kill*, τινὰ χαλκῷ, Od. 11, 519. †

κατεναντίον, adv. (ἐναντίον), *over against, opposite*, τινί, Il. 21, 567. †

*κατενήνοθε (ἐνήνοθα), an old perf. with the signif. of the pres. and imperf., *to lie upon, to be upon*. κόμαι κατενήνοθεν ὤμους, *hairs covered the shoulders*, h. Cer. 280; the connection of the subst. fem. plur. with a verb in the sing. is called schema Pindaricum, conf. Rost Gram. § 100. p. 478. Kühner § 370.

κατένωπα, adv. (ἐνώπῃ), *directly before the face, opposite*, with gen. Δαναῶν, Il. 15, 320. † More correctly, κατ' ἐνώπα, see ἐνώψ.

κατεπάλμενος, see κατεφάλλομαι.

κατέπαλτο, see καταπάλλω.

κατερείπω (ἐρείπω), prop. *to snatch down*; in the aor. and perf., aor. κατήριπον, perf. κατερήριπα, intrans. *to fall down, to tumble down*, spoken of a wall, Il. 14, 55. Metaph. κατήριπεν ἔργα αἰζῆων, *the labors of the youths perished*, Voss, Il. 5, 92.

κατερητύω (ἐρητύω), *to restrain, to check*, τινά, Il. 9, 465. Od. 3, 31.

κατερυκάνω, poet. for κατερύκω, Il. 24, 218. †

κατερύκω (ἐρύκω), 1) *to stop, to check*, τινά, Il. 6, 190. Od. 3, 345. 2) *to retard, to detain, to hinder*; in a bad sense, τινά, Il. 23, 734. Od. 2, 242; hence pass. *to linger*, Od. 1, 197. 4, 498.

κατερύω (ἐρύω), aor. 1 κατέρυσσα, perf. pass. κατέρυσμαι, *to pull down, to draw down*, always of ships, which are drawn down from the shore into the sea, with accus. Od. 5, 261. Pass. * Od. 8, 151.

κατέρχομαι, dep. (ἔρχομαι), fut. κατελεύσομαι, aor. κατήλθον, poet. κατήλυθον, infin. κατελθέμεν, ep. for κατελθεῖν, 1) *to come down, to go down*, Od. 1, 304; espec. Ἄιδος εἶσω, *to descend to the realms of Pluto*, Il. 6, 284. 7, 330. Od. 10, 560. 2) Metaph. spoken of a fragment of rock, *to rush down*, Od. 9, 484. 541.

κατεσθίω (ἐσθίω), imperf. κατήσθις, aor. κατέφαγον, only in tmesis, *to eat up, to devour*, Il. 3, 25. Od. 1, 9.

κατέσσυτο, see κατασύνωμαι.

κατευνάζω (εὐνάζω), also κατευνάω, fut. ἄσω, aor. 1 pass. κατευνάσθην, *to put in bed, to lull to sleep*, only pass. *to lie down, to go to sleep*, Il. 3, 448. †

κατευνάω = κατευνάζω, from which the fut. ἦσω, aor. κατεύνησα, aor. pass. κατευνή-

θην, to put in bed, to lull to sleep, *τινά*, Il. 14, 245. 248. Pass. to lie down, Od. 4, 414.

κατεφάλλομαι (ἄλλομαι), ep. part. aor. sync. κατεπαίμενος, to leap down upon, Il. 11, 94. †

κατέχω (ἔχω), fut. καθεξω, aor. 2 κάτεσχον, aor. 2 mid. κατεσχόμεν, part. κατεσχόμενος, also the ep. lengthened aor. 2 κατέσχεθον and 3 sing. κάσχεθε for κατέσχεθε, Il. 11, 702, 1) Trans. a) to hold down, κεφαλὴν, Od. 24, 242. b) to stop, to restrain, to check, to hinder, *τινά*, Il. 11, 702. Od. 3, 284. ἡέρι κατέχοντο, they were checked by a cloud, Il. 17, 368. 644. c) to take possession of, to occupy; ἀλαλητοῖ πᾶν πεδίον, to fill the whole plain with shouting, Il. 16, 79; hence d) to hold concealed, to cover, spoken especially of the grave, Il. 3, 243. Od. 11, 301. 549; spoken of night, οὐρανόν, Od. 13, 269. σελήνη κατελχeto νεφέσσι, Od. 9, 419. 2) Intrans. to hold on, to proceed. κατέσχεθον Θοοικόνδε, h. Cer. 126. Mid. to hold before oneself, to cover oneself; ἱανῶ, with a veil, Il. 3, 419; πρόσσωπα χερσί, Od. 19, 361.

κατηπιάω (ἡπιάω), to assuage, to soothe, to mitigate; pass. ὀδύναι κατηπιόνωντο, ep. for κατηπιόντο, Il. 5, 417. †

κατηρεφής, ἐς (ἐρίφω), prop. roofed, covered over, i. e. furnished with a roof, σηκοί [or, rather, κλισίαι], Il. 18, 589; hence vaulted, σπῆος, Od. 13, 349; δάφνησι, shaded with laurels, Od. 9, 183. Metaph. κύμα κατηρεφές, an overhanging wave, Od. 5, 367.

κατήριπε, aor. 2 of κατερείπω.

κατηρεΐη, ἡ, ep. for κατήφεια (κατηφής), prop. the casting down of the eyes, dejection, sadness, shame, * Il. 3, 51. 16, 498.

κατηφέω (κατηφής), aor. 1 κατηφήσα, prop. to cast down the eyes, to be cast down, sad, dejected, Il. 22, 293. Od. 16, 342.

κατηφής, ἐς, cast down, dejected, ashamed, Od. 24, 432. † (Prob. from κατὰ and φάος, having the eyes cast down.)

κατηφών, ὄνος, ὁ, according to Aristarch. = κατηρεΐη, sadness, shame, probrium, dedecus; the abstract for the concrete, causing dejection, sadness, shame, Il. 24, 253. † Thus Priam calls his sons κατηφόνες, ye who cause me shame.

κάτθανε, see καταθνήσκω.

κατθάψαι, see καταθάπτω.

κατθέμεν, κάτθεμεν, κάτθετε, κάτθεσας, see κατατίθημι.

κατίμεν, ep. for κατιέναι, see κᾰίειμι.

κατισχάνω = κατίσχω, to hold back, to restrain, only in tmesis. κατὰ τὸν σὸν νόον ἴσχανε, Od. 19, 42. †

κατίσχω (ἴσχω), a form fr. κατέχω, only pres. and imperf. 1) to stop, to check, ἵππους, Il. 23, 321; metaph. θυμοῦ μένος, h. 7, 14. 2) to take possession of, to occupy, spoken of an island: οὐ πολὺνησιν καταῖσχεται, it is not pastured by herds, Od. 9, 122. 3) to hold towards, to direct from the sea to the shore, ῥῆα, Od. 11, 456. Mid. to retain, to hold for oneself, to hold back, *τινά*, Il. 2, 233.

κατοίσομαι, see καταφέρω.

κατόπισθε, before a vowel κατόπισθεν, adv. (ὀπισθε), 1) Of place: behind, after, with gen. ῥῆος, Od. 12, 148. 2) Of time: afterwards, in future, Od. 22, 40. 24, 546. κατόπισθε λιπέσθαι, to remain behind, Od. 21, 116.

* κατόπτης, ον, ὁ (ὀπτής), an observer, a spy, h. Merc. 372.

* κατορεύω (ὀρούω), to rush down, h. Cer. 342.

* κατουδαῖος, ον (οὔδας), under the earth, subterranean, h. Merc. 112.

* κατάνυσαν, see κατατανύω.

κάτω, adv. (κατά), down, downwards, ἔλκειν, Il. 17, 136; ὀρόων, Od. 23, 91.

κατωθέω (ὠθίω), to push or hurl down, to throw, in tmesis, Il. 16, 410. †

κατωμάδιος, η, ον (ἄμος), from over the shoulder, spoken of the discus, which is thrown with hand extended far from the shoulder. ὅσσα δὲ δίσκου οὔρα κατωμαδίοιο πέλονται, Il. 23, 431. † ('As far as the discus flies from the sweep of the upraised arm,' Voss.)

κατωμαδόν (ἄμος), from the shoulder, ἐλαύνειν, accord. to Eustath. with reference to the driver, 'to strike with outstretched hand,' * Il. 15, 352. 23, 500; but most Gramm. refer it to the horses, 'to strike over the shoulders.' Thus Voss and Spitzner.

* κάτωρ, ορος, ὁ, a word of unknown origin in h. 6, 55; it is explained by deriving it from ΚΑΖΩ; ruler. Some would read κᾰτᾰωρ or ἄκτωρ; cf. Herm.

κατωρυχής, ἐς, poet. for κάτωρυξ, υχος, ὁ, ἡ (κατορύσσω), buried, deposited in the earth. κατωρυχέσσι λίθοισι, * Od. 6, 267. 9, 185.

Καύκωνες, οἱ, 1) a nation who were not

of Hellenian origin, in Asia Minor; at a later date they inhabited Bithynia, from the Mariandyni to the river Parthenius, and were neighbors of the Paphlagonians, Il. 10, 429. 20, 329. In Strabo's time they had disappeared. 2) a nation which dwelt in Triphylia, in the southeastern part of Elis, Od. 3, 366. According to Strab. VIII. p. 345, there were different traditions, some of which made all the Epeans Caucones, and others gave them a residence in lower Elis and Triphylia. Probably they were a remnant of the ancient Pelasgians, a part of whom migrated to Asia, Hdt. 1, 146. cf. Mannert VIII. s. 352.

καυλός, ὁ, prop. *a stem, a handle*; in Hom. according to the Schol. the end of the shaft which was inserted into the socket of the spear's head, *the spear-shaft*, Il. 13, 162. 16, 115; but Il. 16, 338, *the hand-guard* of the sword. * Il.

καῦμα, τό (καίω), *a fire, heat*, espec. *the heat of the sun*, Il. 5, 865. †

καυστειρός, ἡ, ὅν (καίω), *burning, hot*, μάχη, * Il. 4, 342. 12, 316.

Καῦστριος, ὁ, ep. for Κάϋστρος, *Cayster*, a river in Ionia, which rises in Lydia, and flows into the sea near Ephesus, Il. 2, 461 (ὡς διὰ κεκαυμένης ῥέων).

ΚΑΦΩ, ep. obsol. pres. akin to κάπτω and καπύω, *to gasp, to breathe forth*, from which only part. perf. in the accus. κακαφηότα θυμόν, *the gasping soul*, occurs Il. 5, 698. Od. 5, 468.

κε, before a vowel κεν, an enclit. particle, ep. and Ion. for ἄν, q. v.

Κεάδης, ον, ὁ, son of Keas = *Træzenius*, Il. 2, 847.

κεάζω (κέω), aor. 1 ἐκέασα, ep. σσ, perf. pass. κεκέασμαι, aor. pass. ἐκεάσθην, *to split, to cleave*, prop. spoken of splitting wood, Od.; *to split in pieces, to crash*, spoken of lightning, Od. 5, 132. Pass. κεφαλή ἄνδιχα κέασθην, *the head was split in two pieces*, Il. 16, 412. 578. 20, 387.

* κέαρ; αρος, τό, contr. κῆρ, *the heart*, Batr. 212.

κέαται, κέατο, ep. and Ion. for κείνται, ἔκειντο, from κεῖμαι.

* Κεβρήνιος, ἰή, ιον, *Cebrenian, belonging to the town Cebren* in Æolia; subst. the inhabitants of Cebren, Ep. 10.

Κεβριόνης, ον, ὁ, son of Priam, and cha-

rioteer of Hector, slain by Patroclus, Il. 8, 318. 16, 738 seq.

κεδάννυμι, ep. for σκεδάννυμι, aor. ἐκέδασα, ep. σσ, aor. pass. ἐκεδάσθην, *to scatter, to disperse, to dissipate*, κύνας, φάλαγγας, Il. 17, 283. 285. Od. 3, 131; pass. Il. 2, 398. κεδασθείσης ὑσμίνης, when the battle had scattered, i. e. when it was no longer fought in dense crowds, Il. 15, 328. 16, 306. b) Of lifeless things, rare: *to tear away, to prostrate*, spoken of a torrent, γεφύρας, Il. 5, 88 (Hom. has not the pres.)

κέδρος, ἡ, ὅν (κῆδος), superl. κεδνότατος, Il. 9, 586, 1) Act. *careful, prudent, provident, trusty*, epith. of persons upon whom the conscientious attendance upon some duty rests, Od.; hence neut. plur. as adv. κέδν' εἰδυῖα, of a careful, faithful disposition, Od. 1, 428. 2) Pass. worthy of care, *estimable, dear*, ἔταιροι, Il. 9, 586; τοκῆς, Il. 17, 28. Od. 10, 225.

κέδρινος, η, ον (κέδρος), of cedar, θάλαμος, Il. 24, 192. †

κέδρος, ἡ, *the cedar-tree*, whose fragrant wood was used for fumigation, and of which a species is yet produced in Greece, Od. 5, 60; prob. *juniperus oxycedrus* Linn. †

κειάμενος, κείαντας, see καίω.

κείαται, κείατο, see κεῖμαι.

κεῖθεν, adv. Ion. and ep. for ἐκεῖθεν, *from there, thence*, Il. and Od. κεῖθεν φράσομαι ἔργον, then I will consider what is to be done, Il. 15, 234.

κεῖθι, adv. Ion. and ep. for ἐκεῖθι, *there, in that place*, Il. 3, 402. Od. 3, 116. κᾶκεῖθι, another reading for καὶ κεῖθι, Il. 22, 390.

κεῖμαι (prop. perf. pass. from κέω), 2 sing. κείσαι, ep. also κείαι, h. Merc. 254; 3 plur. κείνται, ep. κέαται, κείαται and κέονται, Il. 22, 510; subj. κέωμαι, 3 sing. κῆται, Il. 19, 32. Od. 2, 102; for the earlier reading κῆται (which Buttm. Gram. § 109, prefers), infin. κείσθαι, imperf. ἐκείμην, ep. κείμην, 3 plur. ἔκειντο, ep. κέατο and κείατο, 3 sing. iterat. κέσσετο, Od. 21, 41; fut. κείσομαι; primary signif. prop. to be laid; hence *to lie*. 1) Spoken of animate beings; of men: *to lie, to repose, to rest*, spoken of the sleeping, the inactive, the sick, the weak, the wounded, the miserable, and the dead; espec. to lie unburied, Il. 5, 685. 19, 32. 2) Spoken of inanimate things: a) Of regions, countries, islands: *to lie, to be situated*, Od. 7, 244. 9, 25. b) Of

things: *to lie, to be*, espec. of valuable objects, *to be treasured up, to be in store*. κτήματα, κειμήλια κείται ἐν δόμοις, Il. 9, 382. 11, 132. κείται ἄεθλον, the prize is fixed, Il. 23, 273 [also spoken of chariots, ἄρματα κείτο, Il. 2, 777]. c) Metaph. spoken of conditions: πένθος ἐνὶ φρεσὶ κείται, sadness is in the soul, Od. 24, 423; and often ταῦτα θεῶν ἐν γούνασι κείται, see γόνυ.

κειμήλιον, τό (κειμαι), a valuable article which is laid aside and preserved, a valuable, a jewel, Il. 6, 47. 9, 330; espec. spoken of gifts of hospitality, Od. 1, 312. 4, 600. In the most general signif. it means, property stored up, in opposition to herds and flocks. κειμήλιά τε πρόβασις τε, stores and grazing animals, Voss, Od. 2, 75.

κεινός, κείνη, κείνο, *that one, he, she, it*, ep. and Ion. for ἐκεῖνος, q. v.; κείνη, subaud. ὁδῶ, in that way, Od. 13, 111.

κεινός, κεινή, κεινόν, ep. for κενός, empty, Il. 3, 376. 4, 181. 11, 160. 15, 453.

κείρω, fut. κερῶ, infin. κερῆεν, aor. 1 ep. ἔκρησα, aor. 1 mid. ἐκείραμην, 1) *to cut off, to shear off*, κόμην τινί, Il. 23, 146; δοῦρα, Il. 24, 450. 2) *to consume, to devour, to graze*, spoken of brutes, λήϊον, Il. 11, 560; δημόν, Il. 21, 204; ἦπαρ, Od. 11, 578. 3) *to eat up, to waste, to destroy*, κτήματα, Od. 2, 312; in like manner βλοτον, Od. 1, 378. 2, 143; metaph. *to render void*, see ἐπικείρω. Mid. *to cut off one's hair*, which the mourner consecrated to the dead, as an offering, κόμην, χαίτας, Il. 23, 46. Od. 4, 198. 24, 46.

κείσε, adv. Ion. and ep. for ἐκεῖσε, which is not found in Homer, *thither*, Il. 12, 356. Od. 4, 274.

κείω and κέω, ep. fut. without the characteristic of the tense, from the obsolete root *KEΩ*, *to wish to lie down, to desire to sleep or rest*, Od. 19, 340; often as part. βῆ δὲ κείων, Od. 14, 532. ἴομεν κείοντες, Il. 14, 340. ὄρσο κείων, Od. 7, 342; infin. κείμεν, Od. 8, 315.

κείω, ground form of κείζω, *I split*, Od. 14, 425. †

κεκαδήσομαι, see κήδω.

κεκαδήσω, see χάζομαι.

κεκάδογτο, aor. of χάζομαι.

κεκαδών, see χάζομαι.

κεκάμω, see κάμνω.

κέκασμαι, see κείνυμαι.

κεκαφηώς, see ΚΑΦΩ.

κέκλετω, see κέλομαι.

κέκληγα, see κλάζω.

κεκλήατο, see καλέω.

κεκλόμενος, see κέλομαι.

κέκλυθι, κέκλυτε, see κλύω.

κέκμηκα, see κάμνω.

κεκοπώς, see κόπτω.

κεκόρημαι and κεκορηότε, see κορέννυμι.

κεκορνθμένος, see κορύσσω.

κεκοτηώς, see κοτάω.

κεκράνται, κεκράαντο, see κραινω.

κεκρύφαλος, ὁ (κρύπτω), a net, knit or twisted, with which women confined their hair, a head-net, a net cap, Il. 22, 469. †

κεκύθωσι, see κεύθω, Od.

κελαδεινός, ἡ, ὄν (κέλαδος), *rushing, noisy*, Ζέφυρος, Il. 23, 208. h. Merc. 95; chiefly an epith. of Diana as goddess of the chase, Il. 16, 183; as pr. name, Il. 21, 511.

κελαδέω, poet. (κέλαδος), aor. 1 κελάδησα, *to rush, to make a noise, to cry, to make a tumult*, spoken of men, Il. 23, 869. † see ἐπι-κελαδέω.

κέλαδος, ὁ, a rushing noise, a tumult, a cry, espec. of the chase, Il.; spoken of the suitors, Od. 18, 402.

κελάδω = κελαδέω, poet. only part. pres. κελάδων, *rushing, roaring*, spoken of water, Il. 18, 576. 21, 16; of wind, Od. 2, 421.

Κελάδων, οντος, ὁ, pr. name, a little river in Elis or Arcadia, which flows into the Alpheus, Il. 7, 133. According to Strab. VIII. p. 348, some critics would here read Ἀκίδων, cf. Ottfr. Müller Orchom. p. 372.

κελαινεφής, ἐς, poet. (νέφος), *cloudy, gener. black, dark*, αἶμα, Il. 4, 140. 16, 667. 2) Freq. an epith. of Jupiter, *enveloped in black clouds*, as the god of rain and tempest, Il. 2, 412; as proper name, Od. 13, 147. (Some Gramm. and the Etym. M. p. 501, explain it actively, *cloud-darkener*. Modern critics have even derived it from κέλλω, cloud-compeller, like νεφεληγερέτης.)

κελαινός, ἡ, ὄν, ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark*, often αἶμα, also δέσμα, νύξ, κύμα, λαίλαψ, * Il. 5, 310. 6, 117. 11, 747. κελαινή χθών, Il. 16, 384; for which Spitzner, far better, reads κελαινή, in reference to λαίλαπι.

κελαρύζω, poet. *to rush, to roar, to gush, to flow*, spoken of blood, Il. 11, 813; of water, Il. 21, 261. Od. 5, 523.

* Κελεός, ὁ, *Celeus*, son of Eleusis, father of Triptolemus, king of Eleusis, h. Cer. 105.

κέλευθος, ἡ (κέλλω), plur. οἱ κέλευθοι, and τὰ κέλευθα, in Hom., 1) *a way, a path, a course*, often ὑγρά and ἰχθυόεντα κέλευθα, the watery and fishy paths, spoken of the voyages of seamen, Il. 1, 312. Od. 3, 71. 177; also ἀνέμων, Od. 5, 383. ἐγγὺς νυκτός τε καὶ ἡματός εἰσι κέλευθοι, the paths of night and day are near, Od. 10, 86. The ancient critics in part understood it of place, (τοπικῶς) in the sense, that the pastures of the night, (for the kine,) and of the day, (for the sheep,) were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, the context seems to require, as Nitzsch ad loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine, driving them out at day-break, and secondly, with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of *going*, the *course* which one takes, *a journey*. χάζεσθαι κελεύθου, to retire from one's course, i. e. place, Il. 11, 504. 12, 262. 14, 282. 3) Metaph. *walk, course of life*, θεῶν, Il. 3, 406; see ἀποσιπεῖν.

κελευτιάω (frequentat. from κελεύω), only part. pres. κελευτιῶν, ep. for κελευτιῶν, to *command now here and now there, to exhort frequently*, * Il. 12, 265. 13, 125.

κελεύω (κέλομαι), fut. κελύσω, aor. 1 ἐκέλευσα, ep. κέλευσα, prop. *to urge on, to drive, to call to*, Il. 23, 642; hence, 1) *to call to, to exhort, to order, to command, to demand*, spoken not only of rulers, but also 2) Of equals: *to desire, to wish*, Il. 11, 781. Od. 10, 17. It is construed a) With the dat. τινί, very often: *to call to any one, to command*, Il. 2, 151. 442; or with dat. of pers. and accus. of the thing, ἀμφιπόλοισι ἔργα, Il. 6, 324; and instead of the accus. with the infin. Il. 2, 50. Od. 2, 9. b) More frequently with

accus. of the pers. and infin. Il. 2, 114. 8, 318. 10, 242. 17, 30 seq.; more rarely with accus. of the pers. alone: *τινά, to exhort any one, to demand*, Il. 13, 784. Od. 4, 274. 8, 204. 9, 278; and c) With double accus. Il. 7, 68. 349. 20, 87.

κέλης, ητος, ὁ (κέλλω), *a racer, a riding-horse for running races*, ἵππος, Od. 5, 371. † κελητίζω (κέλης), *to ride upon a race-horse, and generally, to ride*, ἵπποισι, Il. 15, 679. †

κέλλω, poet. aor. 1 ἐκέλευσα, only in the aor. 1) Trans. *to drive, to move, to urge*; *πῆα*, to propel the ship to land, *appellere*, Od. 9, 549. 10, 511. 12, 5. 2) Intrans. *to approach the shore, to land*. ἡ νηὺς ἐκέλευσε, * Od. 9, 144.

κέλομαι, poet. (κέλλω), fut. κελήσομαι, aor. 2 ep. ἐκεκλόμην, κεκλόμην, part. κεκλόμενος, 1) = κελεύω, *to urge on, to exhort, to command, to bid, to advise*; uncommon is: ἐπὶ κέλετο μεγάλη ἱς, (the wax melted,) the great power compelled it, Od. 12, 175; viz. the wax became soft through the strong pressure of the hands, since the following verse (176), which refers it to the sun, is probably not genuine. Construct. as with κελεύω, chiefly with accus. of pers. and with accus. and infin. 2) *to call to, to call*, chiefly in aor. with dat. of pers. Il. 6, 66. 110. 8, 172; with accus. Ἡφαιστον, Il. 18, 391.

κέλσαι, see κέλλω.

κεμάς, ἄδος, ἡ, poet. according to the Gramm. a kind of *deer* or *roe*; according to Aristot. Hist. A. 9. 6. 2, a two-years old deer, Il. 10, 361. †

κέν, see κί.

κενεαυχής, ἑς, poet. (αὐχή), *empty-bragging; idle, unfounded bragging*, Il. 8, 230. † κενός, ἡ, ὄν, ep. and Ion. for κενός, *empty, void, χεῖρ*, Od. 10, 42. 2) κενεὸν νέεσθαι, to return empty, i. e. with unaccomplished object [*re infecta*], Il. 2, 298. Od. 15, 214.

κενεών, ὠνος, ὁ (κενεός), prop. any void space, espec. *the flank*, the sides of the abdomen between the hips and the ribs, Il. 5, 284. 11, 381. Od. 22, 295.

κενός, ἡ, ὄν, *empty*, metaph. *idle, groundless*. κενὰ εὐγμاتا, Od. 22, 249. Hom. uses elsewhere κενός and κενός, q. v.

κένσαι, see κεντίω.

Κένταυροι, οἱ, *the Centaurs*. 1) In Homer, an ancient savage tribe in Thessaly, between Pelion and Ossa, who were expelled

by the neighboring Lapithæ. According to Hom. Il. 1, 268, they were rough mountaineers of great stature (φῆρες ὀρεσκάῳι), Il. 11, 382. Od. 21, 295. 2) Later, prob. in Pindar's age, they were fabulously represented as possessing horses' feet, prob. because they were good riders, and gradually they were converted into monsters, half man, half horse, Batr. cf. Voss. Myth. Br. II. 33; Κενταύρου for κεν ταύρου is the reading of Herm. h. Merc. 224. (Prob. from ταῦρος and κεντέω, ox-driver.

κεντέω, ep. aor. infin. κένσαι, to prick, to goad, in order to urge on, ἵππον, Il. 23, 337. †

κεντρονηκῆς, ἐς (ἡνεκῆς), urged with a goad, spurred, * Il. 5, 752. 8, 396.

κέντρον, τό (κεντέω), a goad with which horses, oxen, and other draught-cattle are urged on, Il. 23, 387. 430; the horse-goad, or a whip ending in a goad (Voss).

κέντρον, ορος, ὁ, poet. (κεντέω), a goader, a driver, ἵππων, an honorable epith. of the Cadmeans and Trojans, * Il. 4, 391. 5, 102.

κέομαι, ep. and Ion. for κείμαι, from which κέονται.

κεραῖζω (akin to κείρω), to destroy utterly, to lay waste, to raze, with accus. πόλιν, σιάθμους, Il. 5, 557. 24, 245. Od. 8, 516. 2) Of living beings: to kill, to slay, Il. 2, 861.

κεραίνω, κεραίρω, another form of κεραίω, in Il. 9, 203.

* κεραϊστής, οὔ, ὁ (κεραῖζω), a destroyer, a plunderer, h. Merc. 336.

κεραίω, ep. for κεράννυμι, to mingle, to mix, only imperat. κέραιε, Il. 9, 203. †

κεραμεύς, ἑως, ὁ (κέραμος), a potter, Il. 18, 601. †

* κεραμήϊος, ἱή, ἱόν (κέραμος), ep. for κέραμιος, of clay, earthen, Ep. 14.

κέραμος, ὁ (ἔρα), 1) potter's earth, potter's clay, Ep. 14. 2) all kinds of ware burned of clay, a bowl, a vessel, a pitcher, Il. 9, 469. 3) a prison, so called, accord. to the Schol. amongst the Cyprians, either from its form, or because any one was kept in it, as it were in a jug. χαλκίῳ ἐν κέραμῳ, Il. 5, 387.

κεράννυμι, ep. κεράω and κεραίω, also the poet. forms κερνάω and κέρνημι, aor. 1 act. ἐκέρασα, ep. σσ, aor. 1 mid. ἐκερασάμην, ep. σσ; Hom. uses in the pres. act. κεράω, from which the part. κερῶντας, Od. 24, 364; imper. κέραιε, Il. 9, 203, and κέρνημι, q. v., subj. pres. mid. κέρωνται, as if from κέραιμαι, imperf.

ἐκίρνα and κίρνη, imperf. mid. κερῶντο, ep. for ἐκερῶντο from κεράω, Od. 8, 470; 1) to mingle, to mix, espec. spoken of the mixing of wine and water, νέκταρ, οἶνον, Od. 5, 93. 24, 364; ἐνὶ κρητῆρσι, Il. 4, 260. 2) to temper, to soften, by mixing, spoken of bathing water, Od. 10, 362. Mid. to mix for oneself, often οἶνον ἐν κρητῆρσι, to mingle wine for oneself in the mixers, Il. 4, 260; οἶνον alone Od. 3, 332. 8, 47; also κρητῆρα οἶνου, to mingle a mixer of wine, Od. 3, 393; and without gen. Od. 7, 179. 13, 50.

κεραοξόος, ον (ξέω), smoothing or working horn, τέκτων, Il. 4, 110. †

κεραός, ἡ, ὅν, horned, ἔλαφος, Il. 3, 24. 11, 475; ἄρνες, Od. 4, 85.

κέρας, τό, gen. ep. κέρας, dat. κέρα, plur. nom. κέρα, gen. κεράων, dat. κέρασι, ep. κεράεσσι. The α in κέρα is commonly short. 1) a horn, chiefly of the bovine genus, as an image of fixedness, Od. 19, 211. 2) horn, as a material for artificial products, Od. 19, 563. 3) every thing made of horn, espec. the bow, Od. 21, 395. κέρα ἀγλαέ, thou that shinest with the bow, Il. 11, 385. Thus Köppen, Voss according to Aristarch. (The other explanation of a high dressing of hair, Schol. τρίχωσις, is foreign from Hom.) 4) the horn, on the fish line, accord. to Aristarch. a horn tube above the hook, to prevent the fish from biting off the line, Il. 24, 81. Od. 12, 251.

κεραυνός, ὁ, a thunder-bolt, i. e. a stroke of lightning which is immediately followed by thunder (cf. βροντή and ἀστεροπή), the common weapon of Jupiter, Il. 8, 133. Od. 5, 128.

κεράω, ep. form from κεράννυμι, q. v.

* κερδαίνω (κέρδος), aor. ἐκέρδηνα, to gain, to derive profit, Ep. 14, 6.

κερδαλέος, η, ον, 1) gainful, profitable, βουλή, Il. 10, 44; hence, crafty, wise, μῦθος, Od. 6, 148; νόημα, Od. 8, 548. 2) Of men: eager for gain; and in a good sense, wise, intelligent, Od. 13, 291. 15, 451.

κερδαλέοφρων, ον (φρήν), ataricious, thinking of gain, crafty, * Il. 1, 149. 4, 339.

κερδίων, ον, ep. compar., and κέρδιστος, η, ον, superl. derived from κέρδος; more gainful, more advantageous, better; compar. only neut. Il. 3, 41. Od. 2, 74; superl. most crafty, Il. 6, 153. †

κέρδος, εος, τό (prob. from κείρω, prop. what is scraped off), gain, profit, advantage, Il. 10, 225. Od. 16, 311. 2) crafty counsel,

cunning, comm. in the plur. κέρδεα εἰδέναι, to understand crafty counsels, Il. 23, 709. κέρδεα νομῶν ἐνὶ φρεσὶ, to have crafty designs in the mind, Od. 18, 216. 23, 140; in a bad sense, *crafty devices, tricks*, Od. 2, 88; κακὰ κέρδεα, Od. 23, 217.

κερδοσύνη, ἡ (κέρδος), *craftiness, cunning, wiliness*, only dat. as adv. Il. 21, 247. Od. 4, 251.

κερκίς, ἴδος, ἡ, a rod or staff, used in the ancient mode of weaving, for striking home the threads, now called *a weaver's reed-stay* or *comb*, later σπάθη. Thus Schneider in Lex. Il. 22, 448. Od. 5, 62. Some ancient Gramm. understand by it, *the shuttle*. (Prob. from κέρκω = κρέκω.

κέρσας, see κέρω.

κερτομέω (κέρτομος), *to nettle, to goad, to vex, to abuse, to deride*, with accus. τινά, Od. 16, 87. 18, 350; often with ἐπίεσιν, and in the part. with ἀγορεύειν, Il. 2, 251. Od. 8, 153; generally, *to provoke, to irritate*, σφήκας, Il. 16, 261. h. Merc. 56.

κερτομία, ἡ (κερτόμιος), *provocation, irritation, derision, sarcasm*, only plur. Il. 20, 202. Od. 20, 263.

κερτόμιος, ον (κέρτομος), *irritating, deriding, provoking, mocking*, only κερτ. ἔπεα, Il. 4, 6. 5, 419; also κερτόμια, *abuse*, Il. 1, 539. Od. 9, 474.

κέρτομος (κέρω, τέμνω), prop. *heart-cutting*; hence, *provoking, insulting*. 2) *deceitful, crafty*, h. Merc. 338.

κέρωνται, see κεράννυμι.

κέρκετο, see κέρμαι.

κεστός, ἡ, ὄν (κεντίω), *stitched* (with a needle), *sowed, embroidered*; ἵμας, an embroidered girdle, Il. 14, 214. †

κενθάνω, poet. for κεύθω, Il. 3, 453. †

κενθμός, ὁ = κενθμών; ἐκ κενθμών, Il. 13, 28. †

κενθμών, ὄνος, ὁ (κεύθω), *any concealed place, a hiding-place, a hole*, Od. 13, 167. 2) *a lair of animals*. πυκνοὶ κενθμώνες, (the close-locked haunts of the swine, Voss), Od. 10, 283.

κεῦθος, εος, τό (κεύθω), poet. form of κενθμών, only dat. plur. κεύθεσι γαίης, in the depths of the earth, spoken of the dwelling of Pluto, Il. 22, 482. Od. 24, 204.

κεύθω, fut. κεύσω, perf. κέκευθα, aor. 2 κέκλυθον and κύνθον, and with ep. redupl. subj. κέκλυθω, Od. 6, 303. The perf. has the sig-

nif. of the pres. 1) *to hide, to conceal*, with accus. Il. 22, 118; δάκρυα, Od. 19, 212; spoken of a residence in a place, τινά, Od. 6, 303. 9, 348; chiefly of the dead: ὅπου κίθε γαῖα, Od. 3, 16; hence pass. κεύθεσθαι Ἄιδι, to be concealed in the realms of Pluto, Il. 23, 244. 2) Espec. *to conceal in oneself, to hide in one's bosom, to be silent*, with τό, θυμῷ, ἐνὶ στήθεσσι, absol. and with accus. μήτιν, Od. 3, 318. οὐκέτι κεύθετε θυμῷ βρωτὴν οὐδὲ ποτῆτα, no longer conceal in your mind meat and drink, i. e. you show that you have eaten and drunk immoderately (Voss, 'the open heart testifies of meat and drink'), Od. 18, 404; κεύθειν, with accus. of pers. τινά, to conceal any thing from any one, Od. 3, 187.

κεφαλή, ἡ, κεφαλῆφι, ep. as gen. Il. 11, 350; and dat. κεφαλῆφι, Il. 10, 30. 1) *the head*, of men and brutes, Il. 11, 72. 2) *the head*, as the noblest part, for the whole person, like κάρη, δέμας, Il. 11, 55. τὸν τίον ἴσον ἐμῇ κεφαλῇ, I honored him as myself, Il. 18, 82. cf. 16, 77. Od. 1, 343; hence, the oath by the head, Il. 13, 39; as an address, φίλη κεφαλή, dear head, dear soul, Il. 8, 281. 23, 94. 3) *the head*, as the seat of life: ἀποτίειν σὺν κεφαλῇσιν, to expiate with the heads, i. e. with life, Il. 4, 162. 17, 242. παραθίσθαι κεφαλὰς, to expose their heads, Od. 2, 237.

Κεφαλλήν, ἥνος, ὁ, plur. Κεφαλλῆνες, the Cephallenians, the subjects of Ulysses, the inhabitants of Same, Ithaca, Zacynthus, Dulichium, and the main-land, Il. 2, 631. Od. 20, 210. 24, 354. 377; later, the inhabitants of the island Cephallenia.

κεχάνδα, see χανδάνω.

κεχαρησέμεν, κεχαρήσεται, κεχαρηώς, κεχαροίατο, κεχάροντο, ep. forms fr. χαίρω.

κεχηνώς, see χάλνω.

κεχαρισμένος, η, ον, see χαρίζομαι.

κεχόλωμαι, see χολώω.

κεχημένος, η, ον, see χράομαι.

κέχυμαι, see χέω.

κέω, 1) ep. form of κείω, q. v. only ὄρεο κέων, go, in order to lie down to sleep, Od. 7, 342. † 2) as a form of καίω, it is doubtful, see Buttm. Gram. § 114. p. 287.

κῆαι, κῆαι (3 optat. aor.), κῆάμενος, ep. aor. forms from καίω.

κῆδειος, ον (κῆδος), ep. also κῆδεος, q. v. *worth care, dear, beloved*, Il. 19, 224. (The

other explanation: 'to be buried by us,' does not suit the connection, Il. 19, 294.) Superl. κήδιστος.

κηδεμών, όνος, ό (κηδέω), one who has the charge, a guardian, a protector, in * Il. 23, 163. 674, those who have charge of the interment of the dead.

κήδεος, ον, ep. for κήδειος, οἷσι κήδεός ἐστι νίκυς, either generally, dear, or according to Voss, 'upon whom devolves the care of the corpse,' Il. 23, 160. † (Some Gramm. considered the word as gen. of κῆδος: 'to whom the dead is an object of care.')

κηδέω, obsol. pres. of the fut. κηθήσω, see κήδω.

κήδιστος, η, ον (superl. formed from κῆδος, in signif. belonging to κήδειος, dearest, most beloved, Il. 9, 642. Od. 10, 225. (In like manner, Od. 8, 583, without exactly indicating the nearest kindred.)

κῆδος, εος, τό, care, sadness, trouble, grief, τῶν ἄλλων οὐ κῆδος, about the others there is no care, i. e. there is no trouble with the others, Od. 22, 254. ὅσ' ἐμῷ ἐνὶ κήδεα θυμῷ, Il. 13, 53. κήδεα θυμοῦ, heart-troubles, Od. 14, 197; distinguished from ἄχος, Od. 4, 108; espec. grief for the death of one dear, Il. 4, 270. 5, 156. 13, 464. 18, 8. 2) that which occasions care, need, misery, wretchedness; espec. in the plur. Il. 1, 445. 9, 592. Od. 1, 244; and often. (The signif. relationship, Voss, Il. 13, 464, 'if relationship touches thy soul,' is justly rejected by Passow.)

κήδω (ΚΑΔΩ), fut. κηθήσω, fut. mid. κεκαθήσομαι, iterat. imperf. κηδέσκειτο, 1) Act. only Ep. a) to render anxious, to sadden, to trouble, to distress, τινά, Il. 9, 615; θυμόν, Il. 5, 400. 11, 458. b) More frequently: to injure externally, to violate, to harass, θεοὺς τόξοισιν, Il. 5, 404; μῆλα, Il. 17, 550; οἶκον, Od. 23, 9. 2) Mid. to be anxious, sad, to trouble oneself, always part. Il. 1, 196. Od. 3, 240. 3) to be anxious about any one, to care for any one, τινός, Il. 1, 56; Δαναῶν, Il. 8, 353; βιότοιο, Od. 14, 4. (The aor. 2 κέκαῖδον and fut. κεκαθήσω, in the signif. to deprive, belongs to χάζομαι.)

κῆεν, see καίω.

κηκίω, to gush forth, to ooze out, spoken of water, ἄν στόμα, out of the mouth, Od. 5, 455. † (fr. κίω, with reduplicat.)

κήλειος, ον, Ion. and ep. for κήλειος, Il. 15, 744. †

κήλειος, ον (καίω, καίω, like δαιδαλός), burning, flaming, always πυρὶ κηλέω, (the last dissyllabic), Il. 8, 217. Od. 9, 328.

κηληθμός, ό (κηλέω), enchantment, pleasure, transport, * Od. 11, 334. 13, 2.

κῆλον, τό (καίω), prop. a dry stick of wood, espec. the shaft of an arrow; an arrow itself in Hom.; in the pl. κῆλα, missiles, used only of the gods, * Il. 1, 53. 12, 280. h. Ap. 444.

* Κηναῖον, τό, a promontory on the north-west coast of the island Eubœa, now Cap Lithoda, h. in Ap. 219.

κήξ, κός, ἡ = κήϋξ, a sea-bird, the sea-hen, or sea-mew, Od. 15, 479. †

κήομεν, ep. for κίωμεν, see καίω.

κῆπος, ό, a garden, and generally a piece of land, inclosed and set with trees or other vegetation, Il. 8, 305. Od. 4, 737. 7, 129.

Κῆρ, κηρός, ἡ, the goddess of death, (distinct from Μοῖρα and Αἴσα), the personified power of death, which brings death in a particular form: as death in battle, sickness, drowning in the sea, etc. hence, in sing. and plur. Κῆρες θανάτοιο, Il. 2, 302. 11, 332; and Κῆρ in connection with φόνος, θάνατος, Il. 2, 352. Od. 4, 273. 5, 387. 16, 169. He who was to die by a violent death had the Κῆρ allotted him at birth, Il. 23, 79. To Achilles were two Κῆρες allotted, Il. 9, 411. Jupiter laid the Κῆρες of Achilles and Hector in the scales, to determine which was to die first, Il. 22, 210. The Κῆρες are μυρίαι, since one is allotted to each one destined to a violent death, Il. 12, 326-327. 2) As an appell. fate, death, in Wolf's ed. only once: τὸ δέ τοι κῆρ εἶδεται εἶναι, that seems to thee to be death, Il. 1, 225. Bothe has it in many passages beside, Il. 2, 352. 3, 32. 5, 22. etc., which also Passow prefers. In Il. 1, 97, Wolf, after a conjecture of Markland, has λοιμοῖο Κῆρας ἀφέξει instead of the reading of the Cdd. χεῖρας (κῆρ prob. from κέρω, κείρω).

κῆρ, κῆρος, τό, contr. from κέαρ, Batr. the heart, espec. 1) the soul, the mind, as the seat of the feelings and passions, Il. 1, 44; chiefly the dative κῆρι as adv. in the heart, for the most part with πέρι preceding, (ed. Wolf) much at heart, Il. 4, 46. 53. 13, 119. 430. Od. 5, 36, where πέρι is an adv. accord. to Passow. Spitzner rejects this and writes with the ancients περὶ κῆρι, in heart.

That this is the true explanation is shown by the kindred phrases *περὶ θυμῷ, περὶ φρεσίν*, Il. 22, 70. 16, 157. cf. *περί*, and Thiersch § 264. p. 458. 2) As a periphrasis of the person, like *βίη*: *Πυλαιμέντος λάσιον κῆρ*, Il. 2, 858. cf. Od. 4, 270.

κηρεσσιφόρητος, ον (*φορέω*), *brought by the Fates, or impelled by the Fates, κύνες*, V. 'the raging dogs of fate,' i. e. the Greeks sent by the *Κῆρες* for the destruction of Troy, Il. 8, 527.

Κήρινθος, ἡ, a town in Eubœa, north-east of Chalcis, Il. 2, 538.

* *κηρίον, τό* (*κηρός*), *a cake of honey, a honey-comb*, h. Merc. 559.

κηρόθι, adv. (*κῆρ*), *in the heart, heartily, strengthened by μάλλον*, Il. 9, 300. Od. 15, 369.

κηρός, ὁ, *wax*, * Od. 12, 48. 173. 175.

κήρυξ, ὄκος, ὁ, *a herald*. The heralds were most respectable royal servants, and even of noble and often of royal blood, Il. 1, 321. 3, 116. [They receive as epithets, *ἀγαυοί*, Il. 3, 268; *θεῖος*, Il. 4, 192.] Their office was to convoke assemblies, and to preserve order in them, Il. 2, 50. 230. In war they were employed to treat with the enemy, Il. 7, 274 seq. Espec. in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carried a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Jupiter, *Διὸς ἄγγελοι, Διὶ φίλοι*, Il. 1, 334. 8, 517. [They placed the sceptre in the hand of one about to speak in the assembly, Il. 24, 567 seq. Od. 2, 38; they waited at meals, Od. 1, 143. 146.]

κηρύσσω (*κήρυξ*), 1) *to be a herald, to hold the office of herald*, Il. 17, 325. 2) *to proclaim as a herald, to cry out*, Il. 2, 438; with accus. *λυὸν ἀγορήνδε*, Il. 2, 51. Od. 2, 7; *πόλεμόνδε*, Il. 2, 443.

κῆται, for *κῆται*, see *κεῖμαι*.

Κήτριοι, οἱ, the *Ceteans*, an unknown tribe in Mysia, so called from the river *Κητώεις* in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains *ἐταῖροι κῆτριοι* by *μεγάλοι* from *κῆτος*; others read *κῆδριοι*.)

κῆτος, εὐς, τό (accord. to Buttm. Lexil. II. p. 95, from *ΧΑΩ*, *χάσκω*, prop. *a hollow, an abyss*, as appears in the deriv.), any large

sea-animal, *a sea-monster*, Il. 20, 147. Od. 5, 421; in Od. 4, 443. 446. 452 = *γαῖη*.

κητώεις, εὐς, εν (*κῆτος*), only as an epith. of Lacedæmon, *abounding in hollows, or gorges*, [hollow, cf. *Λακεδαιμών*], Il. 2, 581. Od. 4. 1; because it lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm. Lexil. II. 79, and Nitzsch; others, as Heyne, Voss, *spacious, vast, huge*, a definition less suited to fact.]

Κηφῖσις, ἴδος, ἡ λίμνη, the *Cephisian lake*, Il. 5, 709; elsewhere *ἡ Κοπαῖς λίμνη*, the *lake Copais*, in Bœotia, which was nine geographical miles in circumference, and often occasioned a flood, now the lake of *Livadia* or *Topolia*. (It received its name from the river *Κηφισός*, q. v.)

Κηφισός, ὁ, a river in Phocis; it rises near Lilæa, and flows into the lake Copais, now *Mauro-Nero*, Il. 2, 522. (*Κηφισσός*, a later form, cf. Buttm. Gram. § 21.

κηώδης, εὐς (*κῶω, καίω*), *exhaling vapor, sweet-scented, fragrant*, *κόλπος*, Il. 6, 467. † (accord. to Passow from an old subst. *κῆος = θῦος*.)

κηώεις, εὐς, εν = *κηώδης, fragrant*, always epith. of *θάλαμος*, Il. 3, 332. Od. 15, 99.

κίδναμαι, ep. mid. from *κίδνημι*, poet. form of *σκεδάννυμι*, *to spread, to extend*, *Ἡὸς ἐκίδνατο πᾶσαν ἐπ' αἶαν*, * Il. 8, 1. 24, 695. *ὑπὲρ ἄλα*, Il. 23, 227.

* *κιθάρα, ἡ* = *κίθαρις*, a later form, h. Merc. 509. 515.

κιθαρίζω (*κίθαρις*), *to play upon the harp*, and generally, *to play upon a stringed instrument*, *φόρμιγγι*, Il. 18, 570; † *λίρη*, h. Merc. 433.

κίθαρις, ιος, ἡ, accus. *κίθαριν*, *a harp, a lute*, a stringed instrument which differed in form from the lyre. According to Burette in the *Memoir. des Inscript. de l'Acad. des Sciences à Paris* IV. p. 116, the *cithara* had two curved horns, which at the top turned outwards and at the bottom inwards, and stood upon a hollow sounding stand. Above and below were two cross-pieces for fastening the strings (*ὑπολύριον* and *ζυγόν*). The strings were strained above by pegs (*κόλλορες*). The *cithara* had a soft tone, and was closely related to the *φόρμιγξ*, Il. 3, 54. Od. 1, 153. 2) *the act of playing upon the harp, the tone of stringed instruments*, Il. 13, 731. Od. 8, 248.

κιθαριστής, ὅς, ἡ, *the art of playing up-*
on the cithara, *harp-playing*, Il. 2, 600. †

*κιθαριστής, οὔ, ὁ (κιθαρίζω), *a harp-*
player, a harper, h. 24, 3.

κικλήσκω, Ion. and ep. form for καλέω in
the pres. and imperf. 1) *to call*, τινά, Il. 2,
404. 9, 11; *to call upon, to cry to*, Ἀΐδην, Il.
9, 569. 2) *to name*, with accus. of the pers.
and of the name, Il. 2, 813. Od. 4, 355; and
ἐπικλήσιν κικλήσκειν, *to call by a surname*, Il.
7, 139. Mid. Batr. 27.

Κίκονες, οἱ, sing. Κίκων, ονος, *a people*
in Thrace, who dwelt along the southern
coast of Ismarus to Lissus, Il. 2, 846. Od. 9,
39 seq.

κίκυς, ἡ, *an ancient poet. word, strength*,
Od. 11, 393. † h. Ven. 238. (According to
Eustath. from κίω, *to go*; others write κηκίς,
and explain it, *moisture, blood*.)

Κίλικες, οἱ, sing. Κίλικ; the *Cilicians* had
their seat in Homer's time in greater Phry-
gia. Here they were governed in two king-
doms, of which one had its capital at Thebe,
at mount Placus, the other at Lyrnessus, Il.
6, 397. 415. cf. 2, 692. At a later date they
emigrated to the country called by their
name.

Κίλλα, ἡ, *a small town in Troas or in*
Æolis in Asia Minor, having a temple of
Apollo, Il. 1, 38. 452.

Κιμμέριοι, οἱ, *Cimmerii*, in Hom. *a fabu-*
lous people, who dwelt in the western part
of the earth, on Oceanus, north of the en-
trance to the lower world; they are wrapped
in clouds and storms, and live in perpetual
night, Od. 11, 14 seq. The ancient critics
in part place them in Italy, in the region of
Baiæ, and in part in Spain, cf. Strab. That
the Cimmerian night indicates the extreme
north, cannot be denied; and we may cer-
tainly suppose that a dark rumor of a night
lasting many months may have had a place
in the poet's imagination, though he thought
of no definite country. Volcker Hom. Geogr.
p. 154, derives the name from χειμέριος;
Voss, on the other hand, from the Phœnician
word *Kamar, Kimmer*.

*κινδύνος, ὁ, *peril, danger*, Batr. 9.

κινέω (κίνω), poet. form, mid. κινυμαι, fut.
κινήσω, aor. 1 ἐκίνησα, aor. pass. ἐκινήθην,
to put in motion, to move, to excite, to urge
on; often κάθη, *to move the head*, Il. 17, 200.
Od. 5, 285; σφήκας, *to excite the wasps*, Il.

16, 284; κφάλην, Il. 16, 297; κῦμα (*spoken*
of wind), Il. 2, 395; τινά λάξ, *to thrust any*
one with the foot, Il. 10, 158; θύρην, Od. 22,
394. Mid. and pass. *to move oneself, to move*.
κινήθη ἀγορή, ἐκίνηθεν φύλαγγες, Il. 2, 144.
16, 280; *to move oneself forward, i. e. to go*,
Il. 1, 47.

*κῆνητήρ, ἦρος, ὁ (κινέω), *a mover, one*
who shakes; γαίης, *a shaker of the earth*, h.
21, 2.

κίνυμαι, mid. poet. form of κινέω, *to be*
moved. κινύμενον ἔλαιον, Il. 14, 173; often *to*
move oneself, i. e. to go, ἐς πόλεμον, Il. 4, 281.
332. 10, 280.

Κινύρης, αο, ὁ, Ion. for Κινύρας, *ruler in*
Cyprus, Il. 11, 20. Apd. 3, 14. 4; son of San-
dacus, grandson of Phaëthon, at first king of
Syria; he went afterwards to Cyprus and
built Paphos, cf. Κινύρου πλουσιώτερος, Tyrt.
III. 6.

κινυρός, ἡ, ὄν, *wailing, lamentable, com-*
plaining, Il. 17, 5. †

Κίρκη, ἡ, *Circe*, daughter of Helios and
Perse, sister of Æetes, a nymph, skilled in
magic, who dwelt on the island Ææa, Od.
10, 136; see Ἀΐα. Ulysses, having escaped
from the terrible Læstrygones, landed on her
island. The enchantress metamorphosed
his companions into swine; he compelled
her to disenchant them, Od. 10, 230-364.
He lived a year with Circe in perpetual
feasting; and in order to procure intelligence
concerning his return, he visited, on the
advice of Circe, the entrance of the infernal
regions, Od. 10, 466 seq. 11, 1 seq. Accord.
to Hes. Th. 759, she bore two sons by Ulys-
ses, Agrius and Latinus. (Herm. de Myth.
Græc. Antiq. explains the name, *navigatio*
in orbem facta.)

κίρκος, ὁ, *a hawk, a kind of falcon*, which
describes circles in flying, Il. 17, 757. 22, 139.
Because his flight was regarded as ominous,
he was called Ἀπόλλωνος ἄγγελος, Od. 15,
526; and also ἰρηξ κίρκος, the circling hawk,
Od. 13, 87.

κιννάω and κίρνημι, poet. form of κινάν-
νυμι, *to mingle, to mix*, from which we have
part. κιννάς, Od. 16, 14; imperf. ἐκίρνα, Od.
7, 182. 10, 356; and from κίρνημι, imperf.
κίρνη, * Od. 14, 78. 16, 52.

Κισσηΐς, ἰδος, ἡ, daughter of Cisseus =
Theano, Il. 6, 299.

Κισσηΐς, οὔ, ὁ, contr. from Κισσιᾶς, later

Κισσεύς, *έως*, king of Thrace, father of Theano, Il. 11, 223. (*Κισσεύς* fr. *κισσός*, crowned with ivy.)

* **κισσοκόμης**, *ου, ό* (*κομάω*), *having tresses of ivy, having the hair decorated with ivy*, h. 25, 1.

* **κίσσος**, *ό*, *ivy*, a plant sacred to Bacchus, h. 6, 40.

κισσύβιον, *τό*, a goblet, a cup, prop. made of ivy wood, * Od. 9, 346. 14, 78. 16, 52.

κίστη, *ή*, a chest, a casket, Od. 6, 76. †

κίχων and **κίχνομαι**, ep. imperf. *έκίχωνον*, 2 sing. *έκίχης* (cf. *έτιθεις*), dual *έκίχήτην*, 1 plur. *έκίχμεν*, fut. *κίχόσομαι* (as if from *κίχέω*), aor. 2 *έκίχον*, and aor. 1 mid. *έκίχήσατο*, part. pres. mid. *κίχήμενος*; also from an obsol. form *κίχημι*, pres. subj. *κίχῶ*, ep. *κίχέω*, optat. *κίχην*, inf. *κίχῆναι*, part. *κίχείς*, 1) *to reach, to attain, to overtake*; with accus. *ποσσὶ τινά*, to overtake any one with the feet, i. e. in running, Il. 6, 228; *δουρὶ*, Il. 10, 370; metaph. spoken of death and destruction, Il. 9, 416. 11, 441. 451. *κίχάνει δίψα τε καὶ λιμός*, Il. 19, 165. cf. *κίχήμενον βέλος*, a hitting arrow, with gen. of pers. Il. 5, 187. 2) *to hit, to meet with, to find, τινὰ παρὰ νηυσί*, Il. 1, 26. Od. 13, 228.

κίχλη, *ή*, the thrush, Od. 22, 468. †

* **κίχρημι** (*χράω*), fut. *χρήσω*, *to lend*, mid. *to borrow*, only *χρησαμένη*, Batr. 187.

κίω, poet. form from *είμι*, 'ΙΩ, in pres. indicat. obsol., only optat. *κίοιμι*, part. *κίων*, imperf. *έκιον*, *κίον*, *to go, to go away*, like *είμι*, spoken of living beings; only Il. 2, 509, *κίον νῆες*.

κίων, *ονος, ή*, and masc. *ό*, Od. 8, 66. 473. 17, 29. 19, 38; a pillar, a column, comm. spoken of the pillars which supported the roof of the eating-room, Od. 1, 127. 6, 307. 19, 38 seq. 22, 466; metaph. spoken of Atlas, *έχει κίονας μακράς*, see *Ἄτλας*. * Od.

κλαγγή, *ή* (*κλάζω*), gener. an inarticulate sound, produced by animate and inanimate objects; a sound, a noise, spoken of men; a cry, a tumult, spoken of warriors, Il. 2, 100. 10, 523; of the dead, Od. 11, 604; of animals, espec. of cranes, Il. 3, 2; of swine, Od. 14, 412; of the roar of lions, h. 13. 4; of the twang of the bow, Il. 1, 49.

κλαγγηδόν, adv. (*κλαγγή*), *with a cry, with a clamor*, Il. 2, 463. †

κλάζω, aor. 1 *έκλαξα*, ep. perf. with pres. signif. *κέκληγα*, part. *κεκληγας*, of this the

plur. is *κεκλήγοντες* (as if from a pres. *κεκλήγω*), aor. 2 *έκλαγον*, spoken of any articulate sound, *to resound, to ring, to cry*, spoken of the cry of men, Il. 2, 222. 12, 125; of the cry of the eagle, Il. 12, 207. 16, 429; of herons and jackdaws, Il. 10, 276. 17, 756; of the barking of dogs, Od. 14, 30; *to resound, to whiz or hum*, spoken of arrows, Il. 1, 46; *to roar or hiss*, spoken of the wind, Od. 12, 408. *έκλαγεν οἶος*, in h. 18, 14, according to Herm. ad loc. *solus sub vesperam fistula canit* (Pan).

κλαίω, fut. *κλαύσομαι*, aor. 1 *έκλαυσα*, ep. *κλαῦσα*, ep. iterat. imperf. *κλαίεσκον*, 1) *to weep, to wail, to lament*, absol. *κλαίοντά σι ἀφήσω*, I will send thee forth weeping, i. e. I will punish thee, Il. 2, 263; espec. *to weep for the dead*, Il. 7, 427. 19, 75. 2) With accus. *to weep for any one, to bewail*, Il. 22, 87. 210. Od. 1, 363, and often.

* **Κλάρος**, *ή*, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now *Zille*, h. Ap. 40.

κλαυθμός, *ό* (*κλαίω*), the act of weeping, lamentation, Il. 24, 717, and often Od.

κλάω, aor. 1 ep. *κλάσε*, aor. pass. *έκλάσθην*, *to break, to break off*, with accus. *πτόρθον*, Od. 6, 128. Pass. intrans. *to break in pieces*, Il. 11, 584.

κληηδών, *όνος, ή*, once *κληηδών*, Od. 4, 317; Ion. and ep. for *κληδών* (*κλέος*), 1) *report, rumor, fame*; *πατρός*, intelligence of the father, Od. 4, 317. 2) Espec. *a divine voice, an omen*, like *όσσα*, * Od. 18, 117. 20, 120.

[*Κλεισιδίκη*, daughter of Celeus, in Eleusis, h. in Cer. 109.]

κλειτός, *ή, όν* (*κλείω*), *famous, glorious, excellent, illustrious*, spoken of persons, Il. 3, 451. Od. 6, 54; of things: *έκατόμβη*, often Il.; *Πανοπεύς*, Il. 17, 307.

Κλεῖτος, *ό*, *Clitus*, son of Pisenor, a Trojan, Il. 15, 445 seq. 2) son of Manius, grandson of Melampus, Od. 15, 249.

κλείω, poet. for *κλέω* (from *κλέω*; Hom. has only pres. pass. *κλέομαι*, imperf. *έκλεο* for *έκλέεο*, Il. 24, 202; also fut. act. *κλήσω*, h. 31, 19); *to make known, to render famous, to praise*, with accus. *έργα*, Od. 1, 338. 17, 418. Pass. *to be made known, to be famous*, *έπ' άνθρώπους*, Il. 24, 202; whereby *κέρδεσσιν*, Od. 13, 299.

Κλεόβουλος, *ό*, a Trojan, slain by Ajax, son of Oileus, Il. 16, 330.

Κλεοπάτρη, ἡ, daughter of Idas and Marpessa, wife of Meleager, see Ἀλκυνόνη, Il. 9, 556.

κλέος, εος, τό (κλέω), 1) *report, rumor, fame*, Il. 2, 486; with gen. κλέος Ἀχαιῶν, the report of the Greeks, Il. 11, 227; πολέμοιο, Il. 13, 364; πατρός, Od. 2, 308. 3, 83; σὸν κλέος, intelligence of thee, Od. 13, 415; ἐμὸν, Od. 18, 255. 2) *a good report, fame, glory, honor*, in connect. with ἐσθλόν, μέγα, εὐρύ, and alone Il. 4, 197; and often in the plur. κλέα ἀνδρῶν, for κλέα, famous deeds, *laudes*, Il. 9, 189. 524. Od. 8, 73.

κλέπτῃς, ου, ὁ (κλέπτω), *thief, robber*, Il. 3, 11. †

κλεπτοσύνη, ἡ, *thievery, knavery, deception*, Od. 19, 396. †

κλέπτω, aor. 1. ἔκλεψα, 1) *to steal, to procure by stealth*, Il. 5, 268. 24, 24. 2) *Metaph. to deceive, to cheat, to overreach, νόον τινός*, Il. 14, 217; absol. μὴ κλέπτῃς νόῳ, cherish not deception in thy soul (Voss, 'meditate not deceit'), Il. 1, 132.

κλέω, from which pass. κλέομαι, see κλείω.

Κλεωναί, αἱ, Cleonæ, a town in Argolis, south-west of Corinth, Il. 2, 570.

* κλεψίφρων, ον (φρήν), *having deceitful purposes, cunning, crafty*, h. Merc. 413.

κληδὴν, adv. (καλέω), *by name, namely*, Il. 9, 11. †

κληηδών, ὄνος, ep. form of κληδών, q. v.

κλήθρη, ἡ, Ion. for κλήθρα, *the alder, alnus*, * Od. 5, 64. 239.

κληῖζω, as a form of κλείω, κληῖω is incorrect, see Buttm. Ausführ. Gram. Th. 2. p. 169.

* κληῖθρον, τό, Ion. and ep. for κληθρον, *a lock, a bolt*, h. Merc. 146.

κληῖς, ἴδος, ἡ, Ion. and ep. for κλείς (only in the Ion. form), 1) *Prop. that which locks, α) the bolt or bar*, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook, ἐπὶ κληῖδ' ἐτάνυσσεν ἱμάντι, Od. 1, 442. Il. 24, 455. This bolt is also called ἐπιβλής, Il. 24, 453; and ὀχεύς, Il. 12, 121. b) *the bolt*, which locked together two corresponding bars, Il. 12, 456. 14, 168. c) *Especially a key*, of brass, with ivory handle, with which the door was locked and opened, Od. 21, 6. Il. 6, 89. It was a curved hook with which in locking, the bolt was thrust forward, in

opening, pushed back through a hole, into which the key was introduced, Od. 21, 6. 47. 241. d) *the hook of a clasp*, Od. 18, 294. 2) *the clavicle*, the bone between the neck and breast, Il. 5, 146. 8, 325. plur. Il. 22, 324; (in the Od. it has not this signif. 3) κληῖδες, only in the plur. the *rowers-seats* in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. Il. 16, 170. † cf. Voss ad Arat. Phænom. 191.

κληῖστός, ἡ, ὄν (κληῖω), Ion. for κλειστός, *locked, that may be locked*, Od. 2, 344. †

κληῖω, Ion. and ep. for κλείω (κληῖς), aor. 1 ἐκλήῖσα, *to shut up, to lock*, with accus. θύρας, Od. 19, 30. 24, 166. (κληῖσσειν with σσ is incorrect, as ι is long), * Od.

* κληροπαλῆς, ἐς (πάλλω), *distributed by shaking lots*, by lot, h. Merc. 129.

κληῖρος, ὁ, 1) *a lot*, any thing used for casting lots; in the earliest times, stones, pieces of wood, etc., marked by those who were casting lots, Il. 7, 175. In Hom. the lots are placed in a helmet, shaken, and he whose lot first leaped out of the helmet, was the individual destined by the lot, Il. 3, 316. 325. Od. 10, 206. 2) *that which is obtained by lot, espec. an inheritance*, Il. 15, 498. Od. 14, 64. (From κλάω, because a fragment was used for a lot.)

κλητός, ἡ, ὄν (καλέω), 1) *called, called out, hence chosen*, Il. 9, 165. 2) *summoned, invited*, Od. 17, 386.

* κλήω = κλείω, *to celebrate, to render famous*, κλήω, h. 31, 16; κλησαι, Ep. 4, 9.

κλίμαξ, ακος, ἡ (κλίνω), *a ladder, a staircase*, * Od. 1, 330. 10, 558. 21, 5.

κλιντήρ, ἥρος, ὁ (κλίνω), *an easy chair, a couch*, Od. 18, 190. †

κλίνω, aor. 1. ἔκλινα, perf. pass. κέκλιμαι, 3 plur. ep. κεκλίται, aor. pass. ἐκλίθην, ep. ἐκλίνθην, ground signif., 1) *Act. to incline, to bend*. 1) *to incline, to lean*, τί τινι, any thing against another: σάκεα ὤμοισι, Il. 11. 593. 13, 488; ἄρματα πρὸς ἐνώπια, Il. 8, 435; τόξον πρὸς ἐνώπια, Od. 22, 121. 2) *to incline, to change the direction, τάλαντα*, to bend the balances, so that one scale rises and the falls, Il. 19, 223; ὅσσε πάλιν, to turn back, Il. 3, 427. *Especially* 3) *to bend, to force to yield, to put to flight*, μάχην, Τρώας, Il. 14, 510. 5, 37. Od. 9, 59. II) *Mid. with aor. pass. to incline oneself to one side, to lie down*, Od.

19, 470. Il. 10, 350; and perf. and pluperf. pass. *a) to be inclined, to support oneself, τινί, on or against any thing. κεκλιμένος στήλη, inclined against a pillar, Il. 11, 371. Od. 6, 307; ὑπὸ σπῖσι, leaning upon the shields, Il. 3, 335. b) to lie, Il. 10, 472. Od. 11, 194; spoken espec. of places, to lie, to be situated, ἀλλί, towards the sea, Od. 4, 608. 13, 235; also of persons, κεκλιμένος λίμνη, inclined to the lake, i. e. dwelling at, Il. 5, 709. 16, 68. 2) to bend oneself, to sink, espec. in aor. pass. Il. 3, 360. 7, 254. 13, 543.*

κλισίη, ἡ (κλίνω), ep. dat. κλισίῃφι, Il. 13, 168: prop. a place where one may lie down or recline; hence 1) a lodge, a hut, a tent, made of posts, inwoven with osier twigs and covered above with reeds. a) the huts of herdsmen, Il. 18, 589. Od. 14, 45. 16, 1. b) Espec. the lodges of warriors, which were in like manner built of wood, often in the plur. Il. 1, 306. 2, 91 seq. The lodge of Achilles is described, Il. 24, 450. [Tents like those now used were probably of later invention, see Mitford's Greece, I. § iii. p. 147.] 2) an easy chair, an arm-chair, Od. 4, 123. 19, 55; comm. κλισμός, q. v.

*κλισίηθεν, from the lodge, from the tent, * Il. 1, 391. 11, 603; and often.*

κλισίηνδε, adv. (κλισίη), to the lodge, to the tent, Il. 9, 712. Od. 14, 45. 48.

κλισίον, τό (κλισίη), the domestics' house, a dwelling for the servants of a family, Od. 24, 208. †

κλισμός, ὁ (κλίνω), an easy chair, an arm-chair, distinct from θρόνες, Od. 3, 389; prob. somewhat lower, often elegantly wrought, and decked with shining ornaments, Od. 1, 132. Il. 8, 436; also sometimes with a footstool, Od. 4, 136.

κλιτύς, ὅς, poet. accus. plur. κλιτύς, inclination, declivity, a descent, Il. 16, 390. Od. 5, 470.

*κλονέω, for the most part poet. only pres. and imperf. 1) Act. to put in violent motion, to drive before one, to chase, with accus. φάλαγγας, Il. 5, 96; spoken of lions: ἀγέλην, Il. 15, 324; absol. to make a tumult, Il. 11, 496. 526. 14, 14; metaph. of the wind: to drive, νέφεα, Il. 23, 213; φλόγα, Il. 20, 492. 2) Mid. and pass. to put oneself in disorderly motion, to be in confusion, to be tumultuous, Il. 11, 148. 15, 448; ὁμίλη, Il. 4, 302; ὑπὸ τῷ, * Il. 5, 93.*

Κλονίος, ὁ, son of Alector, and leader of the Bæotians before Troy, Il. 2, 495.

*κλόνος, ὁ, poet. any violent motion, a press, a tumult, a confusion, espec. of warriors, who are thrown into disorder, Il. 16, 331. 713. 729; ἐγχειάων, a press of spears, * Il. 5, 167.*

κλόπιος, ἡ, on (κλώψ), thievish, stolen, stealthy, crafty, Od. 13, 295. †

** κλόπος, ὁ (κλώψ), a thief, h. Merc. 276.*

κλοτοπεύω, Il. 19, 149. † οὐ γὰρ χρὴ κλοτοπεύειν, from the connection it seems to signify, 'it is not proper to employ fine words,' or 'to use plausible pretexts.' (The deriv. is uncertain, Hesych. and other Gramm. explain it by παραλογίζεσθαι, ἀπατᾶν, and derive it from κλέπτω, supposing it to be equivalent to κλοποτεύειν, to delay by plausible pretexts. One Schol. B. explains it: καλλιλόγειν καὶ κλυτοῖς ἔπεσιν ἐνδιατρίβειν, 'to employ fine words,' and derives it from κλυτός and ὄψ, proposing to write κλυτοπεύειν or κλύτ' ὀπεύειν.

κλύδων, ὠνος (κλύζω), a wave, a dashing of the surge, Od. 12, 421. †

κλύζω, κλύσω, fut. ep. σσ, aor. pass. ἐκλύσθη, prob. a word formed to imitate the sound of agitated water. 1) to dash upon, to splash, to beat, spoken of waves, ἐπ' ἰόντος, Il. 23, 61. b) τινά, h. Ap. 74. 2) Pass. to roll in waves, to dash in waves. ἐκλύσθη θάλασσα ποτὶ κλισίας, Il. 14, 392. Od. 9, 484. Batr. 76.

κλύθι, see κλύω.

Κλυμένη, ἡ, 1) a Nereid, Il. 18, 47. 2) a handmaid of Helen, Il. 3, 144. 3) daughter of Minyas or Iphis, wife of Phylacus, mother of Iphiclus, Od. 11, 326.

Κλύμενος, ὁ, son of Presbon, king of the Minyæ in Orchomenos, father of Erginus and Eurydice, who was mortally wounded at Thebes, on a feast of Neptune, Od. 3, 452. Apd. 2, 4. 11.

(κλύμι), an assumed root of κλύθι.

Κλυσώνυμος, ὁ, son of Amphidamas, slain by Patroclus, Il. 23, 88.

Κλυταιμνήστρη, ἡ, daughter of Tyndareus and Leda, sister of Helen, wife of Agamemnon, q. v., Il. 1, 113. Od. 3, 264. She lived in illicit intercourse with Ægisthus, [who with her aid,] slew her husband upon his return from Troy. Orestes avenged his father's death, by the murder of his mother and her paramour, Od. 1, 300. 11, 409.

Κλυτίδης, ου, ὁ, son of Clytius, 1) = Piræus, of Elis, Od. 15, 539. 16, 327. 2) = Dolops, Il. 11, 302.

Κλυτίος, ὁ, 1) son of Laomedon, and brother of Priam, father of Caletor, one of the counsellors, Il. 3, 147. 15, 419. 2) father of Piræus of Ithaca, Od. 16, 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation Κλύτιος is incorrect, cf. Götting Lehre vom Accent § 23.)

κλυτοεργός, ὄν, poet. (ἔργον), *famed by works, illustrious by his products, an illustrious artist*, epith. of Vulcan, Od. 8, 345. †

Κλυτομήδης, εος, ὁ, son of Enops from Ætolia, whom Nestor conquered in a pugilistic combat, Il. 23, 634.

* κλυτόμητις, ι, poet. (μῆτις), *famed for knowledge, intelligent*, h. 19, 1.

Κλυτόνηος, ὁ, son of Alcinous, a fleet runner, Od. 8, 119. 122.

κλυτόπωλος, ον, poet. (πῶλος), *famed for horses*, [rather, *having famous horses*, cf. Schol. ad Il. 5, 754; and κλυτότοξος]; in the Il. an epith. of Pluto, * Il. 5, 654. 11, 445. 16, 625; of the country Dardania, Fr. 38.

κλυτός, ἦ, ὄν, rarely ὅς, ὄν, poet. Il. 2, 742; and Od. 5, 422; (κλύω), prop. *heard*, hence: of which one hears much, i. e. *famed, famous, glorious*, often an epith. of gods and men; κλυτά φῦλα ἀνθρώπων in opposition to brutes, Il. 14, 361; generally, spoken of animate and inanimate objects: *famed, glorious, splendid*, μῆλα, τεύχεα, δώματα, ἄλσος. (The signif. *roaring, noisy*, that lets itself be heard, has been given to the word, in connection with μῆλα, λιμήν, Od. 9, 308. 10, 87; although the signif. *glorious*, is suitable.)

κλυτοτέχνης, ου, ὁ, poet. (τέχνη), *famous for art*, an illustrious artist, Il. 1, 571. Od. 8, 286.

κλυτότοξος, ον, poet. (τόξον), *famed by the bow*, [or rather, *having a famous bow*, cf. ἀργυρότοξος, ἀγκυλότοξοι, and Jahrb. J. und K., p. 270.] an illustrious archer, epith. of Apollo, Il. 4, 101. Od. 17, 494.

κλύω, poet. (akin to κλέω), imperf. ἔκλυον with signif. of aor., also imperat. aor. 2 κλῦθι, κλῦτε, and with redupl. κέκλυθι, κέκλυτε, 1) *to hear, to apprehend*, comm. with accus. δοῦπον, ἀνδρῆν, Il. 4, 455. 13, 757; more rarely with gen. of pers. and part. ἔκλυον αἰδήςαντος, I heard him speaking, Il. 10, 47; with gen. of pers. and thing, Il. 16, 76; ἐκίφης ὀπός, Il. 22, 451;

κέκλυτέ μεν μύθων, Od. 10, 189. 311. 481. 12, 271. 340; ἔκ τινος, *to hear of any one*, Od. 19, 93; gener. *to learn, to become acquainted with*, Od. 6, 185. 2) *to hear, to listen to*, comm. with gen. of pers., Il. 1, 43. 218; with dat. after κλῦθι and κλῦτε, Il. 5, 115. Od. 2, 262, is rather dat. commod., *yield to my desires*; in like manner, θεά οἱ ἔκλυεν ἄρῆς, the goddess listened to her prayer, Od. 4, 767. 3) *to hear to any one, to obey*, in connection with πείθομαι, Il. 7, 379. 9, 79. Od. 3, 477.

κλωμακόεις, εσσα, εν (κλῶμαξ), *stony, rocky*, poet. Ἰθώμη, Il. 2, 729. †

κνάω, imperf. κνῆ, ep. for ἔκνη, *to scrape, to rub*, τυρόν, Il. 11, 639. † (κνῆ is not aor. cf. Buttm. Gram. § 105. note 5. Rost p. 234.

κνέφας, αος, τό (akin to νέφος), *darkness, gloominess*, espec. *the obscurity of evening, evening twilight*, Il. 1, 475. Od. 5, 225; only nomin. and accus.

κνῆ, see κνάω.

κνήμη, ἥ, the leg between the knee and ankle, *the shank, the tibia*, Il. 4, 147. 519. Od. 19, 469.

κνημῖς, ἴδος, ἥ (κνήμη), *armor for the legs, greaves*, a covering worn for protection in war. It consisted of two metallic plates, fastened together with buckles or clasps (ἐπισφύρια), Il. 3, 330; prob. they were of tin or plated with tin, Il. 18, 613. 21, 392. In Od. 24, 228, *leathern greaves* or *gaiters* are mentioned, a kind of boots worn for a protection against thorns.

κνημός, ὁ, *a mountain height, a mountain forest*, [the Lat. *saltus*, Pass.]; plur. Il. 2, 281. 11, 105. Od. 4, 337; sing. h. Ap. 283.

κνηστις, ιος, ἥ (κνάω), *a scraping knife, a scraper, a rasp*, dat. κνήστι for κνήστιῳ, Il. 11, 640. †

* Κνίδος, ἥ, *Cnidus*, a town on the promontory Triopium, upon an isthmus, with a temple of Venus, h. in Apoll. 43.

κνίσση, ἥ, also κνίσση, ed. Spitzn. and Dindorf.), 1) *vapor from the fat of burnt meat, the odor or vapor of fat*, espec. the *sacrificial vapor*, Il. 1, 66. 317. 8, 549. 2) *fat*, espec. *the fat of the kidneys*, commonly called suet or tallow, in which the sacrifice was enveloped, Il. 1, 460. Od. 3, 457; see Voss, mythol. Brief. 2. p. 316; accord. to Heyne the *fat caul* about the stomach and intestines, *omentum*, which is justly rejected by Voss.

κνισσῆεις, εσσα, εν (κνίσση), *full of the*

vapor of fat, full of sacrificial vapor, Od. 10, 10. †

* κνισσοδιώκτης, ὁ (διώκω), *fat-smeller*, that runs after roast meat, Batr. 231.

κνυζηθμός, ὁ (κνύζω), *the whine, howl, or growl* of a dog, Od. 16, 163. †

κνυζόω, fut. ὠσω, aor. ἐκνύζωσα (akin to κνύω); *to render obscure, to decloud*, τινὶ ὄσσει, * Od. 13, 401. 453.

κνώδαλον, τό, 1) any living thing which is monstrous and dangerous of its kind, *a monster, a reptile, a wild beast*, Od. 17, 317. † 2) Adj. *monstrous, horrible*, γέρων, h. Merc. 188, according to Voss and Passow. But this is not suitable, hence Herm. conjectures νωχάλον, i. e. ῥάθυμον.

κνώσσω, poet. *to sleep, to slumber*, Od. 4, 809. †

Κνωσός, ἡ (also Κνωσσός), the chief town of the island of Crete, on the Cæratu, in Hom. the residence of Minos, at a later period famous for its labyrinth, Il. 2, 646. Od. 19, 178. From this Κνώσιος, ἱη, ιον, Cnosian, from Cnossus.

κοῖλος, η, ον (akin to κύω), 1) *hollow, excavated, deep*, often epith. of ships. κοῖλος δόμος, the hollow structure, spoken of a wasp's nest, Il. 12, 169; κοῖλος δόρυ, the hollow wood; of the Trojan horse, Od. 8, 507; σπέος, a deep cave, Od. 2) Espec. of places which lie in the valleys between mountains: κοιλὴ ὁδός, a hollow pass, a defile, Il. 23, 419. κοιλὴ Λακεδαιμόνων, the depressed Lacedæmon, Il. 2, 581; metaph. λιμὴν, a harbor encompassed by hills, Od. 10, 92.

κοιμάω (κεῖμαι), aor. ἐκοίμησα, aor. mid. ἐκοιμησάμην, part. aor. pass. κοιμηθείς, 1) Act. prop. *to lay down, to put to rest, to put to bed*, τινά, Od. 3, 397; spoken of animals: to put into their lodge, Od. 4, 336. 17, 127. 2) *to close in sleep, to lull*, ὄσσει, Il. 14, 236; τινά ὑπνῶ, Od. 12, 372; metaph. *to calm, to still, to bid be quiet*, ἀνέμους, Il. 12, 281; κύματα, Od. 12, 169; *to assuage*, ὀδύνας, Il. 16, 524. II) Mid. and aor. pass. *to go to bed, to lie down to sleep, to go to sleep*, often in Hom. χάλκεον ὑπνον, to sleep the brazen sleep, i. e. the sleep of death, Il. 11, 241; spoken of animals: to seek their haunts, Od. 14, 411.

* Κοῖος, ὁ, Cæus, son of Uranus and Tellus, husband of Phœbe, father of Latona, h. Ap. 62. (With οἰ shortened in Κόιοιο.)

κοιρανέω, poet. (κοίρανος), 1) *to be ruler,*

to rule, to command, spoken both of war: κατὰ πόλεμον, ἀνὰ μάχην, Il. 2, 207. 5, 824; πολέας διά, Il. 4, 230. πόλεμον πάτα ποιανέουσιν, Il. 5, 332; and of peace, Il. 12, 318: Ἰθάκην κάτα, Od. 1, 247. 2) *to dominate, to play the master*, spoken of the suitors, Od. 20, 234.

κοίρανος, ὁ (akin to κῆρος), *ruler, commander*, λαῶν, Il. 7, 234. 2) Gener. *lord, master*, Od. 18, 106.

Κοίρανος, ὁ, 1) a Lycian, slain by Ulysses, Il. 5, 677. 2) a Cretan, from Lyctus, Il. 17, 611.

κοίτη, ἡ (κεῖμαι), *a lair, a bed*, Od. 13, 341.

κοῖτος, ὁ = κοίτη, 1) *a lair, a bed*. 2) *the act of going to sleep, sleep*, * Od. 19, 516. 515.

* κόκκος, ὁ, *the kernel of fruits*; of the pomegranate, h. Cer. 373. 412.

κολεόν, τό, ep. κουλεόν, *a scabbard* of a sword, made of metal, or decorated with it, Il. 11, 29 seq. Hom. has it only as neut. κολεόν, Od. 8, 404. μέγα κουλεόν, Il. 3, 372. 11, 30. The nom. κολεός does not occur in Hom.

κολλήεις, εσσα, ετ, poet. κολλάω, *glued together, fastened together*, ξυστά, Il. 15, 389. †

κολλητός, ἡ, ὄν (κολλάω), *glued together*, and gener. *joined together*, δίφρος, ἄρμαξ ξυστόν, Il. 15, 678; σανίδες, Od. 21, 137. 164.

κόλλουψ, οπος, ὁ, *the key or peg of a lyre*, to which the strings were attached, Od. 21, 407. † (Prop. the thick skin on the neck of oxen.)

κολοιός, ὁ, *the jackdaw, gracula*, * Il. 16, 553. 17, 755 (akin to κολορός).

* κολοκύντη, ἡ (also κολοκύνθη), *the round gourd, the pumpkin*, Batr. 53.

κόλος, ον (akin to κυλλός), *mangled, maimed*; δόρυ, a spear without point, Il. 16, 117. †

κολοσυρτός, ὁ, poet. (akin to κολορός), *noise, tumult, uproar*, of men and dogs, * Il. 12, 147. 13, 472.

κολούω (κόλος), *to maim, to cut short, to curtail*; only metaph. τὸ μὲν τελέει (τό relates by synes. to μῦθος), τὸ δὲ καὶ μισσηγὶ κολούει, one he fulfils, another he cuts short in the midst, i. e. leaves half accomplished, Il. 20, 370. ἔο δ' αἰτοῦ πάντα κολούει, Voss 'he destroys his own interests,' Od. 8, 211; δῶρα, to curtail the gifts, Od. 11, 340.

κόλπος, ὁ, 1) *the bosom of the human*

body. δέχεσθαι πόλῳ, Il. 6, 483. παῖδ' ἐπὶ κόλῳ ἔχειν, as an expression of tender maternal love, Il. 6, 400. 2) *the bosom, the swell* of the garment formed by the girdle, Il. 22, 80. Od. 15, 469; plur. Il. 9, 570. 3) any thing formed like a bosom, *a gulf of the sea*, Il. 2, 560; the bosom of the deep, Il. 18, 140. Od. 5, 52. h. Ap. 431.

κολῳάω (κολῳός), *to shriek, to cry, to croak, to wrangle*, spoken of Thersites, Il. 2, 212. †

κολώνη, ἡ, *a hill, an elevation*, * Il. 2, 611. 11, 711.

* κολωνός, ὁ = κολώνη, h. Cer. 273.

κολῳός, οὐ, poet. *a shriek, a cry, scolding, strife*. κολῳὸν ἐλαύνειν, *to make an uproar, to quarrel*, Il. 1, 575. † (accord. to Buttm. Lexil. I. p. 159, akin to κολοιός, κέλω, κέλομαι; but according to Dæderlein L. Hom. Sp. 1. p. 4, κολῳάω is a form of κέλλω).

κομάω (κόμη), fut. ἥσω, *to let the hair grow long, to have long hair*, in Il. only part. Ἀβαντες ὀπίθεν κομόωντες, the Abantes, long-haired behind, Il. 2, 542 (Strabo assigns as a reason, that no enemy might seize them by the hair); spoken of horses: furnished with manes, Il. 8, 42. 13, 24. 2) Metaph. of fields and plants: *to be overgrown, to be verdant, to wave*, fut. ἀσταχύσσει, h. Cer. 454. * Il.

κομέω, poet. *to take care of, to attend to, to provide for*, υἱούς, γέροντα, Od. 11, 250. 24, 212; ἵππους, Il. 8, 109. 113; κῆνας, Od. 17, 310. 319.

κόμη, ἡ, *the hair, the hair of the head*, more rarely plur. κόμαι Χαρίττεσσιν ὁμοῖαι, Il. 17, 51 (see ὁμοῖος). Od. 6, 231. 2) Metaph. κόμη ἐλαίης, the foliage of the olive-tree, Od. 23, 195.

κομιδή, ἡ (κομίζω), *care, attendance, the care of feeding*, in the Il. spoken of horses, Il. 8, 186. 23, 411; in the Od. spoken of men, and of the care of the garden, Od. 24, 245. 247. ἐπεὶ οὐ κομιδὴ κατὰ νῆα ἦεν ἐπηετανός, since in the ship I had not ample care, Od. 8, 232; see Damm and Nitzsch. In the last passage, Passow unnecessarily assumes the signif. 'nourishment, provisions.' So also Voss.

κομίζω (κομείω), aor. ἐκόμισα, ep. σσ, aor. mid. ἐκομισάμην, 1) *to take care of, to attend upon, to provide for*, like κομείω, spoken of things and persons: ἔργα, Il. 6, 490. Od.

1, 356. 21, 350; κτήματα, *to manage possessions*, Od. 23, 355; τινά, *to take care of any one, espec. to entertain as a host*, often in the Od. (in the Il. in this signif. only in the mid.). 2) *to take up any thing, to bear away, to carry away*, prim. *to take care of*, χλαῖναν, τρυφάλειαν, Il. 2, 183. 13, 578; and gener. *to bear off, to carry off, to take away*, in a good and bad sense: νεκρόν, Il. 13, 196; ἵππους, Il.; ἄκοντα κόμισε χροῖ, he bore off the spear in his body, i. e. he received it in the body, Il. 14, 456. 463. Mid. *to provide for in one's house, to attend upon, to entertain*, τινά, Il. 8, 284. Od. 6, 278. 14, 316. 2) *to take up for oneself, to receive*. Σίντιες ἐκομίσαντο αὐτόν, the Sintians took him up, Il. 1, 594; τινά, *to convey away (from the battle)*, Il. 5, 359. ἔγχος ἐνὶ χροῖ κομίσασθαι, *to receive a spear in the body*, Il. 22, 286. cf. Act. 2.

κομπέω (κόμπος), *to resound, to rattle, to clash*, spoken of brass, Il. 12, 151. †

κόμπος, ὁ, *a rattling, a noise, a clashing*, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; ὀδόντων, of the noise of the tusks of the wild boar, Il. 11, 417. 12, 149.

κοναβέω, kindr. from κοναβίζω, poet. (κόναβος), aor. 1 κονάβησα, *to resound, to rattle, to ring*, spoken of brass, Il. 15, 648. 21, 593; *to resound, to re-echo*, νῆες, δῶμα, Il. 2, 334. 16, 277. Od. 17, 542. (κοναβέω only in the aor.)

κοναβίζω = κοναβέω, only in the imperf. * Il. 2, 466. 13, 498. 21, 255.

κόναβος, ὁ, poet. *a sound, a clashing, a noise*, Od. 10, 122. † (Prob. from κόμπος.)

κονίη, ἡ, poet. form κόνις, ἡ, 1) *dust*, espec. the powdered dust of the earth, often in plur. ἐν κονίῃσιν πίπτειν, Il. ἐν κονίῃσι βάλλειν τινά, *to cast any one into the dust*, i. e. *to slay him*, Il. 8, 156. 2) *sand, river-sand*, Il. 21, 271. 3) *ashes*, Od. 7, 153. 160. (ι in the arsis of the sixth foot is used by Hom. as long.)

κόνις, ιος, ἡ = κονίη, *dust*, in connection with ψάμαθος, *to indicate infinity of number*, Il. 9, 385. (κόνι, ep. dat. for κίνι, Il. 24, 18. Od. 11, 191.) 2) *ashes*, κόνις αἰθαλόεσσα, Il. 18, 23.

κονίσσαλος or κονίσσαλος, ὁ (κόνις), *dust, a whirlwind of dust*, * Il. 3, 13. 5, 503. 22, 401.

κονίω (κόνις), fut. κονίσσω, aor. ἐκόνισα,

perf. pass. *κεκόνιμαι*, 1) *to fill with dust, to cover with dust*, with accus. *χάϊτας*, Il. 21, 407; pass. Il. 21, 405; *πεδίον*, to fill the plain with dust, spoken of the flying Trojans, Il. 14, 145; hence *κεκονιμένοι*, covered with dust, Il. 21, 541. 2) Intrans. *to excite dust*, spoken of fleet horses and men; always *κονιόντες πεδίω*, raising a dust through the plain, Il. 13, 820. 23, 372. Od. 8, 122.

κοντός, ὁ, a pole, a stick, Od. 9, 487. †

**κοπόω* (*κόπος*), *to weary, to fatigue*; pass. *to become weary*, Batr. 190.

Κοπρεύς, ἦος, ὁ, son of Pelops, from Elis, a herald of Eurystheus, Il. 15, 639 seq.

κοπρίζω (*κόπρος*), fut. *ίσω*, *to manure with dung*, Od. 17, 299. †

κόπρος, ὁ, 1) *manure, dung*, Od. 9, 329. 17, 297; and gener. *dirt, filth*, Il. 22, 414. 24, 164. 2) *a stable, a yard for cattle*, Il. 18, 575. Od. 10, 411.

κόπτω, aor. 1 *έκοπα*, perf. *έκοπα*, aor. mid. *έκοπάμην*, 1) *to strike, to thrust, τινά*, spoken of persons fighting, Od. 18, 28. 335. *κώληπα*, Il. 23, 726; with double accus. *τινά παρήϊον*, Il. 23, 690; and with dat. instrum. *ίππους τόξω*, with the bow, *σκηπανίω*, Il. 10, 514. 13, 60; spoken of a serpent: *κόψε αἰστόν κατά στήθος*, it struck or bit the eagle in the breast, Il. 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, Il. 17, 521. Od. 14, 425. 2) *to strike off, to cut off, κεφαλὴν ἀπὸ δειρῆς*, Il. 13, 203. Od. 22, 477. 3) *to hammer, to forge, δεσμούς*, Il. 18, 379. Od. 8, 274. Mid. *to smite oneself, κεφαλὴν χερσίν*, to beat one's head, Il. 22, 23.

Κόρακος πέτρη, ἡ, *the rock Korax*, in Ithaca, near the fountain Arethusa, accord. to Gell, on the southeast end of the island, still called *Koraka Petra*; accord. to Voss, in the middle of the island upon the east side, on Nelon; Völcker Hom. Geogr. places it on the west side as a part of Neritus, Od. 13, 408. It received its name, accord. to the Schol. from Korax, son of Arethusa, who in a hunt fell from this rock.

κορέννυμι, fut. *κορέσω*, ep. *κορέω*, Il. 8, 379. 13, 831; aor. 1 *έκόρεσα*, ep. *σσ*, aor. 1 mid. *έκορεσάμην*, perf. Ion. *κεκόρημαι*, also ep. part. perf. act. with pass. signif. *κεκορηώς*, Od. 18, 372; aor. pass. *έκορέσθην*, *to satiate, to satisfy, τινά*, any one, Il. 16, 747; with any thing, *τινί: κίνας ἥδ' οἰωνούς δημοῖ καὶ σάρκεσσι*,

spoken of the corpses which lie unburied, Il. 8, 379. 13, 831. 17, 241. Mid. *to satiate oneself, to be sated or satisfied*, also perf. pass. and aor. pass. 1) With gen. *φορβῆς*, Il. 11, 562; *σίτου*, Od. 14, 46; also with *θυμὸν δαιτός*, Od. 8, 98; metaph. *θυλόπιδος κορέσασθαι*, to be sated with battle, Il. 13, 635; also *ἀέθλων*, Od. 23, 350. 2) Often with part. *κλαίονσα έκορέσασατο*, she sated herself with weeping, Od. 20, 59. *κλαίων έκορέσθην*, Od. 4, 541. *έκορέσασατο χεῖρας τάμνων*, he was satiated in his hands with cutting, i. e. tired, Il. 11, 87. *οὔπω κεκόρησθε έλμένοι*, are ye not yet satisfied with being enclosed? Il. 18, 287. (Hom. has not the pres. *κορέννυμι*.)

κορέω, fut. *ήσω*, *to sweep, to take care of, to clean, δῶμα*, Od. 20, 149. †

κόρη, ἡ, ep. *κούρη*, q. v., h. Cer. 439. †

κορθύω (*κόρθις*), *to lift up, only mid. to lift oneself. κύμα κορθύνεται*, the wave lifted itself up, Il. 9, 7. †

Κόρινθος, ἡ, *Corinthus*, mentioned Il. 2, 570; later, one of the most flourishing cities of the old world, situated on the isthmus. Accord. to Pausan. 2, 1. 1, built by Epbyra, daughter of Oceanus, of whom a descendant Corinthus changed the name; accord. to Apd. 1, 9. 3, by Sisyphus, son of Æolus, cf. *Εφύρη*. In Hom. *Κορ.* is a fem., for *ἀφρτιάς* is common gender [doubtful, cf. Strab. ὁ δὲ Κὸρ ἀφρτιός, p. 580]; from this the adv. *Κορινθόθι*, at Corinth, Il. 13, 664.

κορμός, ὁ (*κείρω*), a piece cut off, a billet, a log, Od. 23, 196. †

κόρος, ὁ (*κορέννυμι*), *satiety, the state of satiety, φυλόπιδος, γοοῖο*, Il. 19, 221. Od. 4, 103. *πάντων κόρος έστί*, there is a satiety of all, Il. 13, 636.

κόρος, ὁ, ep. and Ion. *κοῦρος*, q. v.

κόρση, ἡ, ep. and Ion. for *κόρή*, *the temples, the temples of the head*, * Il. 4, 502. 13, 574.

κορυθαίξ, ἶχος, ὁ (*ἰ, αἴσσω*), *helm-shaking, crest-waving*, i. q. *κορυθαίολος*, epith. of Mars, Il. 22, 132. †

κορυθαίολος, ον (*αἰόλος*), *helm-shaking, crest-waving*, often an epith. of Hector, Il. 2, 816; once of Mars, Il. 20, 38. (Others explain it, 'with variegated helmet,' see *αἰόλος*.)

κόρυμβος, ὁ, plur. *τὰ κόρυμβα* (*κορυφί*), prop. the upper part of a thing, *the point, the top, the peak. ἄκρα κόρυμβα νηῶν*, the ex-

extreme points of the curved sterns of the ships = ἄφλαστα (*aplustria*), which were commonly adorned with ornaments, Il. 9, 241. † Thus Heyne after Hesych. Voss, on the other hand, 'the splendid beaks,' after Etym. M. ἄφλαστα μὲν λέγεται τὰ προμνήσια, κόρυμβα τὰ προρησία; or the Schol. κάρροστολία, 'the ships' beaks which were erected as trophies.' This was, however, a later custom.

κορύνη, ἡ, a club, a mace; σιδηρεῖη, iron or covered with iron, * Il. 7, 141. 143.

κορυνήτης, ου, ὁ, a mace-bearer, a warrior armed with a club, * Il. 7, 9. 138.

κόρυς, υθος, ἡ, accus. κόρυθα and κόρυν, Il. 13, 131. 16, 215; the helmet; it was beset with brass, χαλκήρης, χαλκείη, and differed in this respect from the leathern κυνέη, although this difference is not always regarded, Il. 12, 184. The helmet had a crest, λόφος, made of horse-hair (ἵπποδάσμια, ἵππουρις); this was put into a conical elevation (φάλος), and many helmets had several φάλοι, hence ἀμφίφαλος, τετράφαλος, etc. The helmet itself was fastened with a strap (ὄχεύς) under the neck.

κορύσσω (κόρυς), aor. 1 mid. ep. κορυσσάμενος, perf. pass. ep. κεκορυθμένος, 1) Prop. to put on a helmet, hence gener. to equip, to arm, τινά, Batr. 123. 2) to raise, to excite, πόλεμον, Il. 2, 273; κύμα, Il. 21, 306. Mid. often: 1) to equip oneself, to arm oneself for war, absol. Il. 10, 37. Od. 12, 121; with dat. instrum. χαλκῷ, τείχεσι, Il. 7, 206. 17, 199; in the part. κεκορυθμένος χαλκῷ, Il. 4, 495. 5, 562. Od. 21, 434; metaph. spoken of arms: δοῦρα κεκορυθμένα χαλκῷ, spears armed with brass, Il. 3, 18. 11, 43. 16, 802. 2) to raise oneself, to rise, prop. for battle, metaph. spoken of strife, Il. 4, 442. κύμα κορύσσεται, the wave swells, Il. 4, 424; in the Od. rarely.

κορυστής, οὔ, ὁ (κορύσσω), prop. one wearing a helmet; then gener. one armed, ἀνὴρ, Il. 4, 457, and often. * Il.

κορυφή, ἡ (κόρυς), prop. the extreme part of any thing, hence 1) the crown of the head, Il. 8, 83. h. Ap. 309. 2) the top of a mountain, the summit, often plur. with ὄρος or ὀρέων, Il. and Od.

κορυφόω (κορυφή), to carry any thing to the highest point, hence mid. to reach the highest point, to tower aloft; only κύμα κορυφούται, the wave towered aloft, Il. 4, 426. †

Κορώνεια, ἡ, a town in Boeotia on the west side of the lake Copais, now Diminia, Il. 2, 503.

κορώνη, ἡ (κορωνός), prop. any thing curved, hence 1) the crow (from the curved beak), always the sea-crow or cormorant, εἰναλλή, Od. 5, 66. 12, 418. 14, 308. 2) the ring on the house-door with which it is shut, Od. 1, 441. 7, 90. 21, 46. 3) the curved end of a bow, which was furnished with a knob or ring to which the string was fastened, Il. 4, 111. Od. 21, 138. 4) the curved stern of a ship, see κορωνίς.

κορωνίς, ἰδος, ἡ (κορώνη), curved, beaked, epith. of ships, from the curved stern, Il. often, once Od. 19, 182.

* Κορωνίς, ἰδος, ἡ, daughter of Phlegyas of Lacia in Magnesia, sister of Ixion, who bore Æsculapius to Apollo on the plain of Dotium, h. 15. cf. Apd. 3, 10, 3.

Κόρωνος, ὁ (appell. κορωνός), son of Cæneus, father of Leonteus, king of the Lapithæ, at Gyrton in Thessaly, Il. 2, 746.

κοσμέω (κόσμος), aor. 1 ep. κόσμησα, aor. mid. ἐκομησάμην, aor. pass. ἐκοσμήθην, 1) to put in order, to arrange, to place in a line, with accus. of warriors: ἵππους τε καὶ ἀνέρας, Il. 2, 554. 704. 14, 379. πάντα χα κοσμηθέντες, arranged in five troops, Il. 12, 87. διὰ τρίχα κοσμηθέντες, see διακοσμέω. φθὰν μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες, they were drawn up at the trench before the charioteers, Il. 11, 51. (The gen. ἱππῶν depends upon φθάνω, since this contains an idea of comparison, and not upon κοσμέω, cf. Thiersch Gram. § 254. d.) δόρπον, to prepare a repast, Od. 7, 13; αἰοδῆν, h. 6, 59. 2) to adorn, to deck, χρυσῷ, h. Ven. 65; σῶμα ἐν ἔντεσι, Batr. 121. Mid. to put in order, with reference to the subject, with accus. πολιίτας, Il. 2, 806.

κοσμητός, ἡ, ὅν (κοσμίω), set in order, arranged, πρασιαί, Od. 7, 127. †

κοσμήτωρ, ορος, ὁ, poet. for κοσμητήρ, one who orders, a commander, always with λαῶν, Il. 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from κομίω), 1) order, arrangement, suitableness, propriety. κόσμῳ ἔρχεσθαι, to go in order, Il. 12, 225; καθίζειν, Od. 13, 77; espec. κατὰ κόσμον, in order; and strengthened with εὔ, Il. 10, 472. 12, 85, according to propriety, as is befitting; often οὐ κατὰ κόσμον, not according to propriety,

contrary to propriety; ἐρίζειν, εἰπεῖν; hence, ἵππου κόσμος, the arrangement, the construction of the horse, Od. 8, 492. 2) *ornament, decoration*, of women, Il. 14, 187. h. Ven. 163; of horses, Il. 4, 145.

κοτέω and κοτέομαι, poet. (κότος). Of the act. there occur: pres. indic. aor. 1 part. κοτέσας, h. Cer. 254; ep. part. perf. κεκοτηώς, always κεκοτηότι θυμῷ, comm. mjd. pres., fut. κοτίσομαι, ep. σσ, aor. 1 ἐκοτεσάμην, ep. σσ, *to be angry, enraged*, with dat. pers., Il. 3, 345. 5, 177. 14, 143. τοῖσιν τε κοτίσσειται for κοτίσεται, Il. 5, 747. 8, 391. Od. 1, 101 (cf. Rost, p. 629. Kühner, § 661. 1.); with gen. of the thing: ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοτεσσαμένη τόγῃ θυμῷ, *angry in mind at this*, Il. 14, 191.

κοτήεις, εσσα, εν, poet. (κοτέω), *wrathful, angry, enraged*, (θεός), Il. 5, 191. †

κότος, ό, prop. a grudge; then, *anger, hatred*. κότον ἔχειν τινί, *to have a grudge against any one*, Il. 13, 517. κότον ἐντίθεσθαι τινι, Od. 11, 102. 13, 342.

κοτύλη, ἡ (akin to κοῖλος), prop. any cavity; hence 1) a small vessel for fluids, *a cup, a little goblet*, Il. 22, 495. Od. 15, 312. 17, 12. 2) *the hip-pan*, the socket in which the head of the thigh-bone turns, Il. 5, 306. 307.

κοτυληδών, όνος, ό (κοτύλη), any cavity; espec., a) a little cavity in the arms of sea-polypi [like a small cupping-glass, with which they attached themselves to the rocks, Passow], b) the *branching arms* themselves. πουλύποδος πρὸς κοτυληδονόφιν (ep. for κοτυληδόσι) πυκινὰ λαίγγες ἔχονται, *to the arms of the polypus many pebbles attach themselves*, Od. 5, 433; † see πουλύπους.

κοτυλήρυντος, ον (ἀρύω), that may be dipped with a cup, *gushing, abundant*, αἶμα, Il. 23, 34. †

* κότυλος, ό = κοτύλη, *a cup*, Ep. 14, 3.

κουλεόν, τό, ep. and Ion. for κολεόν, q. v.

κούρη, ἡ, Ion. for κόρη, *a maiden, a virgin*, Il. 2, 872; *a daughter*, Il. 1, 111; Διός, Il. 9, 536; comm. with gen. of a prop. name, alone Il. 6, 247. 2) *a bride*, Od. 18, 279; always the Ion. form, except h. Cer. 479.

* κουρήϊος, ἱη, ἰον, Ion. for κόρειος (κούρη), *appertaining to virgins, youthful*, h. Cer. 108.

κούρητες, οἱ (κοῦρος), *youths*, Παναχοιῶν, * Il. 19, 193. 248.

Κουρήτες, οἱ, *the Curetes*, the most an-

cient inhabitants of the south-eastern part of Ætolia, about Pleuron, probably belonging to the Leleges; they were expelled by the Ætolians, for which reason they attacked them in their chief town Calydon, Il. 9, 532. (Prob. from κουρή, tonsure, because they wore short hair, cf. Eustath. ad Il. 19, 193.)

κουρίδιος, ἱη, ἰον, Ion. and poet. (κοῦρος), *conjugal, legitimate*, connected with πόσις, ἀνὴρ, ἄλοχος or γυνή, in opposition to illicit concubinage; as clearly appears from Il. 19, 298, where Briseis says that it is forbidden her to become the κουρίδιη ἄλοχος, the lawful wife of Achilles; κουρίδιος πόσις, Il. 5, 414. Od. 11, 430; also κουρίδιος φίλος, as subst. beloved husband, Od. 15, 22; ἀνὴρ κουρ., Od. 19, 266; ἄλοχος, Il. 1, 114. Od. 14, 245; γυνή, Od. 13, 43; λέχος, the conjugal couch, Il. 15, 40; κουρ. δῶμα, the house of the husband, Od. 19, 580. The comm. explanation *youthful*, after the Schol. a wife whom one has married as κούρη (Voss, 'youthful spouse, youthful wife'), is refuted by Buttin. Lexil. I. p. 32; although the derivation from κοῦρος, as denoting the bloom of life, or, of free, noble birth, is not rejected. Accord. to Döderlein, κούριος is the Hom. form of the later κύριος.)

κουρίζω (κοῦρος), *to be young, juvenile*, only Od. 22, 185. †

κουρίζ, adv. (κουρά), *by the hair*, Od. 22, 118. †

κοῦρος, ό, Ion. and ep. for κόρος, 1) *a youth, a boy*, from the earliest age to the vigor of manhood; hence often the young warriors are called κοῦροι Ἀχαιῶν, Il. 1, 473 [spoken of one unborn, Il. 6, 59]; Καδμείω, Il. 5, 807; also, *a son*, κοῦρος Ζήθου, Od. 19, 523. 2) the *servants* at sacrifices and entertainments, who were always free-born, and often of royal descent, Il. 1, 470. Od. 1, 148. 3, 339.

κουρότερος, η, ον, compar. of κοῦρος, *younger*; and generally, *juvenile*, ἀνὴρ, Od. 21, 310; subst. Il. 4, 316.

κουροτρόφος, ον (τρέφω), *nourishing boys or youth*, epith. of Ithaca, Od. 9, 27. †

κοῦφος, η, ον, *light, fleet*, σάνδαλα, h. Merc. 83. The neut. plur. as adv. κοῦφα προδιβάς, *lightly striding along*, Il. 13, 158; and compar. κουφότερον μετεφώνει, he addressed them more lightly, i. e. more cheerfully, Od. 8, 201.

* κοχλίας, ου, ὁ, a snail with convoluted shell, Batr. 165.

Κόων, ωνος, ὁ, son of Antenor, a Trojan, slain by Agamemnon, Il. 11, 248-260.

Κόως, ἡ, ep. for Κῶς, q. v.

κράας, τό, obsol. nom. of the ep. oblique cases, κράατος, κράατι, etc. see κάρη.

κραδαίνω, ep. form of κραδάω, to brandish, to hurl; pass. αἰχμὴν κραδαινομένην, Il. 13, 504. ἔγχος κραδαινόμενον, Il. 17, 524.

κραδάω (κράδη), ep. form κραδαίνω, (only in pres. pass. part. to brandish, to shake, with accus. always κραδάων ἔγχος, δόρυ, Il. 7, 213. Od. 19, 438.

κραδίη, ἡ, ep. for καρδίη.

κραιαίνω, ep. length. form of κραίνω, q. v.

κραίνω, oftener the ep. lengthened κραιαίνω (κάρη), imperf. ἐκραιαίνον, fut. κρανέω, Il. 9, 310, another reading for φρονέω, aor. 1 ἔκρηνα, ep. ἐκρήνηνα, imperat. κρήνηνον, Il., κρήνον, Od.; infin. κρηῆναι, Il., κρήναι, Od.; perf. pass. κακράνται, fut. mid. κρανέομαι, Il. 9, 626, with pass. signif.: 1) to finish, to end, to accomplish, to complete, to fulfil, to perform, with accus. ἐφειμᾶς, Il. 5, 508; ἐέλδωρ τινί, to fulfil a wish for any one, Il. 1, 41. Od. 3, 418; ἔπος, Od. 20, 115; absol. Od. 5, 170 (antith. νοῆσαι); hence pass. οὐ μοι δοκᾷ τῆδε ὁδῶ κρανέσθαι, it does not seem to me to be accomplished in this way, Il. 9, 626. χρυσῶ ἐπὶ χεῖλεα κεκράνται, the rims are finished with gold, i. e. are gilded (spoken of a mixer), Od. 4, 616. 15, 116; κεκράντο, Od. 4, 133. 2) to be head, to rule, to reign, Od. 8, 391 (κραίνω in the Od., κραιαίνω in the Il. except κρανέσθαι). κραίων ἀθανάτους τε θεοὺς καὶ γαῖαν, h. Merc. 427. Passow explains: he completed the gods and the earth, i. e. he represented them in his song as coming into being, as they really had done. Matth. and Herm. think κραίων corrupt; the latter conjectures κλειών. [Bothe after Hesych. renders κραίων, honorans, celebrans.]

κραιπνός, ἡ, ὄν, compar. κραιπνότερος, 1) sweeping away, snatching away, Βορέης, Od. 5, 385. 2) rapid, fleet, swift, πόδες, πόμποι; metaph. κραιπνότερος νόος, a vehement spirit, Il. 23, 590. As adv. often neut. plur. κραιπνά, with κραιπνῶς, Il. 13, 18. 5, 223. (Prob. from ἈΠΠΩ, ἀρπάζω.)

* κραιπνῶς, adv. (κραιπνός), quickly, swiftly, Il. 10, 162. Od. 8, 247.

* κράμβη, ἡ, cabbage, Batr. 163.

* Κραμβοφάγος, ὁ, (φαγεῖν), Cabbage-eater, name of a frog, Batr. 221.

Κρανάη, ἡ (appellat. κранаή), Cranaë, an island to which Paris first brought Helen from Lacedæmon, Il. 3, 445. Accord. to the ancient critics, it is either the island Helena in Attica, Eur. Hel. 1690; or a small island in the Laconian gulf, now Marathonisi, Paus. 3, 22. 2. Ottfr. Müller Orchom. p. 316, decides in favor of the latter. Others suppose it Cythera.

* κранаήπεδος, ὄν (πέδον), having a hard, rocky soil, h. Ap. 72.

κранаός, ἡ, ὄν, hard, rough, stony, rocky, epith. of Ithaca, Il. 3, 201. Od. 1, 247.

κρανέεσθαι, see κραίνω.

κράνεια, ἡ, the cornel-tree, cornus, Il. 16, 767. According to Od. 10, 242, swine were fed with the fruit.

* κρανεῖνος, η, ον, made of the cornel-tree, ἀκόντιον, h. Merc. 460.

κρᾶνιον, τό (κρᾶνον), the skull, Il. 8, 84. †

Κράπαθος, ἡ, ep. for Κάρπαθος, q. v.

ΚΡΑΣ, ὁ, used only in the oblique cases, gen. κρᾶτός, dat. κρᾶτί, as a form of κάρη, q. v., the head, the summit. ὑπὸ κράτεσφι, under the head, Il. 10, 156.

κραταιγύαλος, ον, poet. (γύαλον), furnished with strong arched plates, strong-arched, Θῶρηξ, Il. 19, 361. †

κραταιῖς, ἡ, ep. (κράτος). τότε ἀποστρέψασκε κραταιῖς αὐτίς, Od. 11, 597. † Accord. to Schol. br. ἡ κραταιὰ δύναμις ὅ ἐστι τὸ βύρος, the preponderance, the weight of the stone, for which also some of the ancients would write κραταί ἱς, then 'its preponderance turned it back.' Aristarchus, on the other hand, took it as an adv.: 'then rolled it violently back;' [cf. Nitzsch ad loc.]

Κραταιῖς, ἡ, the powerful, the mother of Scylla, a nymph, Od. 12, 124.

κραταιός, ἡ, ὄν, poet. (κράτος), strong, powerful, mighty, Μοῖρα, Il. 5, 83; Θῆρ, Il. 11, 119; φῶς, h. Merc. 265.

κραταίπεδος, ον, poet. (πέδον), having a firm hard bottom or soil, οὔδας, Od. 23, 46. †

* κραταίπους, οδος, ὁ, ἡ, poet. (ποῦς), strong-footed, Ep. 15, 9.

κρατερός, ἡ, ὄν (κράτος), ep. κάρτερος, strong, mighty, powerful. a) Spoken of persons: ἄρης, ἔρις, espec. of warriors; brave, bold, courageous, Il. 2) Of things: βέλος,

ἰσμήνη, Il.; φύλοπις, Od. 16, 268; μῦθος, a violent, harsh word, Il. 1, 25. 326; [cf. Nagelsb. ad Il. 1, 25;] from this κρατερός, *strongly, mightily, powerfully*, μάχεσθαι νεμεσσᾶν, Il. ἀγορεύειν, to speak powerfully, with emphasis, Il. 8, 29.

κρατερόφων, *ον*, gen. *ονος*, poet. (φρήν), of a firm, hard temper, *spirited, courageous, unterrified*, epith. of Hercules, Il. 14, 524; of the Dioscuri, Od. 11, 298; of the lion, Il. 10, 184.

κρατερόωνξ, *υχος*, *ό*, *ή*, poet. (δυνξ), *strong-hoofed*, ἵπποι, ἡμίονοι, Il. 5, 329. 24, 277; *strong-clawed*, λύκοι, λέοντες, Od. 10, 218.

κράτεσφι, see ΚΡΑΣ.

κρατενταί, *αί*, ep. (κρατίω), *the forked supports* upon which the spit rested (Voss, *the supporting-forks*), accord. to Aristarch., stones upon which the roasting spit was laid, Il. 9, 214. †

κρατέω (κράτος), fut. ἦσω, 1) *to have might, power; to exercise sway, to command*, absol., Il. 5, 175. 16, 172. 2) *to rule, to command*, with gen., over any one, Il. 1, 79. 288. rarely with dat. νεκύεσσιν, to have dominion amongst the dead, Od. 11, 485; ἀνδράσι, ἀθανάτοισι, Od. 16, 265. 3) With accus., to get any thing into one's power, *to hold, to grasp*, Batr. 63. 236.

κράτιστος, *η*, *ον*, ep. κάρτιστος, q. v.

κράτος, *εος*, *τό*, ep. κάρτος, *strength, might, power*, Od. 1, 70. 359; espec. spoken of bodily strength, Il. 7, 142. 9, 39. 13, 486; of iron: *strength, hardness*, Od. 9, 393. 2) *mastery, superiority, victory*, Il. 1, 509. 6, 387; ἐγγυαλλίζειν τινι κράτος, Il. 11, 192. 753; φέρεσθαι, to bear away the victory, Il. 13, 486.

κράτος, gen. from ΚΡΑΣ, see κάρη.

κρατύς, *ό*, poet. (κράτος) = κρατερός, *powerful, mighty*, epith. of Mercury, Il. 16, 184. Od. 5, 49.

* Κρανγασίδης, *ον*, *ό* (κράνγασος), *Vociferator*, a frog's name, Batr. 216.

κρέας, *ατος*, *τό*, nom. and accus. plur. κρέα, gen. κρεῶν, h. 2. 130; κρεῶν, Od. 15, 98; ep. κρεῖων, Il. 11, 551; dat. κρέασι, Il. 8, 162; *meat, flesh*, in sing. only accus. Od. 8, 477; plur. *pieces of meat*. (The α in the last syllable in κρέα, is short, and in the Od. is also elided, Od. 3, 65. 470.) To be read with synizesis, Od. 9, 347; (see Buttm. Gram. § 54. note 3. Thiersch § 188. Rost Dial. 38.)

κρεῖον, *τό* (κρέας), *a meat-table, a meat-bench*, upon which meat was cut up, Il. 9, 206. †

κρείσσων, *ον*, gen. *ονος*, irreg. compar. of ἀγαθός, prop. from κρατίς or κράτος for κράσσων, *stronger, more powerful*, Il. 1, 80; espec. *superior, victorious*, in connection with νικᾶν, Il. 3, 71. 92. Od. 18, 46; sometimes with infin. Od. 21, 345.

Κρειοντιάδης, *αο*, *ό*, ep. for Κρεοντιάδης, son of Creon, Il. 19, 240.

κρείων, *οντος*, *ό*, fem. κρείουσα, *ί*, (prob. from κρᾶς, κραίνω), *ruler, commander*, spoken of kings and gods; also of Eteoneus, a servant of noble race, Od. 4, 22; κρείουσα, *ί*, only once, Il. 22, 48.

Κρείων, *οντος*, *ό*, ep. for Κρέων, father of Megara, ruler in Thebes, Od. 11, 269. 2) father of Lycomedes, Il. 9, 84.

κρέμαμαι, depon. mid. *I hang*, see κρεμάννυμι.

κρεμάννυμι, fut. κρεμάσω, contr. κρεμέ, and expanded κρεμόω, Il. 7, 83; aor. 1 ἐκρέμασα, mid. κρέμαμαι, impf. ἐκρεμάμην, 2 sing. ἐκρέμω and κρέμω, which has been falsely given as aor. 2 mid. 1) *to hang up, to suspend, to let hang*, τεύχεα προτὶ νηόν, Il. 7, 83; σειρήν ἐξ οὐρανόθεν, to let a chain hang down from heaven, Il. 8, 19. Mid. *to hang, to be suspended*, ὅτε τ' ἐκρέμω ὑπόθεν, when thou art suspended on high, * Il. 15, 18. 21.

* κρεμβαλιαστὺς, *ύος*, *ή* (κρέμβalon), *a rattling, a jingling*, h. Ap. 162.

κρέων, see κρέας, Od.

κρήγνος, *ον*, poet. *good, advantageous, profitable*, το κρήγνον εἰπεῖν, Il. 1, 106. † (Accord. Buttm. Lexil. I. p. 26, from χρήσιμος, others think from κέαρ, γαύω, that which rejoices the heart, see Thiersch § 199. 7.)

κρήδεμνον, *τό* (κρᾶς, δέω), prob. *a head-band, a veil-cloth*, a female head covering, with which the whole face could be covered, and whose long ends were permitted to hang down over both cheeks, Il. 14, 184. Od. 1, 334. Nitzsch ad Od. 5, 346, thinks it perhaps differed from the καλύπτρη, in being attached to the head by a band, while the καλύπτρη was thrown over. Ulysses used the veil of the goddess Ino, as a girdle in swimming, Od. 5, 346. 2) Metaph. Τροίης ἑκρά κρήδεμνα, the sacred battlements of Troy, which like a band or fillet, encircled and protected the city, Il. 16, 100. Od. 13, 338. b) the

cover of a vessel, since *κάρη* is used to denote the upper part of a thing, Od. 3, 392; (V. the bung,) still conf. Od. 10, 23.

κρηῖναι, ep. for *κρήναι*, see *κραίνω*.

κρήθεν, adv. (syncop. from *κάρη*, *κάρηθεν*), from the head, from above, Il. 16, 548. Od. 11, 588; see *κατακρήθεν*.

Κρηθεύς, ἦος, ὅ, son of Æolus and Enarete or Laodice, founder of Iolcus in Thesaly, husband of Tyro, brother of Salmoneus, father of Æson, Amythaon, and Pheres, Od. 11, 236 seq. 253-258.

Κρήθων, ωρος, ὅ, son of Diocles, brother of Orsilochus of Phæræ in Messenia, slain by Æneas, Il. 5, 542 seq.

κρημνός, ὅ, a precipitous verge, any declivity, of a mountain, rock, or trench, * Il. 12, 54. 21, 175. 234.

κρηναῖος, η, ον (*κρήνη*), belonging to a fountain. *Νύμφαι κρηναῖαι*, fountain-nymphs, Od. 17, 240. †

κρήνη, ἡ (akin to *κάρη*), a fountain, a spring, a well, Il. 9, 14; *κρήνηνδε*, Od. 20, 154.

Κρής, ὅ, gen. *Κρητός*, plur. οἱ *Κρηῖτες*, the Cretans, inhabitants of the island of Crete, Il. 2, 645. Their reputation as liars, accord. to Damm, originated in the fiction of Ulysses, Od. 14, 200 seq.

Κρήτη, ἡ, and poet. αἱ *Κρηταί*, Od. 14, 199, a large island in the Mediterranean sea, famed by the legislation of Minos and by the fable of Jupiter and Europa; now *Candia*. Even in the time of Homer it was very populous, for he speaks of it as having a hundred cities, Il. 2, 649; in round numbers, however, as in Od. 19, 174, he mentions only ninety. From this the adv. *Κρήτηθεν*, from Crete, Il. 3, 233. *Κρήτηνδε*, to Crete, Od. 19, 186.

κρητήρ, ἦρος, ὅ (*κεράνυμι*), a mixing-vessel, a mixer, the vessel in which the wine was tempered with water, and from which it was poured into the goblets, Il. 3, 247. Od. 1, 110. 7, 179. 9, 9. 13, 50. The mixer stood upon a tripod, Od. 21, 141. 145. 22, 341; was of silver, Il. 23, 741. Od. 9, 203; and prob. also furnished with a golden rim, Od. 4, 615. Il. 23, 219.

κρί, τό, ep. abbreviated form for *κριθή*, in nom. and accus. *barley*. [Prob. the original form, see Buttm. § 57. note 3.]

κρίζω, aor. *ἐκριχον* (akin to *κράζω*), to crack, to snap, spoken of a breaking body, Il. 16, 470. †

* *κριθαίη*, ἡ, prob. *barley broth*, Ep. 15, 7. *κριθή*, ἡ, *barley*, only plur., Il. 11, 69. Od. 9, 110. Sing. ep. abbrev. *κρί λευκόν*, Il. 8, 564. Od. 4, 604. 12, 358. It is mentioned as food for horses. Prob. *hordeum vulgare* Linn.

κρίχε, ep. for *ἐκριχε*, see *κρίζω*.

κρίκος, ep. for *κίρκος*, a ring, placed upon or over the pin on the pole, in attaching the horses to the chariot, Il. 24, 272; † see *ἔστωρ*.

κρίνω, aor. 1 *ἐκρίνα*, aor. 1 mid. *ἐκρινάμην*, perf. pass. *κέκριμαι*, aor. pass. *ἐκρίθην*, part. *κριθείς* and *κρινθείς*, Il. 13, 129. Od. 8, 48; 1) to separate, to divide, to sunder, with accus. Il. 2, 362; *καρπὸν τε καὶ ἄχνας*, Il. 5, 502. 2) to choose out, to select, *φῶτας ἐκ Λυκίης*, Il. 6, 188. Od. 4, 666. 10, 102; hence part. *κεκριμένος* and *κρινθείς*, selected, chosen, Il. 10, 417. Od. 13, 182; but *οὔρος κεκριμένος*, a decided wind, which blows steadfastly to one point of the compass, Il. 14, 19. 3) to decide, to judge, *νεῖκεα*, Od. 12, 440. *σκολιάς θέμιστας κρίνειν*, to give tortuous sentences, i. e. to pervert the laws in judging, Il. 16, 387; spoken also of war: *νεῖκος πολέμου*, to decide the contest of battle, Od. 18, 264; hence pass. *ὅποτε μνηστήρσι καὶ ἡμῖν μένος κρίνηται Ἄρης*, when between the suitors and us the strength of Mars shall decide, i. e. when it comes to open conflict, Od. 16, 269. Mid. 1) to separate oneself, to withdraw oneself, Od. 8, 36. 21, 507; espec. from battle: *κρίσθαι Ἄρηι*, accord. to Wolf, 'to separate by fighting,' and gener. to contend in open battle, to decide any thing by fighting, Il. 2, 385. 18, 209. 2) to select for oneself, to choose for oneself, *ἐταίρους*, Od. 4, 408. Il. 9, 521. 11, 697. 3) to decide, to judge, as depon. *ὀνειροῖς*, to explain dreams, Il. 5, 150.

Κρίσα, ἡ, later orthography *Κρίσσα*, h. Ap. 269, ed. Herm. and Ilgen; a very ancient city in Phocis, north of Cirrha, a colony of Cretans accord. to h. Ap. At a later day, it was destroyed by a decree of the Amphictyons, and its territory attached to Delphi; still it remained the port of Delphi; now *Chriso*, Il. 2, 520. Whence ὁ *Κρίσσης κόλπος*, the Crisean gulf, on the coast of Phocis, now *Mare di Lipanto*. Strabo distinguishes *Κρίσα* and *Κίρρα*, but Pausanias 10, 37. 4, considers them as one place. With him accords Ouf. Müller Orchom. S. 495.

κριός, ὁ, a ram, * Od. 9, 447. 461.

κριτός, ἡ, ὄν (κρίνω), separated, chosen, selected, Il. 7, 434. Od. 8, 258. 12, 439.

κροαίνω (κροίω), to strike, to stamp, spoken of a horse, * Il. 6, 507. 15, 264.

Κροῖσμος, ὁ, a Trojan, slain by Meges, Il. 15, 523.

* κροκήϊος, ἡ, ον, poet. (κρόκος), saffron-colored, ἄνθος, h. Cer. 178.

κροκόπεπλος, ον (πέπλος), having a saffron-colored robe, epith. of Aurora, Il. 8, 1, and elsewhere.

κρόκος, ὁ, saffron, a flower which grows in the mountains of southern Europe, *crocus vernus* Linn., Il. 14, 348. †

Κροκύλεια, τά, a place in Acarnania according to Strabo, or in Ithaca according to Steph., Il. 2, 633.

κρόμμον, τό, an onion (*allium cepa* Linn.); it is spoken of as food, Il. 11, 630. Od. 19, 233 (later orthography κρόμμυον).

Κρονίδης, ον, ὁ [also αω and εω, h. Cer. 414. h. 32. 2], son of Saturn = Jupiter, often, standing alone, or connected with Ζεύς, Il. 2, 375. Od. 1, 45.

Κρονίων, ἴωνος and ἰονος, ὁ, son of Saturn = Jupiter, also Ζεύς Κρονίων. (ῖ in nom. and gen. Κρονίονος, Il. 14, 247. Od. 11, 620; elsewhere ῖ)

Κρόνος, ὁ, Saturnus, son of Uranus and Tellus, husband of Rhea, father of Jupiter, Neptune, Pluto, Juno, Ceres, and Vesta. Before Jupiter, he governed the world, till he was dethroned by his sons, and confined with the Titans in Tartarus, Il. 8, 479. The sons divided the kingdom of their father, Il. 15, 187. The golden age was during his dominion, Hes. Op. 111. (Κρόνος from κρᾶνω, the finisher, *Perficus*, as the last of the Titans, Herm.)

κρόσσαι, αἱ (akin to κόρη), τῶν πύργων, the battlements of towers, Schol. ἄκραι, στεφάναι, * Il. 12, 258. 484. They are distinct from ἐπάλξεις. Hdt. 2, 125, compares them with ἀναβαθμοί, projecting stones by which the wall could be ascended; hence κροσσάων ἐπὶ βαινον, Il. 12, 444. Other critics understand by it, scaling-ladders.

κροταλίζω (κρόταλον), to clatter, to produce a rattling; with accus. ὄχρα, to hurry away the chariots with a rattling noise, Il. 11, 160. †

* κρόταλον, τό, a clapper, a bell, h. 13, 3.

κρόταφος, ὁ (κροτάω), the temple of the head, the temples, Il. 4, 502; comm. plur., Il. 13, 188, and Od. 18, 378.

κροτέω (κρότος), to cause to clatter or rattle, ὄχρα, Il. 15, 453. †

Κροννοί, οἱ, a fountain, not far from Chalcia, of a little river in the southern part of Elis, with a village of the same name, conf. Strab. VIII. p. 351. Od. 15, 295. h. Ap. 425 (Barnes has introduced the verse from Strabo into the Od.; Wolf, on the other hand, has included it in brackets.)

κροννός, ὁ, 1) a fountain, a spring, Il. 22, 208. 2) the basin in which the water is collected; the bed of a stream, Il. 4, 454.

κρύβδα, adv. (κρύπτω), secretly, privately; with gen. Διός, without the knowledge of Jupiter, Il. 18, 168. †

Κρύβδην, adv. i. q. κρίβδα, * Od. 11, 455. 16, 153.

κρυερός, ἡ, ὄν (κρύος), cold, chilling; metaph. terrific, horrible, φόβος, γόος, Il. 13, 48. 24, 524. Od. 4, 103.

κρυόεις, εσσα, εν (κρύος), cold, chilling, terrific, φόβος, Ἰωκή, * Il. 5, 740. 9, 2.

κρυπτάδιος, ἡ, ον (κρύπτω), concealed, secret, φιλότης, Il. 6, 161. κρυπτάδια φρονίσ, to devise secret plans, * Il. 1, 542.

κρυπτός, ἡ, ὄν (κρύπτω), concealed, secret, κληῖς, Il. 14, 168. †

κρύπτω, ep. iterat. imperf. κρύπτασκει, Il. 8, 272, for κρύπτεσκει, h. Cer. 239; fut. κρύψω, aor. 1 ἐκρυψα, perf. pass. κέκρυμμαι, aor. pass. ἐκρύφθην, 1) to conceal, to hide, with accus. Il. 18, 397. Od. 11, 244; for protection, τινὰ σάκει, to cover any one with a shield, Il. 8, 272. κεφαλὰς κορύθεσσιν, Il. 14, 373. 2) Metaph. to conceal, to be silent, τινὲ ἔπος, Od. 4, 350. τὸ δὲ καὶ κεκρυμμένον εἶναι (for the imperat.), let the other remain unspoken, Od. 11, 443. Mid. with aor. pass. to conceal oneself, ὑπ' ἀσπίδι, Il. 13, 405. κρύπτων Ἥφην, h. 26, 7, has been explained as reflexive, 'concealing oneself from Juno,' but unnecessarily; supply σέ from what precedes, and render, 'concealing thyself from Juno.'

κρύσταλλος, ὁ (κρύος), any transparent, congealed, or frozen substance, ice, Il. 22, 152. 14, 477.

κρυφηδόν, adv. (κρύπτω), secretly, in a concealed manner, clandestinely, * Od. 14, 330. 19, 299.

Κρῶμνα, ἡ, a place in Paphlagonia; ac-

cord. to Strab. at a later day, with Sesamus and Cyturus, it formed Amastris, Il. 2, 885.

κτάμεν, κτάμεναι, κτάμενος, see κτείνω.

κτάομαι, aor. 1 ἐκτῆσάμην, perf. ἔκτημαι, only infin. ἐκτῆσθαι, to gain, to acquire, to earn, to procure, to purchase, with accus. Il. 9, 400; also τινί τι, to obtain any thing for any one, Od. 20, 265; perf. to have acquired, to possess, Il. 9, 402.

ΚΤΑΩ, assumed ground form of the ep. aor. ἔκταν, ἐκτάμην, see κτείνω.

κτέαρ, ατος, τό, only dat. plur. κτεάτεσσι; poet. that which is gained, property, possessions, Il. 5, 154. Od. 1, 218, and often.

κτεατίζω (κτέαρ), aor. 1 ἐκτεάτισα, ep. σσ, perf. mid. ἐκτεάτισμαι, 1) to acquire for oneself, to procure, with accus. πολλά, Od. 2, 102; δουρί, in war, Il. 16, 57. Mid. to acquire for oneself, h. Merc. 522.

Κτέατος, ὁ, son of Actor and Molione, or, accord. to fable, son of Neptune, twin brother of Eurytus; Hercules slew him, Il. 2, 601. 13, 185; see Εὐρυτος.

κτείνω, fut. κτενῶ, κτενεῖ, ep. κτενέω, εἰς, and fut. part. κτανέοντα, Il. 18, 309; aor. 1 ἔκτεινα, aor. 2 ἔκτανον, aor. 1 pass. 3 plur. ἔκταθεν for ἐκτάθησαν, Od. 4, 537; ep. aor. act. ἔκταν, 3 plur. ἔκταν for ἔκτασαν, subj. κτῶ, ep. 1 plur. κτέωμεν, infin. κτάμην, κτάμεναι for κτάναι, aor. 2 mid. ἐκτάμην, with pass. signif. infin. κτάσθαι, part. κτάμενος (akin to καίνω, θείνω), to slay, to kill, to slaughter, τινά, espec. in battle, rarely spoken of the killing or slaughtering of a brute, Il. 15, 587. Od. 12, 379. Pass. κτείνεσθαι τινί, to be slain by any one, Il. 5, 465; ep. aor. 2 mid. with pass. signif. Il. 3, 375. 5, 301. 15, 558.

κτέρας, τό = κτέαρ, ep. possessions, property, only sing. nom., * Il. 10, 216. 24, 235.

κτέρεα, τά (the nom. sing. κτέρος, i. q. κτέαρ, does not occur), prop. possessions; then, every thing bestowed upon one dead as property, and burned with the funeral pile; gener. funeral obsequies, the last offices to the dead, extremi honores; comm. κτέρεα κτερεῖζεν, Od. 1, 291. 3, 285. Il. 24, 33.

κτερεῖζω, fut. κτερεῖσω, a lengthened form of κτερίζω, Il. 23, 646. 24, 657. Od. 1, 291. 2, 222.

κτερίζω (κτέρεα), fut. κτερίσω, ep. κτεριῶ, aor. ἐκτέρισα, originally = κτεαρίζω, confined in use to the funeral rites of the dead. 1) With accus. to inter with funeral honors one

dead, Il. 11, 458. 18, 334. 22, 236. κτερεῖζεν τινά ἀέθλοις, to solemnize the interment of any one with funeral games, Il. 23, 646.

2) With the accus. κτέρεα, to perform the obsequies, justa facere, Il. 24, 33. Od. 1, 291.

κτῆμα, ατος, τό, that which is gained, possessions, property, estate, sing. only Od. 15, 19. Plur. in the Il. commonly, treasures, valuables, Il. 9, 382. Od. 4, 127; in the Od. rather, property, estate, Od. 1, 375. 404.

*κτῆνος, εος, τό = κτῆμα, possessions, espec. an ox, plur. oxen, domestic animals, h. 30, 10.

Κτήσιος, ὁ, son of Ormenus, father of Eumæus, of Syria, Od. 15, 414.

Κτήσιππος, ὁ (possessing horses), son of Polytherseus of Same, a suitor of Penelope, Od. 20, 268. 22, 279.

κτῆσις, ιος, ἡ, that which is gained, possessions, property, Il. 5, 158. Od. 4, 687.

κτητός, ἡ, ὄν (κτάομαι), gained. 2) to be acquired, to be gained, Il. 9, 407. † cf. ἐλετός.

κτιδεος, ἐη, εον (κτίς), for ἰκτιδῖος, pertaining to a weasel. κυνέη κτιδέη, a head-piece of weasel-skin, * Il. 10, 335. 458. (Accord. to most critics, κτίς or ἰκτίς is mustela putorius, a polecat; some define it to be a ferret, viverra.)

κτίζω, fut. ἴσω, aor. 1 ἔκτισα, ep. σσ, to make a country habitable, to settle, to people; to found, to build a city, with an accus. Il. 20, 216; Θήβης ἴδος, Od. 11, 263. (Akin to κτάομαι.)

κτίλος, ὁ, prop. adj. tame; then subst. a ram, * Il. 3, 196. 13, 492.

Κτιμένη, ἡ, daughter of Laertes, sister of Ulysses; she was married and settled in Same, Od. 15, 362 seq.

κτυπέω (κτύπος), aor. ἔκτυπον, to crack, to rattle, to resound, Il. 13, 140. 23, 119; often Ζεὺς ἔκτυπε, Jupiter thundered, Il. 8, 75. Od. 21, 413.

κτύπος, ὁ (τύπτω), a noise produced by striking or stamping, noise, rattling, uproar; ἵππων, the stamping of steeds, Il. 10, 532. 535; πόδοϊν (of men), Od. 16, 6. Il. 19, 363; of the tumult of battle, Il. 12, 338; Διός, the thunder of Jupiter, Il. 15, 379. 20, 66.

κύαμος, ὁ, a bean, prob. the field-bean, Il. 13, 589. † Batr. 125.

κῠάνεος, ἐη, εον (κύανος), dark-blue, black-blue; and generally, dark-colored, blackish, ὄφρυνες (of Jupiter), Il. 1, 528; of Juno, Il. 15.

102; *χαιταῖ*, spoken of the hair of Hector and Ulysses, Il. 22, 402. Od. 16, 176; *δράκων*, Il. 11, 26; *καλύμμα*, Il. 24, 94; *νέφος*, *νεφέλη*, Il. 23, 188. 5, 345; trop. *κύνειον*, *Τρώων νέφος*, Il. 16, 66. *κύνειαι φάλαγγες*, dark squadrons, which move on like dark clouds, Il. 4, 282.

κῦανόπεζα, ἡ (*πέζα*), *having dark-blue feet*, a table with dark-blue pedestal, V., Il. 11, 629.

* *κῦανόπεπλος*, ον (*πέπλος*), *having a dark-colored robe*, epith. of Ceres, h. in Cer. 320.

κυανοπρώριος, ον and *κυανόπρωρος*, ον (*πρώρα*), *having a dark-blue or black prow, black-beaked*, ηῦς, Il. 15, 693, and often. (*κυανοπρώριος* only Od. 3, 299.)

κύανος, ὁ, *a blue cast metal* (according to Voss, *blue cast steel*); Beckmann *Geschich. der Erfind.* 4 B. p. 356, with Voss, takes it for *steel*; and according to Köpkins *Kriegswissensch.* it cannot be denied that the ancients used steel, cf. Il. 23, 850, and Od. 9, 391. As there is no other blue-black metal, either from nature or by art, Homer very probably intends this by *κύανος*. Millin (*Mineralogie d' Homère*) considers it as *tin* or *lead*, and several ancients (Hesych.) thought it a *dark color*, or a kind of *mineral varnish* or *lacker*. Thus Schneider in *Lex.* This metal was used for ornament, as upon the shield of Agamemnon ten strips, Il. 11, 24; and in Od. 7, 87, in the hall of Alcinous, a cornice of *κύανος* is mentioned.

κῦανοχαίτης, ον, ὁ (*χαίτη*), *having dark hair*, commonly *having dark locks*, epith. of Neptune (once ἵππος, black-maned, Il. 20, 144.); as subst. *one having black locks*, Il. 20, 144. Od. 9, 536.

κυανῶπις, ιδος, ἡ (*ῶψ*), *dark- or black-eyed*, epith. of Amphitrite, Od. 12, 60. †

κυβερνάω, aor. infin. *κυβερνήσθαι*, *to steer, to pilot*, ηῖα, Od. 3, 283. †

κυβερνητήρ, ἴρως, ὁ = *κυβερνήτης*, Od. 8, 557. †

κυβερνήτης, ον, ὁ (*κυβερνάω*), *a pilot, gubernator*, Il. 19, 43. Od. 9, 78.

κυβιστάω (*κυβίη*). *to place or throw oneself upon the head*, espec. *to plunge head foremost, to dive down*, Il. 16, 745. 749; spoken of fish, * Il. 21, 354.

κυβιστητήρ, ἴρως, ὁ (*κυβιστάω*), *one who places himself upon his head, or who turns*

a somerset, a juggler, a tumbler, Il. 18, 605. Od. 4, 18. 2) *a diver*, Il. 16, 750.

κῦδαίνω (*κῦδος*), poet. *κῦδαίνω*, fut. *κῦδῶ*, aor. 1 *ἐκῦδήνα*, 1) Prop. *to render famous; to honor, to distinguish, to glorify*, *τινά* with *τιμᾶν*, Il. 15, 612. 2) *to place any one in an enviable condition, to render happy, to beautify, to glorify*, spoken of the body (opposed to *κακῶσαι*): *Αἰνείαν ἀκίοντό π κῦδαινον*, they healed Aeneas and restored his former beauty, Il. 5, 448; (V. 'restored strength and glory to him,') cf. Od. 16, 212. The Schol. explain it: *ἐδόξαζον, λόγῳ παρμύθοιτο*, Damm: *honore efficiabant*, all which suits not *ἀκίοντο*. b) Spoken of the mind, *to rejoice*, *θυμὸν ἀναπτος*, Od. 14, 438.

κῦδάλιμος, ον, poet. (*κῦδος*), *famous, renowned, lauded*, epith. of individual heroes and of entire people, Il. 6, 184. 204. 2) *ambitious, noble*, *κῆρ*, Il. 10, 16. Od. 21, 147; spoken of lions, Il. 12, 45.

κῦδάνω, poet. for *κῦδαίνω*, *to honor*, *ὁμῶς θεοῖσιν*, Il. 14, 73. † 2) Intrans. = *καυδιάω*, *to vaunt oneself, to be proud*, imperf. *κῦδανον*, Il. 20, 42.

κῦδιάτρετρα, ἡ (*κῦδος*), poet. *man-honoring, man-ennobling*, μάχη, Il. and once ἀγορή, * Il. 1, 490. [According to Jahrb. Jahn und K. p. 271, it is derived not from *κῦδος*, but from *κῦδαίνω*, hence Hesych. justly: ἡ τοῖς ἀνδράσιν δοξάζουσα.]

κῦδιάω (*κῦδος*), intrans. *to boast, to be proud, to be puffed up, to stride proudly*, spoken of warriors, Il. 2, 579. 21, 519. of steeds, Il. 6, 509. 15, 266; for the most part, the ep. part *κῦδιόων*; only εἰφροσίνη *κῦδιόωσι*, h. 30, 13.

* *κῦδιμος*, ον (*κῦδος*) = *κῦδάλιμος*, epith. of Mercury, only h. Merc. 46, and repeated nine times.

κῦδιστος, η, ον (irreg. superl. of *κῦδος*, as if formed from *κῦδος*), *most famous, most honorable, most honored*, epith. of Jupiter and Minerva, Il. 4, 415; and of Agamemnon, Il. 2, 434.

κῦδοιμέω (*κῦδοιμός*), fut. *ῆσω*, 1) *to make a noise, to raise a disturbance, to make an uproar*, ἀν' ὁμίλον, Il. 11, 324. 2) Trans. *to throw into confusion*, with accus. * Il. 15, 136.

κῦδοιμός, ὁ, *noise, tumult, the tumult of battle*, Il., *confusion, panic*, Il. 18, 218. 2)

As a mythic being: *the deity of the tumult of battle*, as companion of Bellona, Il. 5, 593. 18, 535. (Bothe as appellat.) * Il.

κῦδος, εὖδος, τό, 1) *splendor, glory, honor, praise, dignity*, often connected with τιμή, Il. 16, 84. 17, 251; in the address, κῦδος Ἀχαιῶν, *glory or pride of the Greeks*, Il. 9, 673. Od. 3, 79. 2) *that which gives glory and fame, prosperity, success, fortune*. κῦδος ὀπάζειν τι, Od. 3, 57. 15, 326; in the Il. *success in war, the glory of victory*, Il. 5, 225. 8, 141; *famous bodily strength, lofty courage*, κῦδος καὶ ἀγλαΐη, Od. 15, 78. Il. 1, 405. 5, 906. Nitzsch ad Od. 3, 57.

κῦδρός, ἡ, ὄν, poet. (κῦδος), *famous, famed, glorious*, always fem., epith. of Juno, Latona, Minerva, and of a mortal female, Od. 15, 26. The masc. h. Merc. 461.

Κίδων, ὄνος, ὁ, plur. οἱ Κύδωνες, *the Cydones*, a people who dwelt on the north-west side of the island of Crete. According to Strab. they were the aborigines of the island, and accord. to Mannert. VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob. situated where stands the present Canea, Od. 3, 292. 19, 176.

κύνω, poet. old form for κύω, *to become pregnant, to be pregnant with*, with accus. νῖον, spoken of a woman, Il. 19, 117; of a mare, Il. 23, 266; mid. h. 26, 4.

κύθε, see κείθε.

Κυθέρεια, ἡ, an appellation of Venus, either from the island Cythera, which was sacred to her, or from the town Cythera in Cyprus, Od. 8, 288. 18, 192. h. Ven. 6; with Κυπρογενής, h. 9, 8.

Κύθηρα, τὰ, an island on the Laconian coast, south-west (accord. to Strab. one mile) of the promontory of Malea, now Cerigo. Accord. to later fable, Venus landed upon it when she rose from the foam of the sea, Il. 15, 432. Od. 8, 288. The chief town Cythera, had a noted temple of Venus. From this Κυθηρόθεν, from Cythera, Il. 15, 435; Κυθήριος, born in Cythera, Il. 10, 268.

κικαίω, part. pres. κικαίων, ep. for κικαῖν, aor. 1 ἐκίκησα, aor. 1 pass. ἐκικηθήην, 1) *to touch, to mingle, to stir in*, Il. 5, 903; with dat. instrum. τυρόν οἶνω, Od. 10, 235. Il. 11, 637. 2) Metaph. *to confuse, to throw into confusion, to put into disorder*; only pass. *to be confused, to be thrown into disorder*, Il. 11, 129. 18, 229; of horses: *to be terrified*, Il. 20,

489; of rivers and waves: *to be in uproar, to be turbid*, Il. 21, 235. Od. 12, 238. 241.

κικεῖω and κικέω, see κικεῖν.

κῦκεών, ὦτος, ὁ (κικαίω), ep. accus. κῦκειῶ and κικεῶ, ep. for κικεῶνα, *a mixture, a potable mixture or jelly* which was prepared from barley-meal, goat's-milk cheese, and Pramnian wine, Il. 11, 624. 638. 640. In Od. 10, 234. 290, Circe casts in honey. That it was somewhat thick appears from the Od., where it is called σῖτος. In h. Cer. 208, it is prepared of barley-meal, water, and penny-royal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes, Theoph. Char. 4, 1. (On the accus. see Thiersch § 188, 15. Buttm. § 55. note.)

κυκλείω (κύκλος), fut. ἤσω, *to carry on wheels, to carry forth, to convey away*, νεκροὺς βοῦσι, Il. 7, 332. †

κύκλος, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, spoken of a chariot,) 1) *a circle, a ring, a circumference*, espec. the circular rim of a shield, κύκλοι, Il. 11, 33. 12, 297; trop. b) *a circle*, spoken of men, ἕρως κύκλος, of a popular assembly, Il. 18, 504. c) δούλιος κύκλος, *the deceitful circle*, which hunters form around wild animals, Od. 4, 792; κύκλω, in the circle, Od. 8, 278. 2) *any thing circular*; in form, *a wheel*, which is the signif. of τὰ κύκλα, Il. 5, 722. 18, 375. b) *the disc, the ball* of a planet, h. 7, 6.

κυκλόσε, adv. (κύκλος), *in a circle, round about*, * Il. 4, 212. 17, 392.

κυκλοτερής, ἐς (κύκλος), *round, circular*, ἄλσος, Od. 17, 209. κυκλοτερεῖς τείνειν τόξον, *to send the bow to a circle*, Il. 4, 124.

Κύκλωπες, οἱ, sing. Κίκλωψ, ὁ (prop. *round-eyed*), *the Cyclopes*, in the Od. are a rude, gigantic race, who live in a scattered, nomadic manner, without laws or cities, Od. 9, 106 seq. Polyphemus, the most powerful amongst them, sprung from Neptune, Od. 1, 63 seq. That they were only one-eyed, appears from the circumstance that Polyphemus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Ætna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the modernes Voss places them on the south side of Sicily; Volcker Hom. Geogr. § 58, with great probability, on the south-west coast, near the

promontory Lilybaeon. Distinct from them are the Cyclopes mentioned by Hes. Th. 140, children of Uranus and Tellus, who forge lightning and thunderbolts for Jupiter.

κύκνος, ὁ, a swan, * Il. 2, 460. 15, 692.

κυλίνδω, only pres. and imperf. and aor. 1 pass. ἐκυλίσθην as if from κυλίω, to roll, to move by rolling, with accus. spoken of waves, ὅστις, Od. 1, 162; of the wind, κύμα, Od. 5, 296; metaph. πῆμά τινι, to bring a misfortune upon any one, Il. 17, 688. Mid. with aor. pass. to roll oneself, to roll away, spoken of a tempest and of waves, Il. 5, 142. 11, 307; of a wounded horse: περὶ χαλκῶ, Il. 8, 86; spoken of men, as an expression of vehement grief; κατὰ κόπρον, to roll in the dirt, Il. 22, 414. 24, 165. Od. 4, 541. Metaph. ῥῶϊν πῆμα κυλινδεται, ruin is rolling upon us, Il. 11, 347. 17, 99. Od. 2, 163.

Κυλλήνη, ἡ, a mountain in northern Arcadia on the borders of Achaia, having a temple of Mercury, Il. 2, 603. h. Merc. 2, a town in Elis, now Chiarenza.

Κυλλήνιος, ὁ, the Cyllenian. 1) epith. of Mercury, Od. 24, 1. 2) an inhabitant of the town of Cyllene in Elis, Il. 15, 518, accord. to Schol. Venet. and Eustath.

Κυλλοποδίων, ονος, ὁ (κυλλός, πούς), voc. Κυλλοπόδιον, having crooked feet, lame, epithet of Vulcan, * Il. 18, 371. 21, 331.

κύμα, ατος, τό (κύω), a wave, a swell of rivers and the sea, often plur. κύματα παντοίων ανέμων, the waves excited by winds from every direction, (gen. origin.) Il. 2, 397.

κυμαίνω, (κύμα), to heave waves, to undulate, only part. πόντος κυμαίνων, Il. 14, 229. Od. 4, 425, and often.

κύμβαχος, ον (κύπτω, κύβη, κύμβη), adj. head forwards, head foremost, headlong. 2) Subst. the upper arch or head of the helmet, in which the crest was inserted, * Il. 15, 536.

* Κύμη, ἡ, a town in Æolis (Asia), a colony of Ætolians, Ep. 1, 2. 4, 16.

κύμινδης, ὁ, a night-hawk, Plin. H. N. nocturnus accipiter; accord. to Il. 14, 291, † it was called in the earlier language χαλκίς, in the later κύμινδης.

Κῦμοδόκη, ἡ (δέχομαι), a Nereid, prop. the wave-receiver, Il. 18, 39.

Κῦμοθήη, ἡ (θοός), a Nereid, prop. wave-swift, Il. 18, 41.

κυνάμνια, ἡ (μυῖα), a dog-fly, i. e. accord. to Voss, an impudent fly, a term of reproach

used in regard to women, who like dogs and flies are shameless and impudent. Mars uses it in regard to Minerva and Juno, Il. 21, 394. 421. Others, as Bothe, read κυνόμνια, as is common in prose.

κυνέη, ἡ (prop. fem. from κύντες, subaud. δορά), a dog's-skin, from which head coverings were made; generally, a helmet, a head-piece, without regard to the derivation; the κυνέη was made of ox-hide, ταυρεΐη, Il. 10, 258; of weasel's skin, κτιδέη, Il. 10, 335; and set with metal, χαλκήρης, χαλκοπάρης, also entirely of brass, πάγχαλκος, Od. 18, 378; κυνέη αἰγείη, a cap of goat's skin, is mentioned, Od. 24, 231, which countrymen wore in laboring. The κυνέη Ἄιδος, Il. 5, 845, rendered the wearer invisible, Il. 5, 845; it was made by the Cyclopes, Apd. 1, 2. 1.

κύντος, εἴη, εον, of a dog, canine, shameless, impudent, Il. 9, 373. †

κυνέω, aor. 1 ἔκυσσα, ep. σσ (from κύω), to kiss, with accus. νύον, Il. 6, 474. Od. 16, 190; γούνατα, χεῖρας, Il. 8, 371. 24, 478; and with double accus. κύσσει μιν κεφαλὴν, Od. 16, 15. 17, 39; (κυνέω only in the pres. and imperf. Od. 4, 522. 17, 35.)

κυνηγέτης, ου, ὁ (ἡγέτης), that leads dogs to the chase, an hunter, Od. 9, 120. †

* Κύνθιος, η, ον, Cynthian, ὄχθος = Κύνθος, h. Ap. 27.

* Κύνθος, ὁ, a mountain on the island of Delos, the birth-place of Apollo and Diana, h. Ap. 141; and Κύνθου ὄρος, for Κύνθος, accord. to an emend. of Hollstein's ad Steph. cf. Herm. ad loc.

κυνοραιστής, ὁ (ράϊω), a dog-louse, a dog-tick, a earus ricinus, Od. 17, 300. †

Κῦνος, ἡ, a city in Locris, on a peninsula of the same name, the port of Opus, now Cyno, Il. 2, 531.

κύντερος, η, ον, compar. and κύντατος, η, ον, superl. formed from κύων: more dog-like, metaph. more shameless, more impudent, Il. 8, 483. Od. 7, 216. Superl. κύντατον ἔρδω, to act most impudently, Il. 10, 503.

κυνώπης, ου, ὁ, (fem. κυνώπις, ιδος,) dog-eyed, i. e. shameless, impudent; voc. κυνώπα, spoken of Agamemnon, Il. 1, 159. †

κυνῶπις, ιδος, ἡ, fem. of κυνώπης, dog-eyed, i. e. shameless, impudent, of Helen, Il. 3, 180. Od. 4, 146; of Juno, Il. 18, 396; of Venus, Od. 8, 319.

Κυπαρισσῆεις, ατος, ἡ, a town in Tri-

phylia in Elis, on the borders of Messenia, accord. to Strab. in the ancient Macistia, and and in his time an uninhabited place, called ἡ Κυπαρισσία, Il. 2, 593.

κυπαρίσσινος, ἡ, ον (κυπάρισσος), made of cypress-wood, Od. 17, 340. †

Κυπάρισσος, ἡ, cypress, cupressus semper virens, which in Greece was very abundant, Od. 5, 64. †

Κυπάρισσος, ἡ, a little town in Phocis on Parnassus, not far from Delphi, or a cypress-grove; accord. to Steph. at an early period *Eranos*, later *Apollonias*, Il. 2, 519.

κύπειρον, τό, a meadow-plant, the *cyperus*, *cyperus longus*, Linn. Heyne ad Il. 21, 351, understands by it, the *fragrant cyperus*, *cyperus rotundus*, Linn. Voss, on the other hand, the *galangal*, pseudo-cyperus, Plin.; it was used as food for horses, Od. 4, 603.

* κύπειρος, ό, prob. = κύπειρον, h. Merc. 107.

κύπελλον, τό (κύπτω), a goblet, a beaker, a drinking-cup, often the same with δέπας, comm. of metal, κρύσεια κύπελλα, Il. 3, 248; and Od. 1, 142.

Κύπρις, ιδος, ἡ, accus. Κύπριδα, Il. 5, 458; and Κύπριν (Κύπρος), Il. 5, 330; *Cypria*, an appell. of Venus, because she was especially worshipped on the island Cyprus, or was supposed to have been born there, * Il. 5, 422.

* Κυπρογενής, οὗς, ἡ, one born in Cyprus, epith. of Venus, h. 8, 9.

Κύπρος, ἡ, an island of the Mediterranean sea, on the coast of Asia Minor, noted for the worship of Venus, for its fruitfulness, and its rich mines of metals, now *Cipro*, Il. 11, 21. Od. 4, 83. 8, 362. (v prop. short, but ep. also long.)

κύπτω, aor. 1 ἔκνυα, to bow oneself, to bend forwards, Il. 4, 468. 17, 621. Od. 11, 585.

* κυρβαίη μᾶζα, ἡ, a kind of paste or broth, Ep. 16, 6; where Suid. has κυρκαίη; Herm. would read: πυρκαϊή δ' αἰεὶ κατὰ καρδόπον ἔρπει, μᾶζαν ἔμμεν, *ignis mactram calefaciat, ut semper placenta suppetat.*

κυρέω, Ion. and poet. rarely κίρω, imperf. κῦρε for ἔκνυε, Il. 23, 821; aor. 1 ἔκνυσα (ἐκύρησα, ep. 6, 6.), pres. mid. κίρομαι = κυρέω, 1) with dat. to fall by chance upon any thing, to hit, to meet any thing, ἄρματα, Il. 23, 428; κακῶ κίρεται, he is fallen into misfortune, Il. 24, 530; ἐπὶ σάματι, spoken of a

lion which meets with prey, Il. 3, 23; αἶν' ἐπ' αὐχένι κῖρε δορυρὸς ἀκρωτῆ, he aimed even at the neck with the spear's point, Il. 23, 821. 2) With gen. to reach any point, to attain, to reach, Ep. 6, 6. (Pres. κυρέω, is not found in Hom.)

κίρμα, ατος, τό, any thing which one falls upon and finds, a windfall, spoil, booty, plunder, in connection with ἔλωρ, Il. 5, 488. 17, 151. 272. Od. 3, 271. 5, 473.

κύρσας, see κυρέω.

κυρτός, ἡ, όν, bent, curved, crooked, κῦμα, Il. 4, 426. 13, 799. ὤμω, * Il. 2, 218.

κυρτίω (κυρτός), fut. ὠσω, to bend, to curve, to arch; κῦμα οὐρεῖ ἴσον κυρτωθῆν, arched like a mountain, Od. 11, 244. †

κύστις, ιος, ἡ (κύω), a bladder, * Il. 5, 67. 13, 652.

Κύτωρος, ἡ, a town in Paphlagonia, later the port of Anastria, now *Quilros*, Il. 2, 853; Strab. τὸ Κύτωρον.

κῦφός, ἡ, όν (κύπτω), bent forwards, bowed down, γήραι, Od. 2, 16. †

Κύφος, ἡ, a town in Perrhæbia (Thessaly), upon a mountain of the same name, Il. 2, 748; elsewhere ἡ Κῦφος.

κύω, 1) a later form from κυέω, q. v. 2) the root of κυνέω.

κύων, gen. κυνός, ό, ἡ, dat. κυσί, ep. κύνισσι, 1) a dog, a bitch; κύνες θηρευταί, hunting dogs; τραπεζῆες, table-dogs. It was a heroic custom to take dogs into the assembly, Od. 2, 11. 17, 62. 2) As a term of reproach, to indicate shamelessness, impudence, as of Helen, Minerva, Juno, Il. 6, 344. 356. 8, 423. 21, 481; used of a maid of Ulysses, Od. 18, 338; spoken of men it indicates rage, rashness; of Hector: κύων λυσσητήρ, a raging dog, Il. 8, 299; but also shameless cowardice, espec. in the fem. κακαὶ κύνες, ye dastardly dogs (spoken of Trojans), Il. 13, 623. 3) κύων Ἀΐδαο, the dog of Pluto, is Cerberus, Il. 8, 368. 4) κύων Ὠρίωνος, the dog of Orion (the dog-star, Σείριος, Hen.), which, with his master was placed amongst the constellations. In hot regions it is the forerunner of fevers and epidemics, Il. 22, 29. 5) a sea-dog, Od. 12, 96.

κῶας, τό, plur. κῶα, dat. κῶων, a soft, hairy skin; a sheep-skin, a fleece. Such skins were spread on the ground, or on chairs and beds, to sit or lie upon, Il. 9, 661, once; Od. 3, 38. 16, 47, and often.

κώδεια, ἡ (κώττα), *a head, espec. a poppy-head*, Il. 14, 499. † Cf. on the passage the word φῆ.

κωκῦτός, ὁ (κωκύω), *howling, lamentation, wailing*, * Il. 22, 409. 447.

Κώκῡτος, ὁ, *Cocytus*, a river in the lower world, which issued fr. the Styx, Od. 10, 514.

κωκύω, aor. 1 ἐκώκῡσα, *to howl, to lament, to wail, to groan*, always spoken of women, Il. 18, 37. 71. Od. 2, 361; (in the pres. and imperf. ὕ, Od. 4, 259. 8, 527.)

κώληψ, ἡπος, ἡ (κῶλον), *the ham*, Il. 23, 726. †

κῶμα, τό (κοιμάω), *a deep, sound sleep*, Il. 14, 359. Od. 18, 201.

* κῶμος, ὁ, *a feast, a festal entertainment*, h. Merc. 481.

* κώνωψ, ὦπος, ὁ, ἡ, *a gnat*, Batr. 203.

Κῶπαι, αἱ, *Copæ*, an old town on the north side of the lake Copais in Bœotia, now *Topolia*, Il. 2, 502.

κώπη, ἡ (ΚΑΠΩ, κάπτω), *a handle*, hence 1) *the hilt of a sword, the hilt of a dagger*, Il. 1, 219. Od. 8, 403. 11, 531. b) *the handle of an oar*, Od. 9, 489. 12, 214; also *the oar*

itself. [For the last signif. there is no sufficient proof, see Jahrb. Jahn und K. p. 271.] c) *the handle of a key*, Od. 21, 7.

κωπήεις, εἶσα, εν (κώπη), *furnished with a handle or hilt*, εἶπος, * Il. 15, 713. 16, 332. 20, 475.

κώρυκος, ὁ, *a leathern sack or wallet*, in which provisions were carried, * Od. 5, 267. 9, 213.

* Κώρυκος, ὁ, *a steep mountain in Ionia (Asia Minor)*, which forms a promontory, accord. to Steph. near Troy and Erythræ, h. Ap. 39.

Κῶς, ep. Κόως, gen. Κῶ, acc. Κῶν, Il. 2, 677; *a little island of the Icarian sea*, with a town of the same name; it was inhabited by the Meropes, Il. 2, 677. h. Ap. 43. Adv. Κόωνδε, *to Coe*, Il. 14, 255. 15, 28.

κωφός, ἡ, ὄν (κόπτω, cf. *tusus, obtusus*). 1) *blunt, obtuse, powerless*, βέλος, Il. 11, 390; espec. 1) *obtuse in the senses, deaf*, h. Merc. 92. 2) *mute, still*, κῑμα κωφόν, *the mute wave*, as a premonition of a coming tempest, Il. 14, 16; κωφή γαῖα, *the mute, i.e. the senseless earth*, Il. 24, 54.

Λ.

Λ, the eleventh letter of the Greek alphabet; hence the sign of the eleventh rhapsody.

λᾶας, contr. λᾶς, ὁ, gen. λᾶος, dat. λᾶϊ, accus. λᾶαν, dat. plur. λᾶεσσι, *a stone*, such as warriors hurl at one another in battle, Il. 3, 12. 4, 521. 2) *a rock, a cliff*, Od. 13, 163. [3) *a stone-seat*, Od. 6, 267.]

Λάις, contr. Λᾶς, ὁ, accus. Λᾶαν, an old town in Laconia, 10 stadia from the sea; it was destroyed by the Dioscuri, who from this acquired the name *Λαπέρσαι*, Il. 2, 385. (Λᾶς, nom. in Scyl. and Paus. Accord. to Eustath. and Steph. ἡ Λᾶ and ὁ Λᾶς were used in the nom.)

λαβραγόρης, ου, ὁ (ἀγορεύω), *talking boldly, pertly*, Il. 23, 479. †

λαβρεύομαι, depon. mid. (λάβρος), *to speak in a bold, rash, or pert manner, to prate inconsiderately*, * Il. 23, 474; μύθοις, 478.

λάβρος, ου, superl. λαβρότατος, *vehement*,

strong, violent, rapid, spoken of wind, Il. 2, 148. Od. 15, 293; κῡμα, Il. 15, 625; ποταμός, Il. 21, 271; and of rain, λαβρότατον χεῖρ ὕδαρ Ζεὺς, Il. 16, 385. (The deriv. is obscure; the Gramm. derive it from λα and βορά, very voracious, greedy; this is, however, a post-Hom. idea; accord. to Passow from ΛΑΣ.)

λαγχάνω, aor. 2 ἔλαχον, subjunc. λάχω, ep. λειλάχω, Il. 7, 350; perf. λειλόγχα, ep. for εἰλαχα; (3 plur. λειλόγχα, Od. 11, 304, is a conject. of Eustath. instead of the vulgar λειλόγχασι, with a short, Thiersch § 211. 26. Anm.)

1) *to receive by lot, to receive by fate or the will of the gods*, because, to learn this, recourse was had to lots; and generally, *to receive, to obtain*. a) With accus. γέρας, Il. 4, 49; οὐρανόν, Il. 15, 192; αἶσαν, Od. 5, 40; πολλά, Od. 14, 233. h. Merc. 420; also κλέψω λαχεῖν, Il. 23, 862; with infin. following, Il. 23, 356. 357. cf. 15, 191; hence absol. ὅς τι λάχῃσιν, *who receives the lot*, Il. 7, 171. 10,

430. cf. Od. 9, 331. In the perf. *to be master of, to possess, to have*, τιμήν, Od. 11, 304. h. 18, 6. b) With gen. *to become partaker of a thing*, as it were, to obtain part of a thing, δώρων, Il. 24, 76; κτερίων, Od. 5, 311. 2) *to cause to partake of*, to make one a partaker of a thing, τινά τινος; however, the subj. aor. with redupl. has this signif. only in the Il. θανόντα πυρός, to yield the dead the honor of fire, Il. 7, 80. 15, 350. 23, 76. 3) Intrans. *to fall by lot, to become a share*. ἐς ἐκάστην ἐννέα λάγχανον αἶγες, nine goats fell to each ship by lot, Od. 9, 160.

* λαγών, ονος, ἡ, or ό, prop. a cavity. 2) *the flank* (the space between the hips and the ribs), Batr. 225.

λαγωός, ό, Ion. and ep. for λαγός, *a hare*; its cry in mating-time is a hollow muttering; when distressed, it is like the crying of a child, Il. 10, 361. Od. 17, 295.

Λαέρκης, ους, ό, 1) son of Æmon, father of Alcimedon, a noble Myrmidon, Il. 16, 197. 17, 467. 2) An artist in Pylos, Od. 3, 425. (According to Eustath. ό λαοῖς ἐπαρκῶν, who profits the people.)

Λαέρτης, ας, ό, son of Arcesius, father of Ulysses, king of Ithaca; in his youth he destroyed Nericus; he lived to an advanced age in the country, Od. 11, 186 seq. 24, 219 seq.; and fought with his son against the people of Ithaca, Od. 24, 498.

Λαερτιάδης, ους, ό, son of Laertes = Ulysses, Il. and Od.

λάζομαι, depon. only pres. and imperf. Ion. and ep. for λαμβάνω, *to take, to seize, to grasp, to lay hold of*, with accus. ἥνια χερσὶ, Il. 5, 365. Od. 3, 483; ἀγκὰς θρυγατέρα, to take in the arms, to embrace, Il. 5, 371; γαῖαν ὀδύξ, to lay hold of the earth with the teeth, to bite the earth, to perish, Il. 2, 418; metaph. μῦθον πάλιν, to take again the word, to answer, Il. 4, 357. Od. 13, 255.

* λάζυμαι, a form of λάζομαι, h. Merc. 316.

λαθικηδής, ἐς (κηδος), *that causes to forget trouble, quieting*, μαζός, Il. 22, 83. †

λάθρη, Ion. and ep. for λάθρα, adv. (λανθάνω), *secretly, unobserved*, Il. 2, 515. Od. 4, 92; with gen. λάθρη τινός, without the knowledge of, Il. 5, 269. 24, 72. (λάθρα, h. Cer. 241.)

λάιγξ, ἰγος, ἡ (dimin. of λάας), *a pebble, a stone*, * Od. 5, 433. 6, 95.

λαῖλαψ, απος, ἡ, *a tempest with a whirl-*

wind, rain and darkness, *a hurricane*, Il. 4, 278. To it Homer compares his heroes, Il. 11, 747. 12, 375; espec. *a sea-storm*, Od. 9, 68. 12, 314.

λαιμός, ό (λάω), *the throat, the gorge, the gullet*, Il. 13, 388. Od. 22, 15.

λαῖνεος, ἐη, ἐον (only Il. 22, 154), and λάϊνος, ον (λάας), *stone, of stone*, οἶδος, Il. 9, 404. λάϊνος χιτῶν, Il. 3, 57 (cf. ἐννυμι). πάντῃ περὶ τεῖχος ὀρώρει θεσπιδαῖς πῦρ λάϊνον, everywhere the dreadful fire arose around the wall of stone, Il. 12, 177. Thus Damm explains this passage, constructing λάϊνον with τεῖχος by hyperbaton. Others (as Voss) construct λάϊνον with πῦρ, and understand it in a trop. signif. 'around the wall arose the dreadful fire of rattling stones.' [Conf. Heyne ad loc.] (Several Gramm. consider this verse as not genuine.)

λαιοήϊον, τό (prob. from λάσιος), *the target, a kind of shield*, prob. of leather, and lighter than the ἄσπις, hence πετρόεις, * Il. 5, 453. 12, 426. cf. Hdt. 7, 91.

Λαιστρυγόνες, οἱ, sing. Λαιστρυγών, ονος, *the Laestrygones*, an ancient rude race, who lived by grazing cattle. The ancients, Thuc. 6, 2, placed them on the east side of Sicily, where lay the later Leontini (now Lentini); Voss and Völcker, with more probability, place them on the northwest coast. Some of the ancients supposed their place of abode was in Formiæ in lower Italy, Od. 10, 119 seq. cf. Cic. ad Atticus, II. 13.

Λαιστρυγόνιος, ἰη, ἰον, *Laestrygonian*, Od. 10, 82; in Wolf's ed. Λαιστρυγονίη stands as pr. name, and τηλέπυλος as adj. Even the ancients were not agreed about the name of the city; it is best to take Τηλέπυλος as the pr. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. Λάμος. Nitzsch, however, ad loc., prefers Λαιστρυγονίην as pr. name.

λαῖτμα, ατος, τό (λαιμῖς), *the deep, an abyss*; always with ἅλος or θαλάσσης, the abyss of the sea, Il. 19, 267. Od. 4, 504; and gener. *the waves of the sea*, often Od.

λαῖφος, εος, τό, *a rugged garment, an old mantle*, * Od. 13, 399. 20, 206. 2) *a sail*, h. Ap. 206. (Akin to λῶπος.)

λαιψηρός, ἡ, όν, *quick, rapid, fleet*, espec. γούνατα, Il. 20, 358. (= αἰψηρός, conf. εἶβω and λείβω, see Thiersch Gram. § 158. 12.)

* Il.

λάχε, ep. for ἔλαχε, see λάσκω.

Λακεδαίμων, ονος, ἡ, *Lacedæmon*, 1) Prop. the name of the country, later *Laconia*, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow; κοίλη, abounding in hollows, cavernous, κητώεσσα, Il. 2, 581. 2) the chief town of Lacedæmon = Σπάρτη, Od. 4, 1; or, accord. to Buttm. Lexil. II. p. 97, the country also, as a collection of villages.

λακτίζω (λάξ), *to strike with the heel*, and generally, *to thrust, to strike*, ποσὶ γαῖαν, Od. 16, 99; *to struggle, to writhe*, * Od. 22, 88. Batr. 90.

* Λακωνίς, ἶδος, ἡ, adj. *Laconian*, γαῖα, h. in Ap. 410.

λαμβάνω, aor. 2 ἔλαβον, ep. ἔλλαβον and λάβον, aor. 2 mid. ἐλαβόμην, ep. ἐλλαβόμην, infin. λελαβέσθαι, only in the aor. 1) *to take, to grasp, to lay hold of*, with accus. ἔγχεος χειρὶ or χερσὶ, ἥντια ἐν χείρεσσι, Il. 5, 853. 8, 116. The part taken hold of stands in the gen. τινὰ ποδῶν, by the feet, Il. 4, 463; γούνων, by the knees, Od. 6, 142. The gen. often alone: ἑανοῦ, ποδῶν, γενείου; meta h. spoken of external and internal states: τρόμος ἔλλαβε γυνῖα, Il. 8, 452; in like manner, χόλος, πένθος, with double accus. Il. 4, 230. 16, 335. 2) *to take, to receive, to take possession of*, τὶ ἐκ πεδίου, Il. 17, 621; espec. in a bad signif.: *to take any one prisoner*, Il. 5, 159. 11, 126; *to make booty of*, ἵππους, Il. 10, 545; κτήματα, Od. 9, 41; in a good signif.: *to acquire*, κλέος, Od. 1, 298. 3) *to receive, to receive into one's house*, Od. 7, 255, rarely. The part. λαβῶν apparently often stands superfluously. λαβῶν κύσε χεῖρα, he kissed his hand, prop. having taken it, Od. 24, 398. Mid. *to take any thing for oneself, to seize upon any thing*, with gen. σχεδίας, Od. 5, 325; with accus. Od. 4, 388.

Λάμος, ὁ (gorge), king of the Læstrygones, founder of the city Telepylos, accord. to Eustath. and the ancients generally, son of Neptune, conf. Ovid. Metam. 14, 23. (Some take Lamos for the name of the city Λάμου πτολίεθρον, like Ἰλίου πόλιν, Il. 5, 642; cf. Τροίης πτολ., Od. 1, 2.) Od. 10, 81.

λαμπεάω, poet. = λάμπω, *to shine, to blaze*; only part. pres. λαμπετόωντι πυρὶ, Il. 1, 104. Od. 4, 662.

Λαμπετίδης, ου, ὁ, ep. for Λαμπίδης, son of Lampus = Dolops, Il. 15, 526.

Λαμπετή, ἡ (the shining), daughter of Helius and Neara, who with her sister pastured the herds of her father in Trinacria, Od. 12, 132. cf. 374.

Λάμπος, ὁ, 1) son of Laomedon in Troy, father of Dolops, a counsellor, Il. 3, 147. 30. 237. 15, 825. 2) a horse of Aurora, Od. 23, 246.

λαμπρός, ἡ, ὄν, superl. λαμπρότατος, ε, η (λάμπω), *shining, gleaming, beaming*, spoken of the heavenly bodies, Il. and Od.; of brass, Il. 13, 132. The neut. sing. as adv. Il. 5, 6, 13, 265.

λαμπτήρ, ἥρος, ὁ (λάμπω), a light, a lighter, a vessel in which dry wood was burned for a light, * Od. 8, 307. 243 cf. 19, 63.

λάμπω and λάμπομαι, fut. φω, 1) *to give light, to shine, to glimmer, to beam, to flash*, prop. spoken of fire, comm. of brass, Il. 10, 154. πᾶς χαλκῷ λάμφ', viz. Hector, Il. 11, 66; of the eyes: ὀφθαλμῶν οἱ πυρὶ λάμπουσιν, the eyes flashed with fire, Il. 13, 474. Mid. in Il. and Od. only in the part.; spoken of persons and things: λάμπετο δοιρὸς αἰχμῆ, Il. 6, 319; χαλκός, Il. 20, 134; of Hector: λαμπόμενος πυρὶ, τείχεσσι, Il. 15, 623. 20, 46; but also λαμπομένη κόρυς, δαῖς, Od. 19, 48. λάμπετο φλόξ, h. Merc. 113.

λανθάνω, ep. and Ion. oftener λήθω, ep. iterat. λήθεσκε, Il. 24, 13; fut. λήσω, aor. 2 ἔλαθον, ep. λάθον, subj. ep. λελάθω, mid. λανθάνομαι, only imperf. oftener ep. and Ion. λήθομαι, aor. 2 ἐλαθόμην, ep. λελαθόμην, perf. mid. λέλασμαι; λανθάνω in the imperf. only three times, Il. 13, 721. Od. 8, 93. 532; and imperf. mid. once Od. 12, 227. 1) Act. 1) *to be concealed, to remain concealed* or unobserved, τινά, from any one: οὐ λήθει δῖος νόον, Il. 15, 461. Oftener there stands with it, a) A particip. οὐ σε λήθω κινέμενος, I do not moving remain concealed from thee, i. e. I do not move without being observed by you, Il. 10, 279. 13, 273. Od. 8, 93. 12, 17. b) With ὅτι: οὐ μὲ λήθεις, ὅτι θεῶν τις ἐῖλε, it was not concealed from me, that some one of the gods conducted thee, Il. 24, 563. c) The part. aor. often stands as adv. ἀνὰ λαθῶν, he leaped covertly down, Il. 12, 390. 2) Trans. *to cause one to forget* a thing, only in the subj. aor. 2 with redupl. τινά τινας, Il.

15, 60. cf. *ἐκλανθάνω*. II) Mid. *to forget*, with gen. often *ἀλκῆς, χάρμης*, Il.; *ἀθανάτων*, Od. 14, 421. 2) *to neglect, to omit*, Il. 9, 537.

λάξ, adv. *striking with the heel, or thrusting with the foot*, also *λάξ ποδί*, Il. 10, 158. Od. 15, 45.

Λαόγονος, ὁ, 1) son of Onetor, a Trojan, slain by Meriones, Il. 16, 604. 2) son of Bias, a Trojan, Il. 20, 460.

Λαοδάμας, *αντρός*, ὁ (subduer of the people), 1) son of Antenor, a Trojan, slain by Ajax, Il. 15, 516. 2) son of king Alcinous in Scheria, an excellent pugilist, Od. 8, 116 seq.

Λαοδάμεια, ἡ, daughter of Bellerophon-tes, who bore Sarpedon by Jupiter. Diana, being angry, slew her, Il. 6, 197 seq. 205.

Λαοδίχη, ἡ, 1) daughter of Priam in Troy, wife of Helicaon, Il. 6, 252. 2) daughter of Agamemnon, Il. 9, 145. 287 (on account of her beauty, in the tragic poets *Electra*).

Λαοδόκος or Λαόδοκος, ὁ (receiving the people), 1) son of Antenor, a Trojan, Il. 4, 87. 2) a Greek, a friend of Antilochus, Il. 17, 699.

Λαοθήη, ἡ, daughter of Altes, king of the Leleges, mother of Lycaon, Il. 21, 85. 22, 48. (Damm, 'a concursu populi ad eam spectandam.')

Λαομεδοντιάδης, *ον*, ὁ, son of Laomedon = Priam or Lampus, Il. 3, 250. 15, 527.

Λαομέδων, *οντρός*, ὁ, son of Ilus, father of Tithonus, Priam, Lampus, etc., Il. 5, 269. 20, 237. Neptune and Apollo served him, at the command of Jupiter, for a year, at wages. The former built the walls of Troy; the latter kept his herds. When they demanded their wages, he refused to pay them, and wished to sell them as slaves, Il. 21, 441. cf. 7, 452. They left him in anger; Neptune sent a ravaging sea-monster, and Apollo a pestilence. According to the oracle, the anger of the gods could only be appeased by exposing his daughter Hesione, as a victim, to the monster. This was done. Hercules delivered her, but Laomedon did not give him the promised reward; therefore Hercules sacked Troy and slew him, Il. 5, 638 seq. 20, 145. cf. *Ἡρακλῆς*.

λαός, ὁ, the people, as a mass or collection of men. 1) Espec. plur. *troops, army*, sometimes *infantry*, in opposition to *ἵπποι*, Il. 7, 342. 9, 708. 18, 153; or the army in the

ships, Il. 9, 424. 2) In the Od. often *λαοί*, rarely *λαός*, people. *λαοὶ ἀγροῖωται*, country people, Il. 11, 676. *λαοὶ ἑταροί*, Il. 13, 710.

λαοσσός, *ον*, ep. (*σεύω*), *exciting the people, urging the people to battle, exciting the nations*, epith. of Mars, of Eris, Il. 17, 398. 20, 48; of Minerva, Il. 13, 128. Od. 22, 210; of Apollo, Il. 20, 79; of Amphiaraus, Od. 15, 244.

λαοφόρος, *ον*, ep. (*φέρω*), *bearing the people*; *ὁδός*, the public road, Il. 15, 682. †

λαπάρη, ἡ, the flank (between the ribs and hips), Il. 6, 64, and often.

Λαπίθαι, οἱ, the Lapithæ, an ancient warlike race, about Olympus and Pelion in Thessaly, known by their contest with the Centaurs at the marriage of Pirithous, Il. 1, 266. 12, 128. Od. 21, 295 seq.

λάπτω, *ψω*, poet. *to lap, to lick up*, as cats and dogs drink; spoken of wolves: *γλώσση-σιν ὕδωρ*, Il. 16, 161. †

Λαῖρισσα, ἡ (fortress, a Pelasg. word), a town of the Pelasgians in Æolia, in Cyme, later called *Phryconis*, Il. 2, 841. 17, 301.

λάρναξ, *ακος*, ἡ, a chest, a box, and gener. a repository for keeping any thing, Il. 18, 413; an urn in which the bones of Hector were placed, * Il. 24, 795.

λάρος, ὁ, a voracious sea-bird, a mew, larus, Linn., Od. 5, 51. †

λαρός, ἡ, ὄν, superl. irreg. *λαρώτατος*, Od. 2, 350; *agreeable, palatable, delicious, sweet*, spoken of taste, *δεῖπνον, δόρπον, οἶνος*. *λαρὸν οἱ αἶμ' ἀνθρώπου*, sweet to it (the gnat or mosquito) is the blood of man, Il. 17, 572. (*λάω, capio*, hence *acceptus*; or from *λάω*, to wish.)

* *λασιαύχην, ενός*, ὁ (*αὐχὴν*), *having a hairy neck*, epith. of the bull, h. Merc. 224; of the bear, h. 6, 46.

λάσιος, *ίη, ιον*, *thick-haired, shaggy, hairy*, spoken of men: *λάσια στήθεα, λάσιον κῆρ*, the hairy breast, the hairy heart, as a mark of manhood and of distinguished bodily vigor, Il. 1, 189. 2, 851; *woolly, ὄϊς*, Il. 24, 125; *γαστήρ*, Od. 9, 433.

λάσκω, poet. aor. 2 *ἐλακον*, ep. *λάκον*, perf. *λέληκα*, part. *λελιχώς*, fem. *λελακυῖα*, aor. 2 mid. *λελάκοντο*, h. Merc. 145. 1) *to sound, to crack, to snap, to creak*, spoken of hard bodies which are struck; of brass, Il. 14, 25. 20, 277. *λάκα ὀστέα*, the bones cracked, Il. 13, 616. 2) *to cry, to bark*, spoken of the

cry of the falcon, Il. 21, 141; of the barking of Scylla, Od. 12, 85.

λαυκανίη, ἡ (λάω, λάβω), the gorge, the gullet, * Il. 22, 325. 24, 642.

λαίρη, ἡ, a lane, a street, a way between houses, * Od. 22, 128. 137. (From λάω, λάβω, a gorge-like opening.)

λαφύσσω (λάπτω), to swallow greedily, to devour, αἶμα καὶ ἔγκατα, spoken of lions, * Il. 11, 176. 17, 64. 18, 583.

λάχε, ep. for ἔλαχε, see λαγχάνω.

λάχεια, ἡ, Od. 9, 116. 10, 509; as an epith. of νῆσος, ἀκτὴ, Eustath. Apoll. Etym. M. explain it by εὐγεως ἢ εὐσκαφος, and derive it from λαχαίνειν, having good arable land. More correct is the reading of Zenodotus: νῆσος ἔπειτ' ἐλάχεια and ἀκτὴ τ' ἐλάχεια, a little island, a little coast. Thus Voss, cf. Thiersch Gram. § 201. 14. c.

λάχνη, ἡ, wool, woolly hair, spoken of the human hair and beard, Il. 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνήεις, εσσα, εν (λάχνη), woolly, hairy, shaggy, φῆρες, στήθια, Il. λαχνῆεν δέρμα σνός, the bristly skin, Il. 9, 548; ὄροφος, the hairy reed, Il. 24, 451.

λάχνος, ὁ = λάχνη, wool, Od. 9, 445. †

λάω, an ancient ep. word found only in three places; accord. to the best Gramm. it signifies, to see, to look at. κύων ἔχε ἐλλόν, ἀσπαίροντα λάων, (a dog held a fawn, looking at him palpitating,) Od. 19, 229; and v. 230: ὁ μὲν λάε νεβρόν ἀπάγχων, choking he looked at the fawn. Clearer still is αἰετός ὃξὺ λάων, h. Merc. 360. It is the root of γλαύσσω, and of ἀλαός, blind. Some explain it as meaning to seize, from the root ΛΛΩ = λαμβάνω, ἀπολαίω.

λέβης, ητος, τό (λείβω), prop. a vessel for pouring, a basin, a caldron. 1) a vessel for boiling, made of brass, often connected with τρίπους, and prob. smaller than the tripod, Il. 9, 123. 21, 362. 23, 267. 2) a wash-basin, in which, before eating, water (χέρνιψ) was carried to strangers, in a golden ewer. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. λέξω, aor. 1 ἔλεξα, fut. mid. λέξομαι, aor. 1 mid. ἐλεξάμην, ep. sync. aor. ἐλέγμην, imperat. λέξο and λέξεο, aor. 1 pass. ἐλέχθην, I) Act. ep. to lay any one down, to put to bed, τινά, only in the aor. 1 act. Il. 24, 635; me-

taph. to quiet, to soothe, Διὸς ῥόον, Il. 14, 252. 2) to lay single things together, to pick up, to gather, to collect, ὀστέα, Il. 23, 239. 24, 72; αἱμασιὰς, Od. 15, 359. 24, 224. 3) to place single things in a row, i. e. to count, to count out. ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, he counted us first amongst the sea-calves, Od. 4, 452; hence pass. ἐλέχθην μετὰ τοῖσιν, I was counted with these, Il. 3, 188. 13, 276. 4) to recount, to relate, τί, often, espec. Od. τί τιπ. only ὀνειδέα τιπ. to utter reproaches against any one, Il. 2, 222. II) Mid. 1) to lie down to place oneself, to lie, aor. 1 mid. and the sync. aor. 2 and imperat. λέξο, λέξεο. a) to lay oneself down to sleep, Il. 14, 350. Od. 10, 320. λέξασθαι ὕπνῳ, Il. 4, 131; εἰς εἰνί. Od. 17, 102. b) to place oneself, to lie down, (in ambush,) περὶ ἄστει ἐς λόχον, Il. 9, 67. Od. 4, 413. 453. 2) to pick up for oneself, to gather, ξύλα, Il. 8, 507. 547; hence, to pick out for oneself, to select, Τρῶας, Il. 2, 125. 21, 27; ἄνδρας, Od. 24, 108. 3) to lay oneself with, to count oneself amongst, to count for oneself. ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην, I counted myself as the fifth amongst them, Od. 9, 335. λέκτο ἀριθμόν, he counted the number for himself, Od. 4, 451. 4) to recount any thing, to relate, to talk of, μηκέτι ταῖτα λεγόμεθα, let us speak no more about these things, Il. 2, 435. 13, 292. cf. 275. Od. 3, 240. The Schol. explain μηκ. ταῖτ. λεγ. by παθήμεθα, κείμεθα; hence Wolf, 'let us not lay our hands in the lap, but cf. Buttm. Lexil. Il. p. 86. (Buttm. Lexil. Il. p. 91. takes for the signif. to lay, the theme ΛΕΧΩ, hence λέχος, λόχος,) and for the other signif. the theme λέγω.)

λειαινω, ep. for λειάινω (λεῖος), fut. λειανίω, aor. 1 ἐλείηνα, to make smooth, to smooth, to polish, κέρα, Il. 4, 111; κέλευθον, to smooth the way, Il. 15, 261; χορόν, Od. 8, 260.

λείβω (akin to εἶβω), aor. 1 ἔλειψα, to drop, to pour, to pour out, to shed, δάκρυα, espec. to pour out wine as a libation to a deity, οἶνόν τιπ. Il. 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ὠνος, ὁ (λείβω), any moist place, a meadow, a field, a pasture, Il. 2, 461. Od. 4, 605.

λειμωνόθεν, adv., from the meadow or pasture, Il. 24, 451. †

λεῖος, η, ον, smooth, polished, spoken of the trunk of a poplar, Il. 4, 484; level, plain,

of places: *πεδῖον, ὁδός*, and with gen. *χωρὸς* *λεῖος πετράων*, a place free from rocks, *Od.* 5, 443. *ποιεῖν λεῖα θεμέλια*, to level the foundation (of the wall), *Il.* 12, 30.

λείουσι, see *λέων*.

λείπω, fut. *λείψω*, aor. 2 *ἔλιπον*, perf. *ἔλειπα*, aor. mid. *ἐλιπόμην*, perf. pass. *ἔλειμμαι*, aor. 1 pass. *ἐλείφθην*, *h. Merc.* 195; aor. 2 pass. *ἐλίπην*, *Il.* 16, 507; fut. pass. *λελείφομαι*, *Il.* 24, 742. I) Act. a) *to leave, to quit, to forsake, to leave behind*, with accus. of persons, things and places, *θάλαμον, Ἑλλάδα*, *Il.* *λείπειν φῶς, ἡέλιος*, to leave the light of the sun, i. e. to die, *Il.* 18, 11; on the other hand, *τὸν λίπε θυμός, ψυχῇ; ψυχὴ λέλοιπε*, subaud. *ὅστις*, ('the soul left the bones,' *Voss*,) *Od.* 14, 134; in like manner, *v.* 213; in *πάντα λέλοιπε*, supply the accus. *ἐμέ*, all things have left me. (Some Gramm. take *λέλοιπε* as intrans.; this, however, is foreign to the Homeric *usus loquendi*.) Again, *τί τινι*, to bequeath, to leave behind, any thing to any one, *Il.* 2, 106. 722 seq. b) *to abandon, to leave in the lurch*, *Il.* 16, 368; *ἔλιπον ἰοὶ ἄνακτα*, the arrows left the king, i. e. failed him, *Od.* 22, 119. II) Mid. and pass. 1) *to be left behind, to be forsaken*, spoken of persons and things, *Il.* 2, 700. 10, 256; hence, *to remain, to survive*, *Il.* 5, 154. 12, 14. *Od.* 3, 196. 2) *to remain back or behind* (in the course), *ἀπό τινος*, far from any one, *Il.* 9, 437. 445; espec. in foot and chariot races, *Il.* 23, 407. 409. *Od.* 8, 125; with gen. of the person, *to remain behind any one*, *Il.* 23, 523. 529. *δοῦρός ἐρατήν*, a spear's cast,) hence, *λελειμμένος οἶων*, remaining behind the sheep, *Od.* 9, 448; *ἀπ' ἄλλων*, *h. Ven.* 76. (In *Il.* 16, 507, *εἰτὲ λῖπεν ὄρματ' ἀνύκτων λῖπεν* stands for *ἐλίπισαν*, aor. 2 pass. (Schol. *Ven.* *ἐλείφθησαν*.) The Myrmidons held up the panting horses, which strove to fly, after the chariots were left by the kings. The reading of *Zenodot.* which *Voss* follows, was *λίπον*, after they had left the chariots.)

λειριόεις, εἶσα, ἐν (λείριον), resembling a lily, having the color of a lily, only metaph. *χρῶς*, lily-white, i. e. tender skin, *Il.* 13, 830; *ὄψ*, the tender (clear-chirping, *V.*) voice of the cicada, *Il.* 3, 152.

* *λείριον, τό*, a lily, espec. the white, *h. Cer.* 427.

λειστός, ἡ, ὄν (λεῖζομαι), Ion. and poet. for *ληϊστός*, *q. v.*

* *Λειγῆνωρ, ορος, ὁ (ἀνίρ)*, Licker, name of a mouse, *Batr.* 205.

* *Λειχομήλη, ἡ (μήλη)*, Lick-mill, one that licks up the flour in the mill, name of a mouse, *Batr.* 29.

* *Λειχοπίναξ, ακος, ὁ (πίναξ)*, Plate-licker, name of a mouse, *Batr.* 106.

Λειώδης, ον, ὁ, son of *Ænops*, a prophet and suitor of *Penelope*. He was opposed to the impiety of the suitors; still *Ulysses* slew him, *Od.* 21, 144. 22, 310.

Λειώκριτος, ὁ, 1) son of *Arisbas*, a Greek, slain by *Æneas*, *Il.* 17, 344. 2) son of *Eenor*, a suitor of *Penelope*, *Od.* 2, 242. 22, 294. *λείων*, see *λέων*.

λέκτο, ep. for *ἔλεκτο*, see *λέγω*.

Λεκτόν, τό (more correctly *Λέκτιον*), a promontory on the Trojan coast, at the foot of *Ida*, opposite *Lesbos*, now *Cap Baba*, *Il.* 14, 283 (*h. Ap.* 217, it stands incorrectly; hence *Ilgen* would read *Λεῦκός, Herm.* *Λίγκος*).

λέκτρον, τό (λέγω), 1) a couch, a bed, comm. in the plur. *Il.* and *Od.* *λέκτρονδε*, to bed, *ἵναι*, *Od.* 8, 292.

λελαβίσθαι, λελάβησι, see *λαμβάνω*.

λελάθῃ, λελάθοντο, see *λανθάνω*.

λελάκοντο, λελακίῃα, see *λάσκω*.

λέλασμαι, see *λανθάνω*.

λελάχητε, λελάχωσι, see *λαγχάνω*.

Λέλεγες, οἱ, the *Leleges*, an ancient race on the southern coast of *Troas*, about *Pedassus* and *Lyrnessus*, opposite *Lesbos*, *Il.* 10, 429. 20, 96. After the destruction of *Troy*, they migrated to *Caria*. Accord. to *Manert*, they together with the *Curetes* were of *Illyrian* origin, and dwelt originally in *Acar-nania*, *Ætolia*, etc. Prob. they were a *Pel-lasgian* race, having their earliest place of settlement in *Greece*.

λεληκώς, see *λάσκω*.

λελίημαι, an old perf. with pres. signif.: *to strive, to hasten*, only part. *λελιτμένος*, used as an adj. *eager, zealous, impetuous, boisterous*, *Il.* 12, 106. 16, 552; with *ὄφρα*, *Il.* 4, 465. 5, 690. (From *λελύομαι* for *λελίημαι*, see *Thiersch Gram.* § 233. 85.) * *Il.*

λελόγηα, see *λαγχάνω*.

λεῖξο and *λεῖξο*, see *λέγω*.

Λεοντείς, ἦος, ὁ, son of *Coronus*, one of the *Lapithæ*, a suitor of *Helen*; he went to *Troy* with twenty ships, *Il.* 2, 745. 23, 841.

λέπαδνον, τό, the yoke-strap; comm. in the

plur., accord. to App. Lex. the leathern straps with which the yoke was fastened under the necks of the draught-animals, and connected with the girth; but in Homer, the straps with which the yoke was made fast to the end of the pole. These straps served perhaps also to govern the horses, Il. 5, 730. 19, 393; cf. Köpke Kriegsw. d. G. S. 137.

λεπταλέος, ἑῷ, ἑόν, poet. (λεπτός), *slender, weak, delicate*, φωνή, Il. 18, 571. †

λεπτός, ἡ, ὄν (λίπω, prop. peeled), 1) *thin, fine, delicate*, commonly spoken of the products of the loom, Il. 18, 595. Od. 2, 95; of brass, Il. 20, 275; of barley, *trodden fine*, Il. 20, 497; εἰσόδμη, a narrow entrance, Od. 6, 264. 2) *little, slender, weak*, μῆτις, Il. 10, 226.

* λεπτουργής, ἐς (ἔργον), *wrought finely*, h. 31, 14.

* λέπυρον, τό (λίπος), *a rind, a husk, a shell*, καρύοιο, Batr. 131.

λέπω, aor. ἔλεψα, *to peel off, to strip off*, with accus. φύλλα, Il. 1, 236. †

Λέσβος, ἡ, an island of the Ægean sea, opposite the Adramyttian gulf, having a town of the same name, now *Mettellino*, Il. 24, 544. Od. 3, 169; from which 1) Adv. Λεσβόθεν, from Lesbos, Il. 9, 664. 2) Λεσβίς, ἴδος, ἡ, Lesbian; subst. a Lesbian female, Il. 9, 129.

λέσχη, ἡ (λέγω), 1) *talk*. 2) a place frequented for talk and gossip; a rendezvous for idlers and loungers, Od. 18, 329. †

λευγαλέος, ἑῷ, ἑόν (from λυγρός, as πευκάλιμος from πυκνός), *bad, sad, miserable, lamentable*, miser. 1) Of persons: πτωχός, Od. 16, 273. 17, 202. 20, 203. λευγαλέοι ἐσόμεθα, we shall be miserable, i. e. weak, Od. 2, 61. 2) Of things: *miserable, wretched*, θάνατος, a wretched death, in distinction from a natural death, Il. 21, 281. Od. 5, 312; πόλεμος, Il. 13, 97. λευγ. ἔπεα, harsh words, Il. 20, 109. λευγ. φρένες, an evil mind, Il. 9, 119. (Accord. to the Schol. act. *mischievous*, see Nitzsch ad Od. 2, 61.)

λευγαλέως, adv. *sadly, lamentably*, Il. 13, 723. †

λευκαίνω (λευκός), *to make white*, ὕδωρ ἐλάττησιν, Od. 12, 172. †

Λευκάς, ἄδος, ἡ, πέτρη, the *Leucas-rock*, i. e. *white-rock*, is prop. a rock on the coast of Epirus, where the ancients placed the entrance into the lower world, also = Λευκαδία,

now *S. Maura*. In Hom. Od. 24, 11, it is farther west, near Oceanus, but still to be regarded as this side of it, on the light-side of the earth.

λεύκασπις, ἴδος, ὁ, ἡ (ἄσπις), *having a white shield*, epith. of Deiphobus, Il. 22, 294. †

* Λευκίππη, ἡ, daughter of Oceanus and Tethys, h. Cer. 418.

* Λεύκιππος, ὁ, 1) son of Perieres, brother of Aphareus. 2) son of CEnomaus in Elis, who loved Daphne, h. Ap. 212.

Λευκοθέη, ἡ, i. e. *white-godless*, a name of *Ino*, after she was reckoned amongst the sea-deities. She was the daughter of Cadmus, king of Thebes, and being pursued by her raging husband Athamas, she precipitated herself with her son Melicertes, from the rock Moluris on the Corinthian isthmus into the sea, Od. 5, 334. cf. Apd. 3, 4. 2.

λευκός, ἡ, ὄν (λάω, λεύσσω), compar. λευκότερος, 1) *shining, gleaming, bright, clear*. Il. 14, 185; αἶγλη, λέβης, hence also: λευκὸν ὕδωρ, clear water, Il. 23, 282. Od. 5, 70; espec. *white-shining*; πόλις, κάπηνα, ὁδόντες, Il. 2) Most commonly: *white, whiteish*, in manifold degrees. λευκότεροι χιόνος, spokes of steeds, Il. 10, 437; γάλα, Il. 5, 902; ὅστια, Od. 1, 161; ἄλφιστα, Il. 11, 640; χροῖς, Il. 11, 573; λευκοὶ κονισάλοι, white with dust, Il. 5, 503.

Λεῦκος, ὁ, 1) a companion of Ulysses, Il. 4, 491. 2) a river in Macedonia, h. Ap. 217; accord. to Ilgen for Λέκτιον.

* λευκοχίτων, ωνος, ὁ, ἡ (χιτών), *white-clad*, ἦπαρ, the liver wrapped in a white net, Batr. 37.

λευκώλενος, ον, ep. (ὠλένη), *having white elbows, white-armed*, epith. of Juno, and of many women, Il. and Od.

λευρός, ἡ, ὄν (λεῖος), Ion. *level, smooth*, χῶρος, Od. 7, 123. †

λεύσσω, poet. (λάω), prop. *to emit light*, then, *to see, to look*; absol. πρόσσω καὶ ὀπίσσω, forwards and backwards, i. e. *to be prudent, wise*, Il. 3, 110; ἐπὶ πόντον, ἐς γαῖαν, Il. 5, 771. Od. 9, 166. b) With accus. *to see, to behold*, Il. 1, 120. 16, 70. 127. Od. 6, 137. 23, 124.

λεχεποίης, ον, ὁ, fem. λεχεποίη, ἡ, ep. only accus. λεχεποίην (ποίη), *overgrown with long grass, suitable for making beds, abounding in grass*, as masc. epith. of the river Asopos, Il. 4, 383; as fem. of the towns Ptelus, Teu-

mesus and Onchestus, Il. 2, 697, h. Ap. 224. [The fem. *λεχειοίη* is without proof; cf. Eustath. ad Il. 2, 679; cf. also *Ὀγχησιός* and *Τευμησός*, which Crusius has correctly indicated as masc.; and although with Passow he has marked *Πτελέος* as fem., it should, accord. to Strabo, Steph. B. and Eustath., be either masc. or neut.]

λέχος, εος, τό (*λέγω*, *ΛΕΧ*), 1) *a couch, a bed*, in the plur. *a bedstead*, Il. 3, 391. Od. 1, 440, espec., *a) the nuptial bed*, Od. 8, 269. Il. 3, 411. 15. 39, hence: *the nuptial embrace*, in the construct. *λέχος προσύνειν, ἀντιᾶν*, Il. 1, 31. Od. 3, 403. *b) a death-bed*, for laying out a corpse, Il. 18, 233. 24, 589, and often.

λεχόςδε, adv. *to bed*, Il. 3, 448.

λέων, οντος, ό, dat. plur. ep. *λείουσι*, (ep. form *λῆς*), *a lion*, often as a comparison for heroes, Il. once for *λείαινα*: *Ζεὺς σε λείοντα γυναιξὶ θῆκε*, Jupiter made thee a lioness, i. e. a destroyer, for women, spoken by Juno, of Diana, because the sudden death of women was ascribed to the arrows of Diana, Il. 21, 483.

λήγω, fut. *λήξω*, aor. *ἔληξα*, ep. *λήξα*, 1) *Intrans. to cease, to desist, to leave off*, absol. Il. 21, 218; *ἐν σοὶ μὲν λήξω, σῖο δ' ἄρξομαι*, in thee I will leave off and begin, i. e. I confine myself especially to thee. *a) With gen. to desist from, to rest from, χόλοιο, ἔριδος, φόνοιο, χοροῖο, ἀπατάων.* *b) With part. λήγω αἰείδων*, I cease singing, Il. 9, 191. Od. 8, 87; *ἐναρίζων*, Il. 21, 224. h. Ap. 177. 2) *Transit. only poet. to cause to cease, to quiet, to allay*, τί, any thing, μένος, Il. 13, 424. 21, 305. *b) τί τινος: λήγειν χεῖρας φόνοιο*, to stay the hands from slaughter, Od. 22, 63; (*λήγω*, akin to *λέγω*, to lay.)

Λήδη, ἡ, ep. for *Λήδα*, daughter of Thestius, wife of Tyndareus; she bore to Jupiter, who visited her in the form of a swan, Helen, Castor and Pollux, Od. 11, 298; (accord. to Damm. from *λήδος*, a thin robe.)

ληθάνω, poet. form in tmesis, see *ἐκλανθάνω*.

λήθη, ἡ (*λήθος*), *forgetfulness, oblivion*, Il. 2, 33. †

Λήθος, ό, son of Teutamius, king of the Pelasgians in Larissa, Il. 2, 843. 17, 288.

λήθω, mid. *λήθομαι*, ep. ancient form of *λανθάνω*, q. v.

ληϊάς, άδος, ἡ, pecul. poet. fem. of *ληϊδῖος* (*ληΐς*), *a female captive*, Il. 20, 193. †

ληϊβότειρα, ἡ, fem. from *ληϊβοτήρ*, poet. (*βόσκω*), *crop-devouring*, σῖς, Od. 18, 29. †

ληΐζομαι, depon. mid. (*ληΐς*), fut. *ληΐσομαι*, aor. 1 *ἐληϊσάμην*, ep. 3 sing. *ληΐσσατο*, *to lead away as booty, to plunder*, to obtain in war, spoken of persons: *τινά*, Il. 18, 28. Od. 1, 398; spoken of things: *πολλά*, Od. 23, 357.

λήϊον, τό, *a crop, a harvest*, standing in the field, Il. 2, 147. Od. 9, 135.

ληΐς, ἴδος, ἡ, Ion. and ep. for *λεία*, *plunder, booty in war*, spoken of men and cattle, Il. 9, 138. 280. Od. 3, 106; (from *λαός*, as common property, divided amongst the warriors.)

ληϊστήρ, ἴρος, ό (*ληΐζομαι*), *a spoiler, a plunderer*, espec. *a sea-robber, a pirate*, * Od. 3, 73. 9, 254. Piracy and coast-robbery, according to Homeric ideas were not disgraceful, cf. Thuc. 1, 5.

* *ληϊστής*, οὔ, ό = *ληϊστήρ*, h. 6, 7.

ληϊστός, ἡ, όν (*ληΐζομαι*), ep. also *λειστός*, ἡ, όν, *plundered, robbed; capable of being plundered*, *ληϊστοὶ βόεις*, Il. 9, 406; *ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειστή*, the soul of man is not to be plundered, so that it return again, Il. 9, 408; cf. *ἐλειτός*.

ληϊστωρ, ορος, ό = *ληϊστήρ*, Od. 15, 427. †

ληΐτις, ἴδος, ἡ (*ληΐς*), *one who makes booty, the bestower of spoil*, epith. of Minerva, Il. 10. 460. †

Λήϊτος, ό, son of Alectryon, leader of the Boeotians before Troy, Il. 2, 494; wounded by Hector, Il. 17, 601.

λήκυθος, ἡ, *an oil-flask, an oil-cruet*, * Od. 6, 79. 215.

* *Λήλαντον πεδῖον*, τό, the *Lelantian plain*, a fruitful plain in the western part of the island of Eubœa, near Eretria, on the river Lelantus, having warm baths and iron mines, h. Ap. 220.

Λῆμνος, ἡ, an island in the northern part of the Ægean sea, having in Homer's time perhaps a town of the same name, sacred to Vulcan on account of the volcano Moesychlus, now *Stalimene*, Il. 1, 594. 2, 722. Od. 8, 283.

* *ληνός*, ἡ and ό, any tub-like vessel; espec. *a trough*, for watering cattle, *a watering-place*, h. Merc. 104.

* *λησίμβροτος*, ον, poet. (*βροτός*), *stealing unawares upon men, deceiver, thief*, h. Merc. 339.

λήσω, *λήσομαι*, see *λανθάνω*.

* *Λητοῖδης*, ου, ό, son of Latona = *Apollo*, h. Merc. 253.

Λητώ, οὐς, ἡ, voc. Λητοῖ, *Lalona*, daughter of the Titan Cæus, and Phœbe, mother of Apollo and Diana by Jupiter, Il. 1, 9. Od. 6, 318; she cures the wounded Æneas, Il. 5, 447. On the way to Delphi she was violently attacked by Tityus, Od. 11, 580. (Accord. to Herm. *Sopitia*, akin to λήθειν.)

λιάζομαι, depon. pass. aor. 1 ἐλιάσθην, ep. λιάσθην, prop. *to bend*, comm. 1) *to bend sidewise, to bend outwards, to retire, to retreat*, for the most part spoken of men, ὕπαιθα, Il. 15, 520. 21, 255. δεῦρο λιάσθης, Il. 22, 12; and so also νόσφι λιασθείς, Il. 1, 349. 11, 80; ἐκ ποταμοῖο, ἀπὸ πυρκαϊῆς, *to run out of the river, to go away from the funeral pile*, Od. 5, 462. Il. 23, 231; and with gen. alone, Il. 21, 255. ἀμφὶ δ' ἄρα σφι λιάζετο πῦμα, Il. 24, 96; absol. *to retire*, Od. 4, 838. 2) *to bend down, to sink, to fall, to slip*, only ep. ποτὶ γαίῃ, Il. 20, 418. πρηγῆς ἐλιάσθη, Il. 15, 243. πτερὰ πυκνὰ λιασθεν for ἐλιάσθησαν, *the thick wings sank*, Il. 23, 879 (see Buttm. Lexil. I. p. 72).

λιαρός, ἡ, ὄν (χλιαίνω, ιαίνω), *warm, tepid, αἶμα, ὕδωρ*, Il. 11, 477. 846. Od. 24, 25; οἶρος, *a soft wind*, Od. 5, 268. 2) Gener. *mild, gentle, agreeable*, ὕπνος, Il. 14, 164.

Λιβύη, ἡ, *Libya*, in Hom. the country west of Egypt as far as Oceanus; later entire *North Africa*, Od. 4, 85. 14, 295.

λίγα, adv. from λιγύς for λιγία, *loudly, clear-sounding*, comm. with κωκύνειν, Il. 19, 284; with αἰεΐδειν, only Od. 10, 254.

λियाίνω (λιγύς), *shrill-crying, to cry loudly*, spoken of heralds, Il. 11, 685. †

λίγγω, aor. λίγξε, see λίζω.

λίγδην, adv. poet. (λίζω), *grazing, scratching*; βύλλειν χεῖρα, *to wound the hand superficially*, Od. 22, 278. †

λιγέως, adv. from λιγύς, q. v.

* λιγύμολπος, ον (μολπή), *clear-singing*, Νύμφαι, h. 18, 19.

λιγυπνεῖων, οντος, ὁ, poet. (πνέω), *clear or loud-blowing, roaring, αἴτης*, Od. 4, 567. †

* λιγύπνοιος, ον (πνοή) = λιγυπνεῖων, h. Ap. 28.

λιγυρός, ἡ, ὄν (lengthened from λιγύς), *clear-sounding, whistling, roaring*, spoken of the wind, Il. 5, 526. 13, 590; *clear-snapping or cracking*, spoken of a whip, Il. 11, 52; *clear-sounding*, of a bird, Il. 14, 290; *loud-singing*, of the Sirens, Od. 12, 44. 183.

λυγύς, εἶα, ὕ, ep. and Ion. in fem. λίγεια,

poet. *clear or loud-sounding*, spoken of any fine, sharp, and piercing sound. 1) Of inanimate things: *clear-whistling, roaring*, of the wind, Il. 13, 334. Od. 3, 176; *clear-ringing*, of the lyre, Il. 9, 186. Od. 8, 67. 2) Of living beings: of the muse, Od. 24, 62. h. 13, 2; espec. of Nestor, *clear-voiced, ἀγορευτής*, Il. 1, 248; adv. λιγέως: *aloud, loudly*, often with κλαλεῖν, Il. 19, 5; of wind: φυσᾶν, *to blow loudly*, Il. 23, 218. λιγέως ἀγορεύειν, *to speak impressively, emphatically*, Il. 3, 214. (On the accentuation λίγεια, Ion. for λιγῖα, see Thiersch Gram. § 201. c.)

λιγύφθογγος, ον, poet. (φθογγή), *clear-sounding, clear-voiced*, epith. of heralds, Il. 2, 50, and once Od. 2, 6.

λιγύφωνος, ον, poet. (φωνή), *clear-voiced, loud-crying*, spoken of the eagle, Il. 9, 350. †

λίζω, only aor. 1 λίγξε for ἐλίζε, *to twang*, Il. 4, 125. †

λίην, Ion. and ep. for λίαν, adv. 1) *exceedingly, very much*, for the later ὕγαν, with verbs and adject. Il. 1, 553. Od. 3, 227. 4, 371; more rarely, *great, strong*, οὔτι λίην, Il. 13, 284. 14, 368. 2) Frequently καὶ λίην stands at the beginning of a sentence with emphasis, for καὶ μάλα, and certainly, by all means, yes certainly. καὶ λίην οὐτός γε μένος θυμόν τ' ὀλέσειεν, *certainly he would have lost his strength and his life*, Il. 8, 357. καὶ λίην κείνος γε τοικότι κείται ὀλέθρῳ, Od. 1, 46. 3, 203. 9, 477. (ι is prop. short, but in καὶ λίην always long.)

λίθαξ, ακος, ὁ, ἡ (λίθος), *stony, rocky, hard, πέτρη*, Od. 5, 415. †

λιθάς, αδος, ἡ = λίθος, *a stone, a rock*, * Od. 14, 36. 23, 193.

λίθεος, η, ον (λίθος), *of stone*, Il. 23, 202. Od. 13, 107.

* λιθορρήτιος, ον (ρῆτιος), *having a hard shell, stone-cased, χελώνη*, h. Merc. 48.

λίθος, ὁ, twice ἡ, Il. 12, 287. Od. 19, 494; *a stone*, as an image of what is hard and unfeeling, Il. 4, 510. Od. 23, 103; espec. *a field-stone* thrown by warriors at each other, Il., in the plur. λίθοι, οἱ, *stone seats*, Il. 18, 504. Od. 3, 406. b) *a rock*, Od. 3, 296. 13, 156. (In later writers ἡ λίθος, *a precious stone*.)

λιμᾶω (λιμός), *to cleanse grain with the winnowing-fan, to winnow, καρπὸν*, Il. 5, 500. †

λιμητήρ, ἡρος, ὁ, poet. (λιμᾶώ), *a winnower, a grain-cleaner*, Il. 13, 590. †

* *λίκνον*, τό, a winnowing-fan, probably of osier basket-work, h. Merc. 21, 63.

λικριφίς, adv. poet. *from the side, sidewise*, αἴττειν, Il. 14, 463. Od. 19, 451.

Λικύμνιος, ὁ, son of Electryon and Midea, uncle of Hercules; he was slain by the son of that hero, Tlepolemus, by mistake, Il. 2, 663. (Accord. to Herm. *Subolescentius*.)

Λίλαια, ἡ, a city of Phocis, at the source of the Cephissus, now *Lellen*, Il. 2, 523.

λιλαίωμαί, depon. ep. (λι—λάω), only pres. and imperf. *to desire ardently, to strive for, to long for, to wish*. 1) With infin. poet. also spoken of inanimate things, of the spear, Il. 21, 168; uncomm. is *λιλαιομένη πόσιν εἶναι*, i. e. τοῦ εἶναι αὐτόν οἱ πόσιν, desiring that he might be her husband, Od. 1, 15; conf. Thiersch § 296. 2. b. 2) *to long for, to desire earnestly*, with gen. *πολέμοιο, ὁδοῖο*, Il. 3, 133. Od. 1, 315. 12, 328. (From this the ep. perf. *λελίημαι*.)

λιμήν, ἑνός, ὁ (λείβω), a haven, a bay, in general ὄρμος, the inner portion of it, Il. 1, 432. Od. 2, 391.

λίμνη, ἡ (λείβω), properly, water which washes a neighboring shore; hence 1) a pool or lake, Il. 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, a marsh, or a sound (fretum), between two neighboring shores, gener. *the sea*, Il. 24, 79. 13, 21. 32. *περικαλλῆς λίμνη*, in Od. 3, 1, accord. to ancient critics, is a part of Oceanus; accord. to Voss, from a fragment of Æschylus in Strab. I. p. 33, a pool in which Helius bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

* *Λιμνήσιος*, ὁ, an inhabitant of the marsh, a frog's name, Batr. 229.

* *λιμνοχαρής*, ἑς, gen. ἑός (χαίρω), *delighting in a marsh*, epith. of the frog, Batr. 13.

* *Λιμνόχαρις*, ὁ, a friend of the marsh, a frog's name, Batr. 211.

Λιμνώρεια, ἡ, daughter of Nereus and Doris, Il. 18, 41.

λίμος, ὁ (prob. from *λείπω*, *λέλειμμαι*), *hunger, famine*, Il. 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm. Doric.

Λίνδος, ἡ, a town on the island Rhodes, with a temple of Minerva, now *Lindo*, Il. 2, 656.

λινοθώραξ, ηκος, ep. (θώραξ), *having a linen cuirass*, epith. of Ajax, son of Oileus, and of Amphius, Il. 2, 529. 830.

λίνον, τό, flax. 2) any thing made of flax: a) *thread, yarn*; espec. *an angling-line*, Il. 16, 408; metaph. *the thread of life*, which the Fates spin for men, Il. 20, 128. 24, 210. Od. 7, 198. 3) *a fisher's net*, Il. 5, 487. 4) *linen*, *λίνοιο ἄωτον*, Il. 9, 661. Od. 13, 73; see ἄωτον, plur. h. Ap. 104.

Λίνος, ὁ, an ancient hero or a country youth, slain by Apollo because he engaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Hercules, Hes. fr. 1. Apd. 1, 3. 2. From this,

λίνος, ὁ, *the Linus song*, a song named after the hero or the famous mythic bard Linus (see *Λίνος*), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619. C.; gener. *singing, a song*, spoken of a song in vintage, Il. 18, 570. † *λίνον δ' ὑπὸ καλὸν ᾄειδε*, he sang beautifully the Linus song. Thus Aristarch. and amongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take *λίνον* as the accus. from τὸ λίνον, thread, the string of a lyre (since these strings were first made of thread), and construe, *ὑπὸ λίνον καλὸν ᾄειδε*, he sang beautifully to the string of the lyre. (This construction is not to be received, for the very reason that thread does not make good lute-strings.)

λίπα, ep. *λίπ' ἐλαίῳ ἀλείψαι*, Il. 18, 350; and *ἀλείψασθαι*, Il. 10, 577. 14, 171; *χρῖσαι* and *χρίσασθαι*, Od. 3, 466. 6, 96. 10, 364; to anoint oneself with oil. Accord. to Herodian in Eustath. *λίπα* is origin. dat. from τὸ λίπα, oil, fat, gen. *αός*, dat. *λίπαϊ, λίπα*; later, this dat. was by use shortened to *λίπα* (*ἐλαιον* is adj. from *ἐλάα*, olive; hence *λίπ' ἐλαίῳ*, with olive oil), see Buttm. Gram. § 58. p. 90. Kühner § 270. Others consider *λίπα* an adv. *fat* (as an abbrev. from *λιπαρά*), hence *λίπα ἀλείφειν*, to anoint with fat, see Thiersch Gram. § 198. 2.

λιπαροκρήδεμνος, ον (*κρήδεμνον*), *having a shining head-band, splendidly veiled*, Χάρεις, Il. 18, 382. † h. Cer. 25.

λιπαροπλόκαμος, ον (*πλόκαμος*), *having anointed or shining tresses*, Il. 19, 126. †

λιπαρός, ἡ, ὄν (*λίπας*), superl. *λιπαρεῖ*

τος, h. Ap. 38; originally 1) *fat, anointed*. Wealthy persons anointed themselves after bathing, and also on festival occasions, especially the head, face, and hair; hence λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα, spoken of the suitors, Od. 15, 332. 2) *shining, beaming, splendid, beautiful*, nitidus, spoken of the external form, πόδες, comm. of men, and of Juno, Il. 14, 186; κρήδεμνα, the splendid veil, Od. 1, 334. 16, 416; but, the gleaming battlements, Od. 13, 388. λιπαραὶ θέμιστες, the glorious, splendid tributes, Il. 9, 156. b) *agreeable, happy*, espec. spoken of age, Od. 11, 136. 19, 368; hence adv. λιπαρῶς, happily, γηράσκειν, Od. 4, 210.

λιπᾶω (λιπᾶς), ep. λιπόω, to be fat, to shine, an old reading for ῥυπόω, Od. 19, 72. †

λίς or λῖς, ep. for ὁ λέων, a lion, a defect. subst. of which except the nomin. we have only the accus. λῖν, Il. 11, 480. Spitzner ad Il. 15, 275, prefers λῖς.

λίς, ἡ, ep. abbrev. form for λισσῆ, smooth. λῖς πέτρῃ, * Od. 12, 64. 79. 2) λῖς, ὁ, for λῖνς, occurring only in the dat. sing. λιτὶ and accus. λῖτα, an old ep. defect. = λῖνον, linen; in the phrase ἐανῶ λιτὶ κάλυψαν, they covered him with costly linen, Voss. Il. 18, 352. 23, 254 (spoken of the linen with which the dead was shrouded); and accus. sing. ὑπὸ λῖτα πετύσσας καλὸν, Od. 1, 130. cf. Od. 10, 353. Il. 8, 441; spoken of linen cloth spread upon seats and over a chariot. Thus Apoll., Heyne, Buttm. Gram. p. 91. Thiersch Gram. § 197. 60. Wolf, on the contrary, in Anal. IV. p. 501, Passow, Rost, and Nitzsch ad Od. 1, 130, take λῖτα as accus. plur. from an old neut. λῖ, ep. for λισσόν, λεῖον, smooth cloth with embroidered figures = λεῖα, Thuc. 2, 97. In favor of this are the epithets καλὸν, δαιδαλέον, Od. 1, 130, which are generally construed with θρόνος, and never with λῖτα, Il. 18, 390. Od. 10, 314. 366.

λίσσομαι, more rarely λίτομαι, poet. depon. mid. ep. imperf. ἐλλισόμην, and iterat. λισσέσκετο, fut. λίσσομαι, aor. 1 ἐλίσάμην, ep. ἐλλισάμην, Od.; imperat. λίσαι, aor. 2 ἐλιτόμην, from the optat. λιτοίμην, Od. 14, 406; infin. λιτέσθαι, Il. 16, 47. 1) Absol. to supplicate, to entreat; ὑπὲρ τινος, by any one, thus ὑπὲρ τοκέων, ὑπὲρ ψυχῆς καὶ γούνων, Il. 15, 660. Od. 15, 261; and gen. alone, Od. 2, 68. 2) to beg, to implore, to adjure. a) With accus. of the person: τινά; the object

of the entreaty stands α) In the infin. οἷ σε λίσσομαι μένειν, Il. 1, 174. 283. 4, 379; or in the accus. with the infin. Il. 9, 511. Od. 3, 30; sometimes also ὅπως follows, Od. 3, 19. 327. β) In the accus. οἷ αὐτῷ θανάτῳ λιτέσθαι, to implore death for oneself, Il. 16, 47; and with double accus. ταῦτα οἷχ ὑμέας ἐπι λίσσομαι, these things I no longer entreat of you, Od. 2, 210. cf. Od. 4, 347. λίσσεσθαι τινα γούνων, Il. 9, 451, supplicating to embrace the knees, for the comm. λαβὼν γούνων, Il. 6, 45. (λίτομαι stands only h. 15, 5. 18, 48.)

λίσσός, ἡ, ὄν, poet. form of λείος, smooth, always λισσῆ πέτρῃ, * Od. 3, 293. 5, 412. cf. λῖς.

λίστρεύω (λίστρον), to level, to dig, to dig about, φυτόν, Od. 24, 227. †

λίστρον, τό, a spade, a mattock, for digging the earth; a shovel for cleaning the ground, Od. 22, 455. † (From λισσός.)

λῖτα, see λῖς.

Λιταί, αἱ (cf. λιτή), prayers, personified as mythic beings, daughters of Jupiter, and sisters of Ate. They are penitent and humorous deprecations after the commission of a fault; hence the poet describes them as lame, wrinkled, squint-eyed maidens, since man only unwillingly, after a fault, betakes himself to deprecation, Il. 9, 502 seq. [Conf. Jahrb. Jahn und K., p. 272.]

λιτανεύω (λιτή), fut. εύσω, 1) to beseech, to entreat, espec. as a suppliant for protection, Od. 7, 145; γούνων, to entreat by one's knees, Od. 10, 481. cf. Il. 24, 357; with infin. following, Il. 23, 196. 2) With accus. of the pers. to beseech or supplicate any one, Il. 9, 581. 22, 414. (The λ is doubled with an augm. ἐλλιτάνευε.)

λιτή, ἡ, the act of supplication, entreaty, prayer, Od. 11, 34. † Plur. αἱ Λιταί, q. v.

λιτὶ, see λῖς.

* λίτομαι, a rare pres. for λίσσομαι, q. v.

λό' for λόε, see λοῖω.

λοβός, ὁ (prob. from λέπω), the lower part of the ear, the lobe of the ear, Il. 14, 182. † h. 5, 8.

λόγος, ὁ (λέγω), a saying, a word; plur. words, discourse, only twice, Il. 15, 393. Od. 1, 57; but also in the Hymn. and Batr.

* λόγχη, ἡ, a lance, a spear, Batr. 129.

λόε, ep. for ἔλος, see λούω.

λοῖσσαι, λοεσσάμενος, see λούω.

λοετρόν, τό, ancient ep. for λουτρόν (λοῖω),

a bath, the act of bathing, always plur.; commonly θερμὰ λοετρά, warm bath, Il. 14, 6; but λοετρά Ὠκεανοῖο, Il. 18, 489. Od. 5, 275. The contr. form stands only in h. Cer. 50.

λοετροχόος, ον, old ep. for λουτροχόος (χέω), prop. pouring out water for bathing; τρίπους, a bathing-kettle, i. e. a three-footed kettle, in which water for bathing was warmed, Il. 18, 346. Od. 8, 435; subst. ἡ λοετροχόος, the maid who prepares a bath, Od. 20, 297.

λοέω, ep. form of λούω, from which λοέσαι, λοίσσασθαι etc., see λούω.

λοιβή, ἡ (λείβω), dropping, pouring out; only in a religious sense, that which is poured out, a libation, comm. with wine; connected with κλίσσα, Il. 9, 500. Od. 9, 349.

λοιγίος, ον, poet. (λοιγός), bad, sad, ruinous, mischievous; ἔργα, pernicious things, Il. 1, 518; οἶω λοιγὸν ἔσσεσθαι, I think it will be ruinous, * Il. 21, 533.

λοιγός, ὁ, (akin to λυγρός), destruction, mischief, ruin, death, * Il. 1, 67. 5, 603. 9, 495; spoken of the destruction of the ships, * Il. 16, 80.

λοιμός, ὁ (akin to λύμη), pestilence, a pestilential and deadly sickness, contagion, * Il. 1, 61. 97.

λοισθήϊος, ον, ep. for λοισθίος (λοῖσθος), relating to the last, λοισθήϊον ἄεθλον, a prize for the last, Il. 23, 785; also subst. τὰ λοισθήϊα, * Il. 23, 751.

λοῖσθος, ον (λοιπός), the last, the extreme, Il. 23, 536. †

Λοκροί, οἱ, the Locrians, inhabitants of the district of Locria in Hellas, who were divided into two races: the Epicnemidian or Opuntian at Mount Cnemis, and the Ozolæ, on the Corinthian gulf. The first only are mentioned by Hom., Il. 2, 527.

* λοξοβάτης, ον, ὁ, going obliquely, an epithet of the crab, Batr. 297.

λοπός, ὁ (λείπω), a shell, a rind, a skin; κρομίον, an onion-skin, Od. 19, 233. †

* λονέω, ep. form of λούω, from which ἐλούεον, h. Cer. 290.

* λουτρόν, τό, contr. for λοετρόν.

λούω, ep. resolved λοίω, λονέω, imperf. ἐλούεον, aor. 1 ἔλουσα, ep. λούσα, infin. λοίσσαι, part. λούσας, ep. λοίσσας, fut. mid. λοίσσομαι, aor. 1 ἐλουσάμην, ep. λουσάμην, with this the infin. λοίσσασθαι, part. λουσάμενος, perf. pass. λέλουμαι, Il. 5, 6. In the pres. and imperf. are found the common and shortened

forms λούεσθαι and λούσθαι, Od. 6, 216; imperf. ἐλόεον, Od. 4, 252; also an old aor. 2 ἔλοον, from the root ΛΟΩ, from which λός, Od. 10, 361; λόον, h. Ap. 120; to wash, to bathe, always spoken of human beings, τινὰ ποταμοῖο ῥοῇσιν, Il. 16, 669; of horses only, Il. 23, 282. Mid. to wash or bathe oneself, very often ἐν ποταμῷ, Od. 6, 210; and ποταμοῖο, in the river, Il. 6, 508. 15, 265; spoken of Sirius: λελουμένος Ὠκεανοῖο, having bathed in Oceanus, i. e. when he rises, Il. 5, 6.

λοφάδια, see καταλοφάδια.

λοφίη, ἡ (λόφος), the neck, with long, stiff hair, spoken of the boar: the bristles, Od. 19, 446. †

λόφος, ὁ (λέπω), 1) the neck, prim. of draught-animals, which was rubbed by the yoke in drawing, Il. 23, 508; then, of men, Il. 10, 573. 2) a crest, commonly made of the mane of horses, which was placed in a conical elevation (φάλος) upon the helmet, Il. 6, 469; having colored hair, v. 537. Od. 22, 124. 3) a hill, an elevation, Od. 11, 596. 16, 471. h. Ap. 520. In this signif. it is not found in the Il.

λοχάω (λόχος), aor. infin. λοχήσαι, fut. mid. λοχήσομαι, part. aor. 1 λοχησάμενος, 1) to lay an ambush, Il. 18, 520. Od. 4, 487. b) With accus. to waylay any one, to lie in ambush for any one, Od. 14, 181. 15, 28. Mid. as depon. to place oneself in ambush, Od. 4, 388. 463. 13, 268; with accus. τινά, to waylay any one, only Od. 4, 670.

* λοχεύω (λόχος), fut. σω, to bring into the world, to bear, spoken of the mother, h. Merc. 230.

λόχη, ἡ (λόχος), a lair, a thicket, Od. 19, 439. †

λόχονδε, adv. (λόχος), to an ambush, Il. 1, 227. Od. 14, 217.

λόχος, ὁ (from λέγω or ΛΕΧΩ), 1) concealment, ambush, prim. spoken of place, Il. 1, 227. 11, 379; of the Trojan horse: κοῖλος or πυκινός λόχος, Od. 4, 227. 8, 515. 11, 525. 2) ambush, as an action, the act of waylaying, Il. 18, 513. 24, 779. Od. 4, 441; λόχος γέροντος, the way to sieze the old man, Od. 4, 395. 3) ambush, spoken of the force composing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν ἐτίξασθαι, to place oneself in the ambush of men, Il. 13, 285. 8, 522; hence, generally, 4) a troop, a company of warriors, Od. 20, 49.

* λύγξ, ὁ, gen. λυγκός, a lynx, h. 18, 24.

λύγος, ὁ, Abraham's balm, vitex agnus castus, Linn., a kind of shrub, like willow; and gener. a willow, a rod, an ozier twig, Od. 9, 427. 10, 167; δίδη μόσχοισι λύγοισι, he bound them with tender willows: thus Heyne, Il. 11, 105; for Apoll. explains μόσχοι by ἀπαλαῖς καὶ νεαῖς. Others consider λύγοισι as an adj., and μόσχοισι as subst., as Köppen and Voss: with willow rods, cf. μόσχος.

λυγρός, ἡ, ὄν (λύζω), that which causes sighs; sad, gloomy, lamentable, miserable, wretched. 1) Spoken prim. of human conditions: ὀλεθρος, γῆρας, δαῖς, ἄλγος; τὰ λυγρά, sad things, Il. 24, 531. Od. 14, 226; εἵματα, miserable garments, Od. 16, 457; apparently active, pernicious, destructive, φάρμακα, γαστήρ, Od. 4, 230. 17, 473. 2) Of men: sad, miserable, i. e. weak, cowardly, Il. 13, 119. Od. 18, 107; but = bad, destructive, Od. 9, 454. Adv. λυγρῶς, miserably, wretchedly, πλίσσειν, Il. 5, 763. † Cf. λευγαλός.

λύθεν, ep. for ἐλύθησαν, see λύω.

λύθρον, τό or λύθρος, ὁ (λύμα), prop. a stain of blood; in Hom. the blood which flows from wounds, the blood of slaughter; accord. to the Gramm., blood mixed with dust, Il. 11, 169; always dat. αἵματι καὶ λύθρῳ πεπαλαγμένος, defiled with blood and the dust of battle, Il. 6, 268. Od. 22, 402. 23, 48.

λυκάβας, αὐτος, ὁ, the year, * Od. 14, 161. 19, 306 (probably from λύκη and βαίνω, the course of light, the progress of the sun; Eustath. strangely derives it from λύκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [Accord. to Jahrb. Jahn und Klotz, p. 272, light-walker, the composit. requiring an act. signif.]

Λύκαστος, ἡ, a town in the southern part of Crete, Il. 2, 647.

Λυκάων, οὖος, ὁ, 1) ruler of Lycia, father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laothoë, Il. 3, 333. Achilles took him prisoner, and sold him to Lemnos; he escaped, and was finally slain by Achilles, Il. 21, 35 seq.

λυκίη, ἡ, sc. δορά, prop. adj. from λύκος, a wolf-skin, Il. 10, 459. †

Λυκηγενής, οὖος, ὁ (Λυκία, γένος), one born in Lycia (V. Lycian). Apollo was a national deity of the Lycians, Il. 4, 101. 119. Another deriv. is from λύκη, light, the father of the light, in allusion to the rising sun. This contravenes the usus loq. because γένος in compos. is always passive. [Accord. to K. O. Müller Gesch. Hallen. St. 2 Th. S. 302, Λυκηγενής = light-born, not one born in Lycia, cf. h. Apoll. 440 seq. See Jahrb. Jahn und K. p. 272.]

Λυκίη, ἡ, Lycia, 1) a district in Asia Minor, between Caria and Pamphylia, named by the Gramm. Great Lycia, Il. 2, 877. 2) a district in the north of Asia Minor, at the foot of Ida, from the river Æsepus to the city Zelea. This the Gramm. call Lesser Lycia, Il. 5, 173. Also adv. 1) Λυκίηνθεν, from Lycia. 2) Λυκίηνδε, to Lycia.

Λύκιοι, οἱ, the Lycians, 1) the inhabitants of the district of Great Lycia, who were governed by Sarpedon, Il. 2, 876. 6, 194. 2) the inhabitants of the district of Little Lycia, led by Pandarus, Il. 15, 486.

Λυκομήδης, οὖος, ὁ, son of Creon, a Boeotian, one of the seven heroes, who commanded the watch at the trench, Il. 9, 84. 12, 366. 17, 345. 346.

Λυκόοργος, ὁ, ep. for Λυκοῦργος, 1) son of Dryas, king of the Edones in Thrace, the insulter of Bacchus. He persecuted the god, so that he fled to Thetis in the sea. The gods for a punishment made him blind, and he lived but a short time, Il. 6, 130 seq. 2) son of Aleus, king of Arcadia, grandfather of Agapenor, he slew Arethous, and presented his club to Ereuthalion, Il. 7, 142 seq. (According to Damm, from λύκος and ὄργη, wolf-spirited; more correctly from ἔργω, wolf-slaying, cf. Hdt. 7, 76.)

λύκος, ὁ, a wolf, often used as a figure of ferocity and greediness, Il. 4, 471. 16, 156. Od.

Λυκοφόντης, ου, ὁ, 1) a Trojan, slain by Teucer, Il. 8, 275. 2) Another reading for Πολυφόντης, q. v.

Λυκόφρων, οὖος, ὁ, son of Mastor, from Cythera, a companion of Telamonian Ajax, Il. 15, 430 seq.

Λύκτος, ἡ, an ancient town in Crete, east of Cnossus, a colony of Lacedæmonians, Il. 2, 647. 17, 611; in Polyb. Λίττος, (accord. to Herm. Crepusca.)

Λύκων, ωνος, ὁ, a Trojan slain by Penelopeus, Il. 16, 335 seq.

λύμα, ατος, τό (λύω, λούω), *uncleanness, dirt, filth, defilement*, Il. 14, 171; the dirty water which is poured away after a purification, * Il. 1, 314.

λυπρός, ἡ, ὄν (λυπηρός), *sad, wretched, miserable*, epith. of Ithaca, Od. 13, 243. †

* λύρη, ἡ, a lyre; a seven-stringed instrument, said to have been invented by Mercury, h. Merc. 423. It had, in like manner with the cithara, two sides, which however were less curved. Its sounding-board was shaped like the turtle-shell, for which reason it did not stand upright, but was held between the knees. Its tone was stronger and sharper than that of the cithara, see Forkel's *Gesch. der Mus.* I. p. 250.

Λυρνησός, ἡ (Λυρνησσός), a town in Mysia (Troas), in the kingdom of Thebes, the residence of king Mynes, Il. 2; 690. 19, 60. 20, 92.

Λύσανδρος, ὁ, *Lysander*, a Trojan, wounded by Ajax, Il. 11, 491.

λῦσιμελής, ἐς (μέλος), *relaxing the limbs*, ὕπνος, * Od. 20, 57. 23, 343.

λύσις, ιος, ἡ (λύω), *the act of loosing, resolving*; hence, *setting free, liberating*, θανάτου, from death, Od. 9, 421; espec. *ransoming* from slavery, Il. 24, 655.

λύσσα, ἡ, *frenzy, madness*, always spoken of warlike rage, * Il. 9, 239. 21, 542.

λυσσητήρ, ἦρος, ὁ, *one furious or frenzied, a raver*, κύων, Il. 8, 299. †

λυσσώδης, ἐς (εἶδος), *like one raving or mad*, spoken of Hector, Il. 13, 53. †

λύχνος, ὁ (ΛΥΧΗ), a light, a lamp, Od. 19, 34, † and Batr.

λύω, fut. λύσω, aor. 1 ἔλυσα, fut. mid. λύσομαι, aor. 1 ἐλύσάμην, perf. pass. λέλυμαι, 3 sing. optat. λελῦτο for λελυῖτο, Od. 18, 238; aor. pass. ἐλύθην, and ep. pass. aor. without union vowel ἐλύμην, from this: λύτο and λύντο. I) Act. *to loose*, i. e. 1) *to unbind or make loose* any thing from an object, with accus. θώρηκα, ζωστήρα, ζωνήν, Od. 11, 245, cf. ζωνή, frequently, ἰστία, πρυμνίσια, Od. (not in the Il.), ἀσκόν, Od. 10, 47. b) Spoken of horses: *to unhoke, to unharness*, ἵππους ἐξ or ὑπὲξ ὀχείων, ὑπὸ ξυγοῦ, ὑφ' ἄρμασιν, Il. 5, 369. 8, 504. 543. 18, 244. c) *to release, to free* from fetters, Il. 15, 22; metaph. τινὰ κακότητος, *to release any one from misery*, Od.

5, 397; espec. *to liberate, to release* any one from imprisonment, τινὰ ἀπολύνων, for a ransom, Il. 11, 106; without ἀπολύνων, Il. 1, 20. 29. 2) *to dissolve, to dismiss, to loose*, ἀγορίν, Il. 1, 305. Od. 2, 257; pass. λύτο δ' ἀγών, Il. 24, 1; νείκεα, *to dismiss contest*, Il. 14, 205. Od. 7, 74; metaph. λύειν γυῖα, γούνατα, *to loose the limbs*, i. e. *to relax them, to deprive them of power*, Il. 4, 469. 5, 176. 16, 425 seq.; frequently = *to kill*, also λύειν μένος, Od. 3, 450; but spoken also of one fatigued, sleeping, terrified, pass., Il. 7, 16. 8, 123; λύθην δέ οἱ ἄψα πάντα (of sleep), Od. 4, 794; λύτο γούνατα καὶ ἦτορ, *knees and heart trembled*, Od. 4, 703; again: λύθη ψυχὴ, μένος, Il. 5, 296. 8, 315, hence generally: *to dissolve, to destroy, to ruin*; λείνεται σπάργα, the ropes are ruined, Il. 2, 135; λύειν κάρηνα, κρήδεμνα πόλιος, *to destroy the citadels, the battlements*, Il. 2, 118. 16, 100. Od. 13, 388. II) Mid. 1) *to unloose for oneself*, ἵμαντα, Il. 14, 214; ἵππους, *to unyoke his horses*, Il. 23, 7. 11; τείχεα ἀπ' ὤμων, *to take off the arms for themselves*, viz. from the dead, Il. 17, 318. 2) *to ransom any one for oneself*, θυγατέρα, Il. 1, 13. 10, 378. Od. 10, 284. (υ is short, long ὄ only before σ, twice ὠ in the pres. and imperf. Od. 7, 74. Il. 23, 513.)

λωβάομαι, depon. mid. (λώβη), aor. 1 ἐλωβησάμην, *to treat with insult, to abuse, to revile*, Il. 1, 232. 2, 242; with accus. τινὰ λώβην, *to offer an insult to any one*, * Il. 13, 623.

λωβεύω (λώβη) = λωβάομαι, *to insult, to deride, to revile*, τινά, * Od. 23, 15. 26.

λώβη, ἡ, *insulting treatment, in word and dead, abuse, insult, injury, indignity*. λώβην τῖσαι, *to expiate the injury*, Il. 11, 142; and ἀποδοῦναι, Il. 9, 387; in connection with αἶσχος, *mockery and insult*, Il. 13, 622. Od. 18, 225; an occasion of insult, Il. 3, 42. 7, 97.

λωβητήρ, ἦρος, ὁ (λωβάομαι), 1) a reviler, Il. 2, 275. 2) a vile man, a villain, * Il. 24, 239.

λωβητός, ἡ, ὄν (λωβάομαι), *shamefully treated, insulted*. λωβητόν τινα τιθέναι, *to overwhelm one with insult*, Il. 24, 531. †

λωίτερος, η, ον, see λωῖον.

λωίων, ον, gen. ονος (λάω), irreg. compar. of ἀγαθός, *more desirable, more agreeable, better*, only in the neut. Il. 1, 229. 6, 339; from which a new compar. λωίτερος, η, ον, with ἄμεινον, Od. 1, 376. 2, 141.

λώπη, ἡ, poet. (λέπω), a covering, a wool-len garment, a robe, Od. 13, 224. †

λωτεῦντα, see λωτόεις.

λωτόεις, εσσα, εν, poet. (λωτός), overgrown with lotus, πεδία λωτεῦντα, contr. for λωτοῦντα from λωτόεντα, plains full of lotus-trefoil, Il. 12, 283. † Aristarch. here wrote λωτοῦντα; others consider it as a particip. of a verb not elsewhere found, λωτίω = λωτίζω.

λωτός, ὁ, 1) the lotus, lotus-trefoil, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, trifolium melilotus Linn. Il. 2, 776. 14, 384. Od. 4, 603. 2) the lotus-tree, later also called the Cyrenian lotus, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to Hom. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According

to Sprengel. Antiq. Botan. p. 51, it is the rhamnus lotus Linn., or Zizyphus lotus. It is now known in Tunis and Tripoli under the name jujuba. From the words ἄνθρον ἡ-δαρ, Od. 9, 84, it has been incorrectly concluded that Homer intended a plant; cf. Mige-el. Hom. Flor. p. 18.

Λωτοφάγοι, οἱ, the Lotophagi, i. e. the lotus-eaters (see λωτός), a peaceable, hospitable people, to whom Ulysses came from Cythera, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Lybian coast, according to Völcker's Hom. Geogr. p. 100, at the Syrta Minor. Accord- to Hdt. 4, 177, they were upon a cape not far from the Gindanes; according to most an- cients, on the island Meninx, now Zerbi.

λωφάω (λόφος), fut. ἥσω, prop. spoken of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally. to rest, to recruit, Il. 21, 292; κακῶν, to recruit oneself from miseries, Od. 9, 460; see κατα- λωφάω.

M.

Μ, the twelfth letter of the Greek alphabet; in Hom. the sign of the twelfth rhapsody.

μ', 1) With apostroph. for με. 2) Rarely and only ep. for μοι, as Il. 9, 673; cf. Thiersch Gram. § 164. 2. Anm. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰρ Ἀπόλλωνα, no, by Apollo, Il. 1, 86. 23, 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναὶ μὰ τόδε σκήπτρον, verily, by this sceptre, Il. 1, 234.

* μάγειρος, ὁ (μάσσω), a cook, Batr. 40.

Μάγνητες, οἱ, sing. Μάγνης, ητος, ὁ, the Magnetes, inhabitants of a district of Thes-saly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Æolus, Il. 2, 756.

* μάζα, ἡ (μάσσω), kneaded dough and barley-bread prepared from it, κυρβαίη μάζα, Ep. 15, 6.

μαζός, ὁ, a breast, a pap, distinct from

στέρνον and στῆθος, Il. 4, 528. 2) Chiefly of a woman, the maternal-breast, Il. 22, 80. 83. 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μανθάνω.

μαία, ἡ, mother, a friendly mode of ad- dressing aged women, * Od. 2, 349. 19, 16 (later, a wet-nurse.). h. Cer. 147.

Μαῖα, ἡ, poet. also Μαιάς, ἄδος, ἡ, Od. 14, 435; Maja, Maia, daughter of Atlas and Pleione, mother of Mercury by Jupiter, h. Merc. 3.

Μαίανδρος, ὁ, Meander, a river in Ionia and Phrygia, famed for its manifold sinuosi- ties, which flows into the Icarian sea, near the city Miletus, now Meinder, Il. 2, 869.

Μαιάς, ἄδος, ἡ = Μαῖα, q. v.

Μαιμαλίδης, ου, ὁ, son of Mæmalus = Pisandrus, Il. 16, 194.

μαιμάω (μαίω), poet. aor. 1 ep. μαίμησα, often in the ep. form μαιμώωσι, μαιμώωσα for μαιμῶσι, μαιμῶσα, to desire earnestly, to rush impetuously, to rage, Il. 15, 742; αἰχμή μαι-

μῶσσα, the rushing spear, Il. 5, 661. 15, 542. περὶ δούρατι χεῖρες μαιμῶσιν, Il. 13, 78. cf. v. 75; metaph. μαιμησέ οἱ ἦτορ, violently was his heart agitated, Il. 5, 670.

μαιμώω, μαιμώσσα, see μαιμάω.

μαινάς, ἄδος, ἡ (μαίνομαι), a frenzied, raging female, Il. 22, 460. † h. Cer. 386.

μαίνομαι, depon. pass. (ΜΑΩ), only pres. and imperf., 1) to become frenzied, to rave, to be furious, to rage. a) Comm. spoken of the gods and men, in regard to an attack in battle, Il. 5, 185. 6, 101. Od. 11, 537; also of anger, Il. 8, 360; of Bacchus: to be under the influence of divine enthusiasm, of prophetic frenzy, Il. 6, 132; of the drunken, Od. 18, 406. 22, 298. b) Of inanimate things; of hands and of the spear, Il. 16, 75. 245. 8, 111; of fire, Il. 15, 606.

μαίνομαι, depon. mid. (ΜΑΩ), to touch, espec. to seek, to search into, Od. 14, 356. h. Cer. 44; with accus. κενθμῶνας, Od. 13, 367; only pres. and imperf. (ἐπὶ χερσὶ μάσασθαι, Od. 11, 591, belongs to ἐπιμαίνομαι.) * Od.

Μαῖρα, ἡ (the sparkling), 1) daughter of Nereus and Doris, Il. 18, 48. 2) daughter of Prætus and Antea, a companion of Diana; she was, at a later period, when she bore Locrus by Jupiter, slain by the goddess, Od. 11, 326.

Μαίων, υἱος, ὁ, son of Hæmon, a Theban, leader of the ambushade with Polyphontes, Il. 4, 394 seq.

* μάκαιρα, h. Ap. 14; see μάκαρ.

μάκαρ, αἰὼς, ὁ, ἡ, pecul. poet. fem. μάκαιρα, superl. μακάριστος, η, ον, 1) happy, blessed, prim. spoken of the gods, θεοὶ μάκαρες, Il. 1, 339; but οἱ μάκαρες, the happy dead, Od. 10, 299. 2) Spoken of men: happy, i. e. rich, opulent, Il. 3, 182. 11, 68. Od. 1, 217. 6, 158. σείο δ' Ἀχιλλεῦ, οὐτις ἀνὴρ μακάριστος, in comparison with thee was no one the most happy, or, no one was so entirely happy as thou, Od. 11, 483, where the compar. would naturally be expected; see Thiersch Gram. § 282. 5.

Μάκαρ, αἰὼς, ὁ, son of Æolus, king of Lesbos, Il. 24, 544. h. Ap. 37.

μακαρίζω (μάκαρ), to esteem happy, τινά, any one, * Od. 15, 538. 17, 165.

μακεδνός, ἡ, ον, poet. μακεδανός, long, slender, epith. of the poplar, Od. 7, 106. †

μάκελλα, ἡ (κέλλω), a broad mattock, a shovel, a spade, Il. 21, 259. †

μακρός, ἡ, ὄν (μάκος=μήκος), compar. μακρότερος, η, ον, poet. μάσσων, ον, Od. 8, 203; superl. μακρότατος, η, ον, ep. μήκιστος; long. 1) Spoken of space: long, i. e. far-reaching, δόρυ, ἔγχος; but also of distance up and down: high, Ὀλυμπος, οἶρεα, ἐρινέος; μάκρα φρεῖατα, deep wells, Il. 21, 197; again: far, μακρὰ βιβάς, βιβῶν, far-striding, Il. 3, 22. 7, 213; spoken of the voice: μακρὸν αὐτεῖν, to cry afar, i. e. aloud, Il. 3, 81. 5, 101. 2) Spoken of time: long-lasting, ἡματα, νύξ, Od.; ἐέλδωρ, a long-cherished wish, Od. 23, 54.

μάκων, see μηχανόμαι.

μάλα, adv., compar. μᾶλλον, superl. μάλιστα, A) μάλα, very, exceedingly, entirely. a) Strengthening a single word (adv., adj., and verb): μάλα πάντες, entirely all: μάλα πάγχυ, altogether; εὖ μάλα, very well; μάλ' αἰεί, for ever and ever; with compar. μάλα πρότερος, much before or earlier, Il. 10, 124. [b) With ἀλλά, having a compar. force = sed potius, but rather, Od. 6, 44.] c) Establishing and affirming an entire clause: gladly, certainly, by all means, μάλ' ἔσομαι, gladly will I follow, Il. 10, 108. cf. Od. 4, 733. Often ἡ μάλα, yes certainly, and ἡ μάλα δῆ. ἀλλὰ μάλα, but rather, Od. 4, 472; εἰ μάλα, εἰ καὶ μάλα, although greatly, comm. with optat., and μάλα πέρ, καὶ μάλα περ, with particip. in the same signif. B) Compar. μᾶλλον, more, more strongly, more vehemently. It is often strengthened by πολύ, ἔτι, καί, also καὶ μᾶλλον, and rather, much more, Il. 8, 470. 13, 638. Od. 18, 154. b) rather, Il. 5, 231. Od. 1, 351. c) Also with compar. μᾶλλον ῥητέροι, still [much] more easy, Il. 24, 243. d) On the omission of μᾶλλον with βούλομαι, see this word. C) Superl. μάλιστα, most, most strongly, for the most part, chiefly, especially, exceedingly, with the positive as a periphrastic superl. Il. 14, 460; it also stands for the purpose of strengthening it with a superl. ἔχθιστος μάλιστα, Il. 2, 220. 24, 334.

μαλακός, ἡ, ὄν (μαλός), compar. μαλακώτερος, soft, mild, gentle, tender. 1) Spoken of corporeal things: εὐνή, κῶας. μαλακὴ νειός), a mellow fallow-field, Il. 18, 541; λειμών, Od. 5, 72. 2) Metaph. soft, mild, gentle, θάνατος, ὕπνος, Il. 10, 2. Od. 18, 202; ἔπεα, Il. 6, 337; of the slain Hector Achilles says: ἡ μάλα δῆ μαλακώτερος ἀμφαφάσθαι ἔκτωρ.

certainly, Hector is now much more easy to be handled, Il. 22, 373. Adv. *μαλακῶς*, gently, softly, Od. 3, 350. 24, 255.

* *μαλάχη*, ἡ (*μαλάσσω*), *mallows*, Batr. 161.

Μάλεια, ἡ, ep. for *Μαλία*, Od. 9, 80; and *Μαλειῶν ὄρος*, Od. 3, 287; *Μαλειῶν*, Od. 14, 137; *Malea*, a promontory in the south-eastern part of Laconia, dangerous to navigators, now *Cap Malio di St. Angelo*, Od. and h. Ap. 409.

μαλερός, ἡ, ὄν (*μάλα*), *fierce, violent, strong*, epith. of fire, * Il. 9, 242. 20, 316. 21, 375.

μαλθακός, ἡ, ὄν (poet. for *μαλακός*), *soft, tender*, ἄνθος, h. 30, 15; metaph. *cowardly*, *αἰχμητής*, Il. 17, 588. †

μάλιστα, *μᾶλλον*, superl. and compar. of *μάλα*.

μᾶν, Dor. and old ep. for *μήν*, as a particle of asseveration: *truly, certainly, by all means, verily*. 1) Standing alone, Il. 8, 373; ἄγρει μᾶν, up! on! 2) Strengthened: ἡ μᾶν, ye a verily, Il. 2, 370. 3) With negat. οὐ μᾶν, surely not, certainly not, Il. 12, 318; μὴ μᾶν, Il. 8, 512. Od. 11, 344; see *μήν*.

μανθάνω (ΜΑΘΩ), aor. 2 *ἔμαθον*, ep. *μάθον* and *ἔμμαθον*, only in the aor. *to learn, to have learned*, i. e. *to understand*, κατὰ ἔργα, Od. 17, 226. 18, 362; and with infin. Il. 6, 444.

* *μαντεία*, ἡ (*μαντεύομαι*), *prophecy, the act of prophesying*, h. Merc. 533; plur. 472.

μαντεῖον, τό, Ion. and ep. *μαντήϊον*, *prophesying, a response, an oracle*, Od. 12, 272. †

μαντεύομαι, depon. mid. *μάντις*, *to communicate an oracle, to prophesy*, Il. 2, 300; with accus. κακά, Il. 1, 107; τινί τι, Il. 16, 859; without accus. Il. 19, 420; and gener. *to predict*, Od. 2, 170.

Μαντινέη, ἡ, ep. and Ion. for *Μαντίνεια*, *Mantinēa*, a town in Arcadia on the river Ophis, north of Tegea, Il. 2, 607.

Μάντιος, ὁ, son of Melampus and brother of Antiphates, Od. 15, 242 seq.

μάντις, ιος, ὁ (from *μαίνομαι*), prop. *one entranced*, one inspired by a deity, who unveils the future; *a seer, a prophet*, who penetrates the future, both with and without external omens. This name also often comprehends those who divine by birds, dreams, and sacrifices, Il. 1, 62. Od. 1, 201.

μαντοσύνη, ἡ, *the art of prophecy, the*

art of divination, Il. and Od.; also plur. Il. 2, 832.

(*μάομαι*), see *μαίομαι*.

Μαραθῶν, ὠνος, ὁ and ἡ, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians named from the fennel (*μάραθρον*) growing there, Od. 7, 80.

μαραίνω, aor. 1 *ἐμάρανα*, h. Merc. 140; aor. pass. *ἐμαράνθην*, 1) Act. *to extinguish* *ἀνθρακίην*, h. Merc. 140. 2) Pass. *to be extinguished, to burn out, to cease to burn*, * Il. 9, 212. 23, 228.

μαργαίνω (*μαργός*), *to rave, to be frantic, to be boisterous*, ἐπὶ τινα, Il. 5, 882. †

μάργος, η, ον, *raving, raging, boisterous*, Od. 16, 421; *γαστήρ*, Od. 18, 2; *foolish, irrational*, * Od. 23, 11.

Μάρις, ιος, ὁ, son of Amisodarus, a Lycian, wounded by Antilochus, Il. 16, 319. 327.

μαρμαίρω (*μαίρω*), *to glimmer, to twinkle, to shine, to sparkle*, for the most part spoken of the splendor of metals, Il. 12, 195. ὄμματα *μαρμαίροντα*, the sparkling eyes (of Venus). * Il. 3, 397.

μαρμάρεος, ἐή, εον (*μαρμαίρω*), *gleaming, shining, beaming*, spoken of metals especially, ἄντυξ, Il. 17, 594. 18, 480. ἄλς μαρ, the gleaming sea (in a calm), Il. 14, 273.

μάρμαρος, ὁ (*μαρμαίρω*), in Hom. *stone, a block of stone*, with the idea of shining, Il. 12, 380. Od. 9, 499; and adj. πέτρος *μάρμαρος*, the gleaming stone, Il. 16, 735.

μαρμαρυγή, ἡ (*μαρμαρύσσω*), *splendor, radiancy, twinkling*, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265. † h. Ap. 203.

μάρναμαι, depon. mid. Ion. and poet. infin. *μαρνασθαι*, only pres. and imperf. like *ἵσταμαι*, pres. optat. *μαρνοίμην*, Od. 11, 513 (prob. from *μάρη*), *to fight, to do battle, to contend*, a) Comm. spoken of war: τινί, dat. of pers. with one, comm. against one, Il. 9, 327. Od. 22, 228; rarely ἐπὶ τινί, Il. 9, 317. 17, 148; and dat. instrum. χαλκῷ, ἔγχει; περὶ τινα, about or over one, Il. 16, 497; but περὶ ἔριδος, *to contend from discord*, Il. 7, 301. b) *to contend, to dispute*, with words, Il. 1, 257.

Μάρπησσα, ἡ, daughter of Evenus, wife of Idas. She was carried away by Apollo, but Idas received her again, Il. 9, 557; see Idas [*Ἰδης*], and Evenus. (From *μάρπω*, one seized.)

μάρπτω, poet. fut. μάρψω, aor. 1 ἔμαρψα, 1) *to lay hold of, to seize, to hold*, with accus. Od. 9, 289; ἀγκάς τινα, *to embrace any one with the arms*, Il. 14, 346; χεῖρας σκaiῇ, Il. 21, 489. 2) *to touch, to overtake*, τινὰ ποσί, Il. 21, 564; χθόνα ποδοῖν, *to touch the earth with the feet*, Il. 14, 228; spoken of the lightning of Jupiter: μάρπτειν ἔλκεα, *to inflict wounds*, Il. 8, 405. 519; metaph. ὕπνος ἔμαρπτε αὐτόν, *sleep overtook him*, Il. 23, 62. Od. 20, 56; γῆρας, Od. 24, 390.

μαρτυρίη, ἡ (μάρτυρ), *witness, testimony*, Od. 11, 325. †

μάρτυρος, ὁ, ep. for μάρτυς, *a witness*, in the sing. only Od. 16, 423; often in the plur. μάρτυροι ἔστων (plur. with dual), Il. 1, 338.

* μάρτυς, υῖος, ὁ, *a witness*, h. Merc. 372.

Μάρων, υἱος, ὁ, son of Evanthēs, priest of Apollo at Ismarus in Thrace, who presented Ulysses with wine, Od. 9, 197 seq.

Μάσης, ἡτος, ἡ, *a town in Argolis, later the port of Hermione*, Il. 2, 562.

μάσσων, ὁ, ἡ, neut. μᾶσσον or μᾶσσον, irreg. compar. of μακρός, *longer, greater*, Od. 8, 203.

μάσταξ, ακος, ἡ (μαστιάζω), 1) *that with which one chews, the mouth*, Od. 4, 287. 23, 76. 2) *food, nourishment*, espec. *that which birds place in the beaks of their young*. νεοσσοῖσι προφέρει μᾶσταξ for μᾶστακα (τροφήν, Schol.), Il. 9, 324. Others explain, μᾶστακί, *in the beak*.

μαστίζω (μάστιξ), aor. ep. μᾶστιξα, *to wield the whip, to whip, to lash*, ἵππους, Il. 5, 768; often with infin. μᾶστιξεν δ' ἐλάαν, *he whipped, in order to drive*, Il. 5, 366. Od. 3, 484. (Another form is μαστίω.)

μάστιξ, ἰγος, ἡ (μάσσω), ep. also μᾶστις, from this dat. μᾶστι for μᾶστι, Il. 23, 500; accus. μᾶστιν, Od. 15, 182; *a whip, a scourge*, for driving horses, Il. 5, 226. 748. 2) Metaph. *strife, punishment*, Διός, Il. 12, 37. 13, 812.

μάστις, ἡ, Ion. and ep. for μᾶστιξ, q. v.

μαστίω, poet. for μαστίζω, *to lash*, Il. 17, 622. Mid. spoken of lions: οὐρῇ πλευρὰς μαστίεται, *he lashed his sides with his tail*, * Il. 20, 171.

Μαστορίδης, υἱος, ὁ, son of Mastor = *Hali-therses*, Od. 2, 158; = *Lycophron*, Il. 15, 430. 438.

Μάστωρ, υἱος, ὁ, 1) *father of Lycophron from Cythera*, Il. 2) *father of Hali-therses*, Od.

* *μασχάλη, ἡ, the shoulder, and the armpit*, h. Merc. 242.

ματάω (μάτην), aor. 1 ἐμάτησα, *to be inactive, to delay, to loiter*, Il. 16, 474. 23, 510; spoken of horses: μὴ—ματήσεται for ματήσεται, * Il. 5, 233.

ματεύω (ΜΑΣ), poet. = *μαστύνω, to seek, to look up*, Il. 14, 110. †

* μάτην, adv. *in vain, to no purpose*, h. Cer. 309.

ματίη, ἡ (μάτην), *a vain undertaking, a fruitless attempt, levity, folly*, Od. 10, 79. †

μάχαιρα, ἡ (akin to μάχη), *a large knife, a dagger, a sabre*, which hung beside the sword, and which was used particularly in slaughtering victims, *a sacrificial knife*, Il. 3, 271. 18, 597; Machaon also used it for cutting out an arrow, * Il. 11, 844.

Μαχᾶων, υἱος, ὁ, voc. Μαχᾶον, son of Æsculapius, ruler of Tricca and Ithome in Thessaly, distinguished for his medical skill, Il. 2, 732. Chiron had given his father healing remedies, Il. 4, 219.

μαχειόμενος, ep. see μάχομαι.

μαχεούμενος, see μάχομαι.

μάχη, ἡ, 1) *a battle, a combat, a contest, a fight*, comm. spoken of a battle between heroes. μάχεσθαι μάχην, *to fight a battle*, Il. 15, 673. 18, 533; also spoken of a duel, Il. 7, 263. 11, 542. 2) *contest, quarrel, dispute*, with words, Il. 1, 177. Hom. mentions four contests in particular: the first between the Simois and Scamandrus, Il. 4, 446. 7, 305; the second between the city of Troy and the Grecian ships, Il. 8, 53-468; the third on the Scamandrus, from Il. 11, -18, 242; the fourth embraces the deeds of Achilles, and ends with Hector's death, Il. 20-22. Il. and Od.

μαχήμων, ον (μαχέομαι), *eager for battle, warlike*, κραδίη, Il. 12, 247. †

μαχητής, οὔ, ὁ (μαχεόμαι), *a warrior, combatant*, Il.; with ἀνὴρ, Od. 18, 261.

μαχητός, ἡ, ὄν (μάχομαι), *to be attacked, to be combated, that may be vanquished*, κακόν, Od. 12, 119. †

μαχλοσύνη, ἡ (μάχλος), *incontinence, luxury, voluptuousness, sensuality*, Il. 24, 30, spoken of Paris. Aristarchus wished to strike out the word, because it is elsewhere used only of women; but without reason; on the contrary, it suits Paris very well, cf. Il. 3, 39.

μάχομαι, Ion. and ep. μαχέομαι, depon

mid. fut. *μαχέσομαι* and *μαχήσομαι* (the Att. fut. *μαχοῦμαι* is not Homeric), aor. *έμαχεσάμην*, *έμαχησάμην*, pres. *μαχέομαι*, *μαχέονται*, Il. 2, 366. *μαχεῖται*, Il. 20, 26. *μαχέοιτο*, *μαχέοιντο*, Il. 272. 344; in pres. part. for metre's sake, *μαχειόμενος* and *μαχεούμενος*. The fut. and aor. Wolf always writes with *η*; only in the infin. aor. 1, for metrical reasons, stands *μαχέσασθαι*, Il. 3, 20. 433. 7, 40; and optat. *μαχέσαιο*, Il. 6, 329. According to Buttm. Gram. p. 291, in the aor. *έμαχεσάμην*, not *έμαχησάμην*, accords with the MSS., which Spitzner follows. 1) *to contend, to fight, to war, to battle*, a) Espec. in a contest both between whole armies and between single warriors, Il. 3, 91. 435. 19, 153; comm. *τινί*, with or against any one, *ἐπὶ τινι*, Il. 5, 124. 244; *ἀντί τινός*, Il. 20, 80. 88; *ἐναντίον τινός*, Il. 3, 433; *πρός τινα*, Il. 17, 471; but *σύν τινι*, with any one, i. e. with any one's aid, Od. 13, 391. Of the thing for which one fights we have commonly *περὶ τινος*, also *περὶ τινι*, Il. 16, 568. Od. 2, 245; *ἀμφὶ τινι*, Il. 3, 70. 16, 565; and *εἵνεκά τινος*, Il. 2, 377; sometimes a dat. instrum. is added: *τόξοις, ἀξίνοισι*. 2) Gener. *to contend, to fight*, without reference to war: *ἀνδράσι περὶ δαιτί*, about a repast, Od. 2, 245; spoken of a contest with beasts, Il. 16, 429. 758. b) Spoken of a prize-combat: *πύξ*, to contend with the fist, Il. 23, 621. c) Spoken of contest of words, with *ἐπίεσι*, Il. 1, 304. 5, 875; and without *ἐπ.* Il. 1, 8.

μάψ, adv. poet. = *μάτην*, 1) *in vain, fruitlessly, to no purpose*, Il. 2, 120. *μάψ ὁμόσαι*, Il. 15, 40. 2) *without reason, foolishly, inconsiderately*, often *μάψ, ἀτὰρ οὐ κατὰ κόσμον*, foolishly and indecently, Il. 2, 214. Od. 3, 138. (Prob. from *μάρπω*, *μάπω*.)

μαψιδίως, adv. poet. = *μάψ*, Il. 5, 374. Od. 3, 72. 7, 310.

* *μαψιλόγος*, on, poet. (*λέγω*), *speaking in vain or without sense*, h. Merc. 546.

ΜΑΩ, an obsolete root, of which some forms remain, 1) Perf. *μέμαα*, with pres. signif. sing. obsol. for which *μέμονα*, *ας*, *ε* (cf. *γέγονα* with *γέγαα*) is used, dual *μέματον*, plur. 1 *μέμαμεν*, 3 plur. *μεμάασι*, imperat. *μεμάτω*, part. *μεμαώς*, gen. *μεμαῶτος* and *μεμαῶτος*, 3 plur. plupf. *μέμασαν*, *to strive for*, 1) *to rush eagerly to any thing, to dash impetuously on*, Il. 8, 413; *πρόσσω*, Il. 11, 615; *έγχείησι*, Il. 2, 818; *ἐπὶ τινι*, Il. 8, 327. 20,

326. Often the part. *μεμαώς*, as an adj. or connected with another verb: *in haste, impetuously, zealously, earnestly*. 2) *to desire ardently, to long for*. a) Commonly with the infin. pres., Il. 1, 590. 2, 543. b) With gen. of thing: *ἐριδος, ἀντιῆς*, Il. 5, 732. 13. 197. 20, 256; *μέμονα*, comm. with infin., Il. 5, 482. 7, 36. 3) It also gives tenses to *μαίομαι*, q. v.

Μεγάδης, on, ὁ, son of Megas = *Perimus*, Il. 16, 695.

μεγάθυμος, on, poet. (*θυμός*), *high-minded, noble-hearted*; espec. *brave, courageous*, epith. of brave men and nations, Il. 2, 541; of a bull, Il. 16, 488; of Minerva, Od. 8, 520. 13, 121.

μεγαίρω (*μέγας*), aor. 1 *έμέγηρα*, prop. to regard any thing as too great, with the idea of vexation, envy; hence, 1) *to envy, to grudge, to deny* any thing to any one, as too great for him, *τινί τι*, Il. 23, 865. Od. 3, 55. *Δαναοῖσι μεγέρας* (sc. *βιόν*), Il. 15, 473; and with infin. *μηδὲ μεγέρης ἡμῖν τελευτῆσαι τὰδε ἔργα*, esteem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and gener. *to refuse, to deny*, Il. 7, 408. *οὔτι μεγαίρω*, I hinder it not, Od. 8, 207. Il. 8, 54. 2) *to ward off, to hold back, τί τινος*, any thing from any one; spoken of Neptune: *αἰχμὴν βιότοιο μεγέρας*, diverting the spear from the life (viz. of Antilochus), accord. to Buttm. Lexil. I. p. 260. Il. 13, 563 (refusing the life, V.). [Signif. no. 2, accord. to Jahrb. Jahn und K., p. 272, is unnecessary, since no. 1 suits the passage cited, as also Il. 4, 54. Od. 8, 206, equally well.]

μεγακήτης, ες (*κῆτος*), prob. that which has a great hollow or belly, and gener. *vast, very great, prodigious*, *νηῖς*, Il. 8, 222; *πόντος*, Od. 3, 158; *δελφίν*, Od. 21, 22.

μεγαλήτωρ, ορος, ὁ, ἡ (*ῆτορ*), *great-hearted, high-minded, magnanimous, courageous*, epith. of heroes and of whole nations, Il. 13, 302. Od. 19, 176; *spirited, proud*, *θυμός*, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (*μέγας*), *to make oneself great, to elevate oneself, to be proud*, *θυμῶ*, Il. 10, 69. Od. 23, 174.

* *μεγαλοσθενής*, ες (*σθένος*), *very strong*, Ep. 6.

μεγάλως, adv. (*μέγας*), *greatly, very*. *μάλα* *μεγάλως*, *very greatly*, Il. 17, 723. Od. 16, 432.

μεγαλωσί, adv. (μέγας), in a great space, always μέγας μεγαλωσί, great and long, Il. 16, 776. Od. 24, 40.

Μεγαμηδείδης, ου, ό, son of Megamedes. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, εος, ό (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ή, Megara, daughter of king Creon, in Thebes, wife of Hercules, Od. 11, 268. 269.

μέγαρον, τό (μέγας), a large room, a hall, hence espec. 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by pillars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127-130. 133. 2) Gener. any large room, as that of the mistress, of the maids, Il. 3, 125. Od. 18, 98. 19, 60. 3) in plur. a house, a dwelling, a palace, Il. 1, 396. 5, 805. Od. 2, 400.

μέγαρόνδε, adv. to the house, to the dwelling, * Od. 16, 413. 21, 58.

μέγας, μεγάλη, μέγα, compar. μείζων, ου, superl. μέγιστος, η, ου, 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus *Ολυμπος, οὐρανός, αἰγιαλός, πέλαιος, etc. 2) great, i. e. strong, powerful, mighty, spoken of the gods; also, ἄνεμος, κράτος, κλέος. μέγα ἔργον, a great, i. e. a difficult work, Od. 3, 261. 3) too great, immoderate. λίην μέγα εἰπεῖν, to say something too great, Od. 3, 227. The neut. sing and plur. μέγα and μεγάλα as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα ἔσχατος, very conspicuous; also with comparat. and superl. μίγ' ἀμείνων, far better, Il. 2, 239. 23, 315; and μίγ' ἄριστος, by far the best, Il. 2, 82. 763; plur. μεγάλα with κτεπεῖν, εἵχεσθαι, etc.

Μέγας, ό, a noble Lycian, Il. 16, 695.

μέγεθος, εος, τό (μέγας), size, height, always spoken of the size of the body, comm. with εἶδος and κάλλος, Il. 2, 58. Od. 6, 152. 18, 219.

Μέγης, ητος, ό, son of Phyleus, sister's son of Ulysses, commander of the Dulichi-

ans and of the inhabitants of the Echinades, Il. 2, 625. 13, 692. 15, 302.

μέγιστος, η, ου, see μέγας.

μεδέων, οντος, ό, fem. μεδέουσα, ή, poet. for μέδων, a ruler, a sovereign, masc. spoken of Jupiter: Ἰδὲθεν, Δωδώνης, * Il. 16, 234. Fem. a female ruler, Σαλαμῖνος, h. 9, 4.

Μεδεών, ὄνος, ό, a city in Bœotia, near mount Phenicius, Il. 2, 501.

μέδομαι, depon. (prop. mid. of μέδω), fut. μεθήσομαι, Il. 9, 650. † 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτου, Il. 2, 384. Od. 2, 358; δόρποιο, Il. 18, 245; νόστοιο, Il. 9, 622. Od. 11, 110; often ἀλκῆς, to think of defence, Il. 2) to prepare any thing for any one, to invent, to plot, κακά τι, Il. 4, 21. 8, 458.

μέδων, οντος, ό, prop. part. pres. from μέδω, as subst. one who cares for, ruler, sovereign, sing. only ἄλος μέδων, Od. 1, 72; elsewhere always ἡγήτορες ἡδὲ μέδοντες.

Μέδων, οντος, ό, 1) son of Oileus and Rhene (Il. 2, 727), step-brother of Ajax; he dwelt in Phylace, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Mythone when Philoctetes remained behind in Lemnos. Æneas slew him, Il. 2, 727. 13, 693 seq. 15, 332. 2) a Lycian, Il. 17, 216. 2) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677. 22, 357.

μεθαιρέω (αἰρέω), aor. μεθεῖλον, ep. iterat. form μεθέλεσκον, to take, to catch, spoken of a ball: ό δ' ἀπὸ χθονὸς ὑψὸς ἀερθεῖς, ρηϊδίως μεθέλεσκε, subaud. σφαῖραν, the other, springing high from the earth, caught it with ease, Od. 8, 374. † (Thus Damm and Voss.)

μεθάλλομαι (ἄλλομαι), only part. aor. sync. μετάλμενος, to leap over, to spring upon or to, absol. Il. 5, 336. 11, 538; to leap after, * Il. 23, 345.

μεθείω, ep. for μεθῶ, see μεθήμι.

μεθέλεσκε, see μεθαιρέω.

μεθέμεν, ep. for μεθεῖνα, see μεθήμι.

μεθέπω (ἔπω), part. aor. 2 act. μετασπών and mid. μετασπόμενος, 1) Act. intrans. to be behind, to go behind, hence 1) to pursue, to follow, τινὰ ποσαί, Il. 17, 190. Od. 14, 33.

b) *to seek, to seek for*, with accus. Il. 8, 126; spoken of regions: *to visit*, absol. *to arrive*, Od. 1, 175. 2) Trans. with double accus. *to let go behind, to drive behind*; ἵππους Τυδείδην, *to drive the horses behind Tydides*, Il. 5, 329. II) Mid. *to follow, to pursue*, τινά, only Il. 13, 567.

μέθημαι (ἦμαι), *to sit in the midst*; with dat. μνηστῆρσι, *in the midst of the suitors*, Od. 1, 118. †

μεθημοσύνη, ἡ (μεθήμων), *negligence, remissness*, * Il. 13, 108. 121.

μεθήμων, ον (μεθήμι), *negligent, remiss, lazy, surpine*, Il. 2, 241. Od. 6, 25.

μεθήμι (ἦμι), infin. pres. ep. μεθιέμεναι and μεθιέμεν, fut. μεθήσω, aor. 1 μεθήκα, μεθήκα. Of the aor. 2 subj. μεθῶ, ep. μεθείω: optat. μεθείην, infin. μεθέμεν for μεθεῖναι. Of the pres. indic. μεθίω, 2 and 3 sing. μεθιῖς, μεθιῖ: of the imperf. 2, 3 sing. μεθλεις, μεθλει; but 3 plur. μεθλαιν for μεθλεσαν, *to neglect*, I) Trans. with accus. 1) *to let loose, to let go* (any thing bound or detained); τινά, *to let a prisoner go*, Il. 10, 449. cf. Il. 16, 762; spoken of missiles: ἰόν, Il. 5, 48; τὲ ἐς ποταμόν, *to let any thing fall into the river*, Od. 5, 460; metaph. χόλον τινός, *to give up anger about any one*, Il. 15, 138; Ἀχιλλῇ, *to remit wrath against Achilles*, Il. 1, 283; κῆρ ἄχεος, *to free the heart from care*, Il. 17, 539. 2) *to abandon*, τινά, Il. 3, 414. Od. 15, 212. εἴ με μεθείη ῥῖγος, Od. 5, 471. 3) *to give, to permit, to yield*, νίκην τινί, Il. 14, 364; and with infin. ἐρύσαι, *to permit to draw*, Il. 17, 418. II) Intrans. 1) Absol. *to be negligent, to relax, to become weary, to loiter, to linger*, often absol. Il. 6, 523. 10, 121, also Od. 4, 372; βίη, *in strength*, Il. 21, 177. 2) *to neglect, to desist, to cease from*; with gen. πολέμοιο, *from war*, Il. 4, 240. 13, 97; in like manner ἀλκῆς, μάχης, βίης, Od. 21, 126; χόλοιο Τελεμάχῳ (against Telem.), Od. 21, 377. b) With infin. and part. rarely in Hom. μάχεσθαι, *to cease to fight*, Il. 13, 234. 23, 434. κλαύσας μεθέηκε, *he ceased weeping*, Il. 24, 48. (On quantity, see ἦμι.)

μεθίστημι (ἴστημι), fut. μεταστήσω, 1) Act. transit. *to transfer, to transpose, to change, to exchange*, τινί τι, Od. 4, 612. 2) Mid. intrans. *to transfer oneself*, i. e. *to go elsewhere*, with dat. ἐτάροισι, Il. 5, 514.

μεθομιλέω (ὁμιλέω), *to have intercourse, to associate*; τινί, with any one, Il. 1, 269. †

μεθορμάω (ὀρμάω), only part. aor. pass. μεθορμηθείς, *to drive after*. 2) Pass. *to follow, to pursue*, Od. 5, 325. Il. 20, 192.

μέθυ, νος, τό, *any strong, intoxicating drink*, espec. wine, Il. 7, 471. Od. 4, 756.

* μεθύστερος, η, ον (ὑστερος), *after, late*, the neut. as adv. h. Cer. 205.

μεθύω (μέθυ), only pres. and imperf. *to drink unmixed wine*, Od. 18, 240. 2) Metaph. *to be thoroughly soaked*. βοεῖη μεθιούσα ἀλοιφῇ, *ox-hide soaked with fat*, Il. 17, 390.

μειδάω, only in aor. 1 ἐμείδησα, ep. μείδησα; and μειδιάω, from which only part. pres. μειδιόων, ep. for μειδιῶν, *to smile*; on the other hand, γελάω, *to laugh aloud*, h. Cer. 204; βλοσυροῖσι προσώπασα, Il. 7, 212; Σαρδάιον, Od. 20, 803; see this word.

μειδιάω, see μειδάω.

μεῖζων, ον, irreg. compar. of μέγας.

μεῖλας, ep. μέλας, Il. 24, 79; † only μελανι πόντι, see ὁ Μέλας πόντος.

μεῖλια, τά (μέλι, μειλίσσω), *any thing gladdening, rejoicing, espec. gratifying presents*, * Il. 9, 147. 289; spoken of the gifts which a father gives to his daughter as a portion.

μεῖλιγμα, ατος, τό (μειλίσσω), *any thing which serves to soothe or please*. μειλίγματα θυμοῦ, *dainties, which the master takes for the dogs*, Od. 10, 216. †

μεῖλινος, η, ον, poet. for μέλιτος, q. v. * Il.

μειλίσσω, only pres. (akin to μέλι, prop. *to make sweet*), hence 1) Act. *to please, to rejoice*, espec. *to soothe, to calm*; νεκρὸν πύρος, *to appease the dead by fire* (the funeral pile), Il. 7, 408. The dead, according to the views of the ancients, were angry if their obsequies were not soon attended. 2) Mid. *to enjoy oneself, to rejoice*, h. Cer. 291. b) *to be gentle, to use gentle words, to address kindly*, Od. 3, 96. 4, 326.

μειλιχία, ἡ (μειλίχιος), *gentleness, mildness, kindness*; πολέμοιο, *the slackness of the battle*, Il. 15, 741. †

μειλίχιος, η, ον and μεῖλιχος, ον (μειλίσσω), prop. *sweet*; hence *mild, gentle, kind, affectionate*. a) Spoken of persons (of whom alone μεῖλιχος is used, except Od. 15, 374), Il. 17, 671. 21, 300. b) μεῖλιχος μῦθος, Il. 10, 288; and μῦθοισι ἐπέεσσι μειλίχοις προσεῖδαν, *to address any one with friendly words*,

Il. 6, 343. Od. 6, 143; and *μυλιχίοις* alone, Il. 4, 256; *αἰδώς*, Od. 8, 172.

μείρομαι, from which *ἔμμορε* as 3 sing. aor. 2, only Il. 1, 278; elsewhere 3 sing. perf., perf. pass. *εἴμαρται*, to allot to oneself, to receive as a share, to receive, with accus. *ἡμῖσι* *μείρεο τιμῆς*, the half of the honor, Il. 9, 616.

b) With gen. in the aor. and perf. act. to participate in, to obtain, *τιμῆς*, Il. 1, 278. 15, 189. c) Perf. pass. *εἴμαρται*, together with the pluperf., it is appointed by fate, with accus. and infin., Il. 21, 281. Od. 5, 312. 24, 34.

μείς, ó, gen. *μηνός*, Ion. for *μήν*, the nom. *μείς* is found, Il. 19, 111. h. Merc. 11, a month. Neither the names nor the length of the months are definitely given; the only limiting expression is: *τοῦ μὲν φθίνοντος μηνός*, *τοῦ δὲ ἱσταμένου*, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. *μεῖον*, irreg. compar. of *μικρός*.

μελαγχροῖς, ές, poet. = *μελάγχροος* (*χρόα*), of a black color, having a dark skin, Od. 16, 175. † See *μελανόχροος*.

μέλαθρον, τό (*μέλας*), the ceiling of a room, but espec. the central projecting beam under the roof, through which the smoke passed, (*ἀπὸ τοῦ μελαίνεσθαι*, accord. to Et. M.), Od. 8, 279. 22, 240. 2) the roof-timber, roofing, Od. 19, 544; hence, 3) Gener. a roof, a covering, and like tectum, for a dwelling, Il. 2, 414. 9, 204. Od. 18, 250. *αἰδεσσαι μέλαθρον*, reverence thy roof, (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable,) Il. 9, 640.

μελαθρόφιν, Ion. and ep. for *μελάθρου*, Od. 8, 279. †

μελαίνω (*μέλας*), to blacken, only mid. to blacken oneself, to become black, *χρόα*, as to the skin (from blood), Il. 5, 354; spoken of the newly ploughed fallow-field, * Il. 18, 548.

Μελάμποις, οδος, ó, son of Amyntaon and Idomene, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylace in Thessaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225 seq. 11, 287 seq.

μελάνδετος, ον (*δαίω*), poet. bound with black, *φάσγανον* (accord. to the Schol. having a black, i. e. iron handle; it is better to

explain it of the sheath, as encompassed with iron), Il. 15, 712. †

Μελαρεύς, ἦος, ó, father of Amphimedon in Ithaca, Od. 24, 103.

Μελανθεύς, ἦος, ó, in the nom. and voc., and *Μελάνθιος*, ó, in the remaining cases; son of Dolius, the scandalous goat-herd of Ulysses; he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212 seq. 22, 472 seq.

Μελάνθιος, ó, 1) = *Μελανθεύς*. 2) a Trojan, Il. 6, 36.

Μελανθώ, οῦς, ἡ, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22, 421 seq.

Μελάνιππος, ó, 1) a Trojan, slain by Teucer, Il. 8, 276. 2) son of Hicetaon, slain by Antilochus, Il. 15, 547 seq. 3) a Trojan, slain by Patroclus, Il. 16, 695. 4) an Achaian, Il. 19, 240.

μελανόχροος, ον, poet. for *μελάγχροος* (*χρόα*), of a black color, Od. 19, 246. †

μελανόχρως, οος, ó, ἡ = *μελανόχροος*; κύαμοι, black beans, Il. 13, 589. †

μελάνδρος, ον, poet. (*ὑδωρ*), having black, dark water, *κρήνη*, Il. 9, 14. Od. 20, 158.

μελάνω, poet. = *μελαίνομαι*, to blacken oneself, to become dark, spoken of the sea, *μελάνει πόντος ὑπ' αὐτῆς* (sc. *φρικῆς*), ed. Wolf, Il. 7, 64. † This explanation of Eustath. is rejected by Spitzner, because verbs in *αἰνώ* and *άνω* have always in Homer a trans. signif. He has therefore adopted the reading of Aristarch. *μελάνει δὲ τε πόντον*, sc. *Ζέφυρος*.

μέλῃς, *μέλαινα*, *μέλῃς*, gen. *μέλανος*, *μελαίνης*, *μέλανος*, poet. form *μείλας*, Il. 24, 79; in dat. compar. *μελάντερος*, 1) black, dark-colored, dark, spoken not merely of actual black color, but of what seems to the eye black, as *αἶμα*, *οἶνος*, *ὑδωρ*, *νηὺς γαῖα*, Il. 2, 699; *ἡπειρος*, Od. 14, 97. 2) black, dark, dusky, *ἔσπερος*, Od. 1, 423; *νύξ*, Il. 8, 503. 3) Metaph. black, dark, gloomy, horrible, *θάνατος*, Il. 2, 834; *Κίρ*, Il. 2, 859; *ὀδύναι*, Il. 4, 117. Neut. as subst. *τὸ μέλαν δρυός*, poet. *μελάνδριον*, the heart, the marrow of the oak, Od. 14, 12. [Cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ατος, ó, son of Portheus, brother of Ceneus, Il. 14, 117.

Μέλας πόντος, ó, ep. *Μείλας π.*, Il. 24, 79.

The Schol. in part understand by this the *black bay*, (also called ὁ Καρδιανὸς πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connection it appears more correct with Wolf and Voss to take μέλλας as an appell., since the poet seems to have no particular point in view.

μέλδω, *to melt, to dissolve*, mid. μέλδομαι, *to become melted, to melt*. λέβης κνίσση μελδόμενος, a kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: κνίσσην μελδόμενος (act. for μέλδων), melting the fat; so also Voss, Il. 21, 363. †

Μελέαγρος, ὁ (from μέλει and ἄγρα, who cares for the chase), son of Æneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian boar in Ætolia. Between the Curetes and Ætoliens a strife arose touching the head and skin of the slain boar. As long as Meleager took part, the Ætoliens were successful; when however he, incensed by the imprecations of his mother, withdrew, then the Curetes besieged Calydon itself. At last, upon the prayer of his wife, he took part again in the contest, and repulsed the Curetes, Il. 9, 541. see Ἀλθαία.

μελέδημα, ατος, τό, poet. (μελέδη), *care, anxiety*, always plur., Il. 23, 62. μελεδήματα πατρός, anxieties about one's father, Od. 15, 8.

* μελεδών, ὦνος, ἡ = μελεδώνη, h. Ap. 532.

μελεδώνη, ἡ, poet. *care, trouble*, Od. 18, 517. †

μέλει, see μέλω.

μελειῖστί, adv. (μέλος), *limb by limb*, Il. 24, 409. † [According to Bothe and Nitzsch, found also Il. 24, 409. Od. 9, 291.]

μέλεος, ἐή, εον, *idle, vain, unprofitable*, αῖνος, Il. 23, 795. ὀρμή, Od. 5, 416; *inactive*, Il. 10, 480. Neut. as adv. *vainly*, Il. 16, 336. 21, 473.

* μελετάω (μέλω), aor. 1 ἐμελίτησα, 1) *to care*. 2) *to take care of, to practise*, with accus. h. Merc. 557.

* Μέλης, ητος, ὁ, a river in Ionia near Smyrna, where Homer is said to have been born, h. 8, 3. Ep. 4, 7.

μέλι, ιτος, τό, *honey*, Il. 1, 240; vessels of

honey and fat were placed upon the funeral piles, Il. 23, 170. Od. 24, 68.

Μελίβοια, ἡ, a town in Magnesia (Thessaly), at Mount Othrys, Il. 2, 717.

μελίγηρς, υ (γῆρς), *sweet-voiced, sweet-toned*, ὄψ, Od. 12, 187. † αἰοιδῆ, h. Ap. 519.

μελίη, ἡ, *the ash*, fraxinus excelsior, Il. 13, 178. 16, 767. 2) *a spear's shaft* made of ash, and often the *spear* itself, Il. 2, 543. Od. 14, 281.

μελιηδής, ἐς (ἡδύς) *sweet as honey, honey-sweet*, οἶνος, πυρός, often metaph. *sweet, lovely*, θυμός, Il. 10, 495; νόστος, ὕπνος, Od. 11, 100. 19, 551.

μελίκτητος, ον, Ion. for μελίκρατος (κεράννυμι), *mixed with honey*; τό μελίκτητον, *a honey-mixture, a drink of milk and honey*, which was presented to the souls of the dead and to the infernal deities, * Od. 10, 519. 11, 27.

μέλιος, ἰνη, ιον, ep. μέλιος (μελίη), *ashen, made of ash-wood*, μέλιος οὐδός, Od. 17, 339; in the Il. always μέλιος, as epith. of ἔγκος, δόρυ.

μέλισσα, ἡ (μέλι), *a bee*, Il. 2, 87. Od. 13, 106.

Μελίτη, ἡ, daughter of Nereus and Doris, Il. 18, 42. [2) a companion of Proserpine, h. Cer. 419.]

* μελίτωμα, ατος, τό (μελιτόω), *honey-cake*, Batr. 39.

μελίφρων, ον (φρήν), *by its sweetness delighting the soul, heart-refreshing*, οἶνος, πυρός, σῖτος, Il. and Od., metaph. ὕπνος, Il. 2, 34.

μέλλω, only pres. and imperf. prim. signif. *to consider*, in eo esse, ut, an auxiliary verb, which for the most part stands with the infin. fut., more rarely with pres. and aor. aor. It must be rendered, *shall, will, should, would, must, may*, according as it expresses the purpose of a man, or something dependent upon the will of another, or upon the condition of things; hence, 1) *to will, to purpose, to design, to think, to be about to do*, to indicate the human will. ἔμελλε διεξιμεναι πεδίωνδε, he was about to go out, Il. 6, 393; ἔμελλε στρέψεσθαι ἐκ χώρας, he designed, was on the point of, going away, Il. 6, 515. cf. 6, 52. 10, 336. Od. 11, 553; rarely with infin. pres. Il. 10, 454. Od. 6, 110. 19, 94; and aor. Il. 23, 773. 2) *to be destined, to be about, a)* According to the will of a deity or of fate: οὐ τελέεσθαι ἔμελλε, it should not be, i. e. was

not to be fulfilled, Il. 2, 36. cf. Od. 2, 156. Il. 5, 686; with infin. pres. Il. 17, 497; with infin. aor. ἔμελλε—λιτέσθαι, he was about to supplicate, Il. 16, 46. b) According to human arrangement, Il. 11, 700. c) According to the situation of things, Il. 11, 22. Od. 6, 135; οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους ἔδμεναι, thou wert not about to devour the companions of a timid man, Od. 9, 475. 3) *to be obliged, must.* a) Accord. to right and duty: καὶ λίην σέγ' ἔμελλε κινήσεσθαι κακὰ ἔργα, vengeance was about to overtake thee, Od. 9, 477. b) Accord. to probable consequence, i. e. *may, might, sometimes to seem*, οὕτω που Διὶ μέλλει φίλον εἶναι, thus it seemed pleasing to Jupiter, Il. 2, 116. μέλλω που ἀπέχθεσθαι Διὶ, Il. 21, 83. τὰ δὲ μέλλει ἀκούεμεν, the things ye might have heard, Il. 14, 125. μέλλεν ποτὲ οἶκος ἀφνειὸς ἔμμεναι, once the house might have been rich, Od. 1, 232. 4, 181; with infin. aor. Il. 24, 46. Od. 14, 133. [Cf. Jahrb. J. und K. p. 273, where the signif. *to will*, as in no. 1 above, is rejected on the authority of Cludius, Progr. to Lyk. 1840.]

μέλος, εὐς, τό, *a limb*, always in the plur. Il. and Od. 2) *an air, a melody*, h. 18, 16.

μέλπηθρον, τό (μέλπω), *diversion, play, sport*. μέλπηθρα κυνῶν and κυσὶν γενέσθαι, to be a sport (refreshment, V.) of the dogs; spoken of the corpses of enemies, lying unburied, * Il. 13, 233. 17, 255. 18, 179.

μέλπω, 1) Prop. to sing, with dance and sports, *to sing, to celebrate in song*, Ἰκάεργον, Il. 1, 474. 2) Mid. as depon. a) *to sing*, ἐμέλπετο θεῖος ἀοιδὸς φορμίζων, Il. 18, 604. Od. 4, 17. 13, 27. b) *to sing and dance, to lead a choir of dancers*, Il. 16, 182; Ἀρηϊ, to dance in honor of Mars, i. e. to fight bravely, Il. 7, 241.

μέλω, rarely personal, comm. impersonal, pres. μέλει, μέλουσι, fut. μελήσει, perf. ep. μέμηλα, part. μεμηλώς, mid. ep. fut. μελήσεται, perf. mid. μέμβλεται, and pluperf. μέμβλετο, ep. for μεμήληται, μεμήλητο. 1) Active. a) Personal, only 1 sing. *to be an object of care, to lie on the heart*, ἀνθρώποισι μέλω, I am prized amongst men, V., Od. 9, 20. cf. Ἀργὼ πασιμέλουσα, Od. 12, 70. 2) Impers. μέλει μοί τι, *it lies on my heart, it is an object of care to me, it is my concern*. The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουσί μοι, they

are objects of concern to me, Il. 20, 21; μή τοι ταῦτα μέλοντων, let not these things trouble thee, Il. 18, 463; μελήσουσί μοι ἵπποι, Il. 5, 228; instead of the nom. we have also the infin. Od. 16, 465. Poet. is espec. a) Perf. and pluperf. with pres. signif. ἀνὴρ, ὃς τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. ἔργα, Il. 2, 614. Od. 1, 151. The part. perf. μεμηλώς has a person. signif., *caring for, addicted to, studious of*, with gen. πλούτοιο, πολέμοιο, Il. 5, 708. 13, 297; once also μέμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτι τοι ἡγεμόνος γε ποθὴ μελέσθω, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι ταῦτα, Il. 1, 523; often perf. μέμβλεται for μέλει, Il. 19, 343; and μέμβλετο for μέμηλει, Il. 21, 516. Od. 22, 12.

μεμικνῖα, see μηκάομαι.

μεμαότες, μεμαώς, see ΜΑΩ.

μέμβλωκα, see βλώσκω.

μέμβλεται and μέμβλετο, see μέλω.

μεμηκώς, see μηκάομαι.

μέμηλα, see μέλω.

μεμνέοντο, see μιμνήσκω.

Μέμνων, ονος, ό, son of Tithonus and Aurora, king of the Æthiopians; he came to the aid of Priam, after Hector's death; he slew Antilochus, Od. 4, 187. 188; and fell by Achilles, Od. 11, 522. [The last citation is not in point.]

μέμονα, ep. perf. with pres. signif. used only in the sing. *to desire ardently, to wish*; it is used in connection with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνκα, see μυκάομαι.

* μέφομαι, depon. mid. *to blame, to chide*, Batr. 70.

μέν, a particle, (originally = μὴν, *truly*, i. e. in truth, indeed,) used as conjunct. and adv. I) Conjunct. μέν in connection with δέ unites different ideas and clauses; μέν stands in the protasis, and indicates concession and admission, and points to the limitation expressed by δέ in the apodosis. The antithesis thus arising may be more or less strong. In the one case μέν—δέ may be translated by *indeed, but*; in the other, either not at all, or by *and*. They are used, 1) In distributing accord. to place, time, number, order and persons, Il. 1, 18. 54. 3, 114. ό μέν, ό δέ, *this, that*; cf. ό, ή, τό. τὰ μέν—πάν δέ, Il. 4, 110. 111; οί μέν—ήμίστες δέ, Od. 3, 153.

155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic: *περὶ μὲν—περὶ δέ*, Il. 1, 258. 3) Often the clauses related to each other by *μὲν* and *δέ*, are widely separated by intervening clauses, Il. 2, 494, and 511. 4) Also the protasis is doubled by *μὲν, μὲν*, Il. 23, 311; commonly however in Hom. *μὲν, μὲν* introduces an apodosis with two limbs, Il. 20, 41–47. 5) Instead of *δέ* may stand other adversative particles, *ἀλλά, αὐ, αὐτε, αὐτάρ*, Il. 2, 704. 1, 51. Od. 22, 5. 6; or copulative conjunctions are also introduced, *τέ, καί, ἡδέ*, Od. 22, 475. 6) Frequently the antithetic clause with *δέ* is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) *μὲν* often stands in connection with other particles: *μὲν ἄρα, μὲν γάρ, μὲν δή*; in *μὲν τε*, the *τε* indicates a more intimate connection of the two members, Il. 5, 139. 21, 260; and without apodosis = *μὲν τοι, certainly, by all means*, often like *μήν, truly*, Il. 8, 294. Od. 1, 275. 4, 157. II) Adv. ep. and Ion. stands frequently in the original signif. instead of *μήν, truly, certainly, verily*, alone, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. Il. 1, 440. 2, 145; frequently in connection with other particles: *ἢ μὲν, οὐ μὲν, καὶ μὲν, αὐτὰρ μὲν*, etc., see *μήν*.

μενεαῖνω (*μένος*), aor. 1 *ἔμενέηνα*, 1) to desire ardently, to wish continually, to long for, absol. and often with infin. pres. and aor.; with infin. fut. only, Il. 21, 176. Od. 21, 125. 2) To have something in mind against any one (en vouloir), to be angry, to be incensed, *τινί*, Il. 15, 504. Od. 1, 20; often absol., and *ἔριδι μενεαίνειν*, to become angry in a strife, Il. 19, 58. *κτεινόμενος μενείναι*, he was wrathful even in falling, Il. 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word: 'he groaned out his spirit.')

μενεδήϊος, ον (*δήϊος*), resisting an enemy, holding him at a stand, *brave, courageous*, *Il. 12, 247. 13, 228.

Μενέλᾱος, ὁ, son of Atreus, king of Lacedæmon, Il. 7, 470. 2, 408. 581 seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command, with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spi-

rit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, Il. 17. 18 seq. After the Trojan war, he wandered about eight years before he reached home. Od. 4, 82 seq.

μενεπτόλεμος, ον, poet. (*πόλεμος*), *persevering in battle, brave, warlike*, epith. of heroes and of a nation, Il. 2, 749.

Μενεπτόλεμος, ὁ, formerly incorrectly taken as a proper name in Il. 13, 693.

μενεχάρμης, ον, ὁ, ἡ (*χάρμη*), *persevering in battle, courageous*, epith. of heroes and nations, *Il. 9, 529, and often.

μενέχαρμος = μενεχάρμης, Il. 14, 376. †

Μενεσθεύς, ἦος, ὁ (*μένω, σθέρος*), son of Peteus, commander of the Athenians, an excellent charioteer, Il. 2, 552. 12, 331. 15, 331.

Μενέσθης, ον, ὁ, a Greek, slain by Hector, Il. 5, 609.

Μενέσθιος, ὁ, 1) son of Areithous, sovereign of Arnæ in Bœotia, slain by Paris, Il. 7, 9. 2) son of Sperchius, or Borus and Polydora, a leader of the Myrmidons, Il. 16, 173–178.

μενοεικής, ἐς (*εἶκω*), prop. *gratifying the desire*; hence: *satisfying, abundant*, spoken of food and drink, *δαίς, ἐδωδή, οἶνος τάφος*, Il. 23, 29; also *θήρη, ληΐς*, Od. and *ἔλ.* abundant wood, Il. 23, 139. 2) Generally: *agreeable, pleasing, wished for*, Il. 9, 227. Od. 16, 429.

μενοινάω (*μένος*), ep. *μενοινάω*, Ion. *μενοινέω*, aor. 1 *ἔμενοίνησα*, to have in mind, to think, to consider, to wish, to will, *τί*, or with infin. Il. 10, 101. Od. 2, 36; and *τινί τι*, to purpose any thing against any one, *κακέ*, Od. 11, 532. *μενοίνεον* (sc. *κέ*), *εἰ τελείουσιν*, they considered whether they should accomplish it, Il. 12, 59.

μενοινάω, ep. for *μενοινάω*, q. v.

Μενοιτιάδης, ον, [also *εω*, Il. 18, 93.] *ὁ*, son of Menætiæ = *Patroclus*, Il.

Μενοίτιος, ὁ, son of Actor, father of Patroclus, an Argonaut, Il. 11, 765. 16, 14. 23, 85 seq.

μένος, εος, τό (*μένω*), prop. *perseverance in a thing*, hence 1) any vehement manifestation of spirit, and particularly *a) impetuosity, fierceness, rage, anger*, Il. 1, 103. 9, 679; espec. *warlike spirit, bravery*. *μένος ἀνδρῶν*, Il. 2, 387; also plur. *μένεα πνείοντες*, the courage-breathing, Il. 2, 536. 11, 508; connected with *θυμός, ἀλκή, θάρσος*, Il. 5, 2

470. 9, 706. *b)* *desire, longing, wish, purpose*, Il. 13, 634; also plur. Il. 8, 361. *2)* *animation, life, vigor*, since this manifests itself in ardent desires, Il. 3, 294; hence *ψυχή τε μένος τε*, life and strength, Il. 5, 296. 8, 123. *3)* *strength, force, power* of body, as a manifestation of a resolute will: to bear strength of hands against one another, Il. 5, 506; thus also *μένος καὶ χεῖρες*, Il. 6, 502. *μένος καὶ γυῖα*, Il. 6, 27. *b)* Of animals, Il. 17, 20. Od. 3, 450. *c)* Of inanimate things: of the spear, Il. 13, 444; of the wind, Il. 5, 524; of fire, Od. 11, 220; of the sun, Il. 23, 190; of streams, Il. 12, 18. *4)* It is often used periphrastically, as *βίη, ἔς. μένος Ἀτρεΐδου*, Il. 11, 268. *ἔρπον μένος Ἀλκινόοιο*, the blessed strength (Nitzsch), Od. 7, 167.

Μέντης, ου, ό, 1) leader of the Cicones, Il. 17, 73. 2) king of the Taphians, a friend of Ulysses in Ithaca, under whose form Minerva came to Telemachus, Od. 1, 105. 180.

μέντοι, Od. 4, 157, ed. Wolf; better separate, see *μέν*.

Μέντωρ, ορος, ό, 1) father of Imbrius, Il. 13, 171. 2) son of Alcimua, an intimate friend of Ulysses in Ithaca, to whom, on his departure, he entrusted his domestic affairs. Minerva goes under his form with Telemachus to Pylos, Od. 2, 225. 4, 654. 17, 68.

μένω, poet. *μῑνω*, fut. ep. *μενίσω* for *μενῶ*, aor. 1 *ἔμεινα*, 1) Intransit. *to remain, to abide*; espec. *a)* In battle: *to maintain one's ground, to remain firm*, with *τλῆναι*. *b)* Gener. *to remain, to continue, to abide*, *αὐθι, αὐτόθι*, Il. 3, 291. 14, 119; with prep. *ἀπό τινος, παρά τινι*, etc., spoken of inanimate things: *to remain standing*, Il. 17, 434. *c)* *to wait*, with accus. and infin. Il. 4, 247. *μῑνον δ' ἐπὶ ἔσπερον ἔλθεῖν*, they waited till the evening came on, Od. 1, 422; or *εἰσόκε* with subj. Il. 9, 45. 2) Transit. with accus. *to await, to wait for*, espec. spoken of an attacking enemy: *to resist, to withstand*, *τινά*, Il.; *δόρυ*, Il. 13, 830; spoken of beasts and lifeless things, Il. 13, 472. 15, 620. *b)* Gener. *to wait for, to await*, *Ἡῶ*, Il. 11, 723; *τινά*, Il. 20, 480. Od. 4, 847. (The perf. 2 *μῑμονα* belongs in signif. to *μῑμαα*, see *ΜΑΛ*.)

Μένων, ωνος, ό, a Trojan, Il. 12, 93.

* *Μερίδαρπαξ, αγος, ό* (*ἄρπαξ*), *Crumble*, name of a mouse in Batr. 265.

* *μερίζω* (*μῑρος*), perf. pass. *μεμήρισμαι*, *to divide*, Batr. 61.

* *μῑριμα, ή*, *care, trouble*, h. Merc. 44, 160. (From *μερίς, μερίζω*.)

μῑρμερος, ον, poet. (from *μῑρμηρα*, poet. = *μῑριμα*), *exciting care, causing trouble*, spoken of actions: *wearisome, difficult, terrible, dreadful*, spoken only of warlike deeds, in the plur. *μῑρμερα ἔργα*, Il. 8, 453; and *μῑρμερα* alone, * Il. 10, 48. 11, 502.

Μερμερίδης, αο, ό, son of Mermerus = *Πυρ*, Od. 1, 259.

Μῑρμερος, ό, 1) a Mysian, slain by Antiochus, Il. 14, 513. 2) father of Ilius, Od.

μερμηρίζω (*μερμερός*), aor. 1 ep. *μερμήριξα*, 1) Intrans. *to be anxious, to be troubled, to revolve anxiously in mind, to ponder*; espec. *δίχα* and *διάνδιχα*, *to be irresolute, to be doubtful*, to hesitate between two courses, *to delay*, Od. 16, 73. Il. 1, 189. 8, 167. There follows it *ὡς*, Il. 2, 3; *ὅπως*, Il. 14, 159. Od. 20, 8; often *ἢ—ἢ*, whether—or, Il. 5, 672. 10, 503; also infin. *ἐλθεῖν ἢδε πυθέσθαι*, Od. 10, 152. 438. 24, 235; *περί τινος*, Il. 20, 17. 2) Trans. with accus. *to devise, to plot, to resolve upon*, *δόλον*, Od. 2, 93; *πολλά*, Od. 1, 427; *φόνον τινί*, Od. 2, 325. 19, 52.

μῑρμῑς, ἱθος, ή (prob. from *εἶρω*), *a bond, a cord, a rope*, Od. 20, 23. †

* *μῑρος, εος, τό*, *a part, a share*. *κατὰ μῑρος*, each in his part, h. Merc. 53.

μῑροψ, οπος, ό (*μῑρομαι, ὄψ*), *endowed with articulate speech, discoursing, speaking*, epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds, Il. 1, 250. 9, 340. Od. 20, 49. (Voss, 'the speaking tribes of men,' but in h. Cer. 'many-toned,' or speaking many tongues.)

* *Μῑροπες, οί*, the ancient name of the inhabitants of the island Cos, derived from a king Merops, h. Ap. 42.

Μῑροψ, οπος, ό, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, Il. 2, 831. 11, 329.

μεσαιπόλιος, ον, poet. (*πολιός*), *half-gray, half-white, hoary*, epith. of Idomeneus, who was approaching old age, Il. 13, 361. †

Μεσαύλιος, ό (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449. 455.

μῑσανυλος, ό, ep. *μῑσσανυλος* (or *τὸ μῑσανυλον*) (*αὐλή*), *the court-yard*, between the out-buildings in the court; also a shepherd's or herdsman's dwelling, Il. 24, 29; espec. the

yard for cattle, Il. 11, 548. Od. 10, 435; always ep. form.

μεσηγύ, adv. ep. μεσσηγύ, before a vowel or to form a position μεσηγύς, 1) *in the midst, between*, rarely without cases, Il. 11, 573. 23, 521. b) With gen. *between*, Il. 5, 41. Od. 4, 845. 2) Of time: *in the mean time*, Od. 7, 195. τὸ μεσηγὺ ἡμερος, the half of the day, h. Ap. 108.

μεσήμες, εσσα, εν, poet. (μέσος), *in the midst, middle*, Il. 12, 269. †

Μέσθλης, ου [not ους], ὁ, son of Pylæmenes and of the nymph Gygæa, leader of the Mæonians, Il. 2, 864. 17, 216.

μεσόδμη, ἡ (for μεσοδόμη fr. δέμω), prop. the intermediate work, or juncture of two beams, hence 1) *the transverse beam* in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) *a depression or recess* in the wall between the pillars (*intercolumnia*), accord. to Aristarch. = μεσόστῦλα, or the space between the beams in the ceiling, Voss. * Od. 19, 37. 20, 354.

* μεσόμφαλος, ου, *in the middle of the navel*; hence subst. τὸ μεσόμφαλον, the middle; accord to the Schol. the lamp-cover, Batr. 129.

μέσον, τό, ep. μέσσον, neut. of μέσος, q. v. μεσοπαγής, ἐς, see μεσοπαλής.

μεσοπαλής, ἐς, ep. μεσσοπαλής (πάλλω), *hurled by the middle*. μεσσοπαλὲς ἔθηκε κατ' ὄχθης μείλινον ἔγχος, he made the aspen spear hurled by the middle pierce the shore, V. Il. 21, 172. † Eustath. and others read μεσσοπαγής, infixed to the middle, i. e. piercing to the middle. Aristarch. prefers μεσσοπαλὲς, because this word indicates greater force in the cast.

μέσος, η, ου, ep. μέσος (according to the necessity of the metre), 1) *middle, in the midst*, spoken of space: βάλεν ἀνχένα μέσσον, he smote the neck in the midst, Il. 5, 657; μέσση ἀλί, in the midst of the sea, Od. 4, 844. b) Of time: μέσον ἡμαρ, mid-day, Il. 21, 111. 2) Freq. τὸ μέσον, *the middle*, as subst. often ἐς μέσον, Il. 4, 79. ἐν μέσῳ, Il. 3, 69, and μέσῳ, Il. 4, 444. κατὰ μέσον, *into the midst*, Il. 5, 8; with gen. Il. 9, 87. Od. 11, 157; metaph. ἐς μέσον ἀμφοτέροις δικάζειν, to administer justice equally to both (impartially), Schol. ἐξ ἴσου, Il. 23, 574. Neut. μέσον, as adv. Il. 12, 167.

μέσσατος, η, ου, ep. for μέστος, ἐν μεσ-σάτῳ, *in the midst*, * Il. 8, 223. 11, 6. (Perhaps an old superl., see Rost Gram. p. 402.)

μέσσαυλος, ὁ, ep. for μέσσυλος, q. v.

Μέσση, ἡ, a town and port in Laconia, near Tænarus, now *Massa*, Il. 2, 582. Paus. 3, 25.

Μεσσηίς, ἴδος, ἡ, a fountain in Hellas, in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσήνη, ἡ, a small district about Pharæ in the later Messenia, where Ulysses visited Orsilochnus, Od. 21, 15. A town Messene was not known to Hom.

Μεσσήνιος, η, ου, *Messenian*, subst. the Messenians, Od. 21, 18.

μεσσηγύ, poet. for μεσηγύ.

μεσσοπαλής, ἐς, ep. for μεσοπαλής.

μέσσος, ep. for μέσος.

* μεστός, ἡ, ὅν, *full*, Ep. 15, 5.

μέσφα, poet. adv. = μέχρι, *till, until*, ἡοῦς, Il. 8, 508. †

μετά, 1) Prep. with gen. dat. and accus.; primary signif. *with*. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as μετά and σύν with dat.), but an intimate and active union: *with, between, amongst*, Il. 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, comm. with plur. *with, amongst, between*. μετ' ἀθανάτοις, μετὰ Τρῶεσσι; again, μετὰ χερσὶ, ποσσὶ, *between the hands*. μετὰ φρεσὶ, *in the mind*. b) To indicate concomitancy: μετὰ πνοιῆς ἀνέμοιο, like ἅμα, *with the blasts of wind*, i. e. *fleet as the wind*, Od. 2, 148. c) Rarely to indicate approach: ἀρχὸν μετ' ἀμφοτέροισιν ὤπασσα, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224. 3) With accus. a) Spoken of space: α) To indicate direction or motion: *into the midst, amongst*. ἰκίσθαι μετ' αὐτούς, Il. 3, 264. ἰκίσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς, Il. 17, 458. βάλλειν τινὰ μετ' ἐριδας καὶ νείκεα, *into the midst of contention*, Il. 2, 376; and gener. to indicate direction to a person or thing: *to, towards, after*. βῆναι μετὰ Νέστορα, Il. 10, 73; but also in a hostile signif.: βῆναι μετὰ τινά, *to pursue any one*, Il. 5, 152; in like manner, ὁρμᾶσθαι μετὰ τινά, Il. 17, 605; and gener. spoken of following: *behind, after*. μῆλα ἔσπετο μετὰ κτελόν, Il. 13, 492; metaph. spoken of worth or rank: *according to, after, secundum*, Il. 2, 674. β) Also to indicate co-existence, with verbs

of rest, as with dat. *μετὰ πληθύν*, amongst the multitude, Il. 2, 143. Od. 4, 652. b) Spoken of time, to indicate subsequence: *after*, Il. 8, 261. 18, 96. 23, 27. *μετὰ κλέος*, after the news, report, Il. 11, 227. *μετὰ ταῦτα*, h. Merc. 126; often with particip. *μετὰ Πάτροκλον θανόντα*, Il. 24, 575. c) Spoken of cause, manner, etc. α) To indicate the object: *for, after*, Il. 7, 418. *ἵναι μετὰ δόρυ*, to go to bring a spear, Il. 13, 247. *βῆναι μετὰ πατρός ἀκουήν*, to go in quest of intelligence from a father, Od. 2, 308. β) To indicate suitableness: *according to, after*. *μετὰ σὸν κῆρ*, Il. 15, 52. Od. 8, 583. II) Adv. without cases, 1) *together, moreover, besides*, Il. 2, 446. 2) *behind, hereafter*, of space and of time, Il. 23, 133. Od. 15, 400. Frequently it is separated from the verb by tmesis. III) In composition, it has, in addition to the definitions already given, this, that it indicates a change from one condition to another. [Conf. Jahrb. Jahn und K., p. 273.]

μέτα, with the anastrophe for *μετά*, 1) When it follows the subst. Il. 13, 308. 2) For *μέτεστι*, Od. 21, 93.

μεταβαίνω (*βαίνω*), *μεταβίσομαι*, aor. *μετέβην*, perf. *μεταβέβηκα*, to go elsewhere, to go over. 1) Spoken of the stars: *μετὰ δ' ἄστρα βεβήκει*, the stars had gone over, viz. had passed the midst of heaven, Od. 12, 312. 14, 483. 2) Spoken of singers: to go over from one subject to another, to proceed, * Od. 8, 492; with *ἔς τι*, h. 8, 9.

μεταβάλλω (*βάλλω*), aor. 2 *μεταβαλλών* only in tmesis, to cast around, hence to turn around; *νότα*, to turn the backs (in flight), Il. 8, 94. †

μεταβουλεύω (*βουλεύω*), to change a resolution, to alter one's mind, *μετεβούλευσαν*, Od. 5, 286. †

μετάγγελος, ὁ (*ἄγγελος*), one who bears intelligence from one to another, a messenger [internuncius], * Il. 15, 144. 23, 199. In Il. 15, 144, Wolf reads *μετ' ἄγγελος*.

μεταδαινύμαι, mid. (*δαινύμαι*), fut. *μεταδαισομαι*, to eat with, to feast with; *ἱῶν*, to participate in the sacrificial feast, Il. 23, 207; *τινί*, with any one, Il. 22, 498. Od. 18, 48.

μεταδήμιος, η, ον (*δήμιος*), existing amongst the people. *κακὸν μεταδήμιον*, evil amongst the people, Od. 13, 46; spoken of an individual: *domestic, native, at home*, * Od. 8, 293.

μεταδόρπιος, ον (*δόρπιον*), in the midst of or during supper, Od. 4, 194. †

μεταδρομάδην, adv. running after, pursuing, Il. 5, 80. †

μεταῖζω, poet. for *μεθίζω* (*ἴζω*), to seat oneself with, Od. 16, 362. †

μεταῖσσω (*ἄισσω*), part. aor. *μεταῖζας*, to leap after, to pursue, to rush after, only absol. in the part. aor. Il. 15, 398. Od. 17, 236.

μετακιάθω, ep. (*κιάθω*), only imperf. *μετεκίαθον*, 1) to go after, Il. 11, 52; in a hostile signif. to pursue, *τινά*, Il. 16, 685. 18, 581. 2) to go to some other place, to visit; *τινά*, any one, Od. 1, 22; *πιδίον*, to reach the plain, Il. 11, 714.

μετακλαίω, to weep after, to deplore, Il. 11, 764. †

μετακλίνω (*κλίνω*), aor. pass. *μετεκλίνθην*, to bend to another quarter. *πολέμοιο μετακλινθέντος*, when the battle has turned, i. e. is yielding, Il. 11, 509. †

μεταλήγω (*λήγω*), ep. aor. 1 optat. *μεταλήξειε*, part. *μεταλήξας*, to cease, to desist from; with gen. *χόλοιο*, from anger, * Il. 9, 157. 261. h. Cer. 340.

μεταλλάω (*μετ' ἄλλα*), aor. 1 *μετάλλησα*, prop. to search after other things, hence 1) to search after, to seek after, to inform oneself about, with accus. *τινά* or *τί*, Il. 10, 125. Od. 3, 243. 2) to inquire for, to ask after; *τινά*, any one, and *τινά τι*, to ask one for any thing, Il. 3, 177. Od. 1, 231; also *ἀμφί τινι*, Od. 17, 554. [Cf. Jahrb. Jahn und Klotz, p. 273.]

μεταλλήγω, ep. for *μεταλήγω*.

μετάλμενος, part. aor. 2 from *μεθάλλομαι*. *μεταμάζιος*, ον (*μαζός*), between the breasts; *σιτήθος*, the middle of the breast, Il. 5, 19. †

* *μεταμέλπομαι*, mid. (*μέλπω*), to sing or dance amongst, with dat. h. Ap. 197.

μεταμίγνυμι (*μίγνυμι*), ep. *μεταμίσγω*, fut. *μεταμίξω*, to mix with, to mingle amongst, *τί*, Od. 18, 310; *τινί τι*, * Od. 22, 221.

μεταμώλιος, ον = *μεταμώνιος*.

μεταμώνιος, ον, poet. (*ἄνεμος*), prop. with the wind, i. e. idle, vain, profitless, *νήματα*, Od. 2, 98. *πάντα μεταμώνια τιθῆναι*, to render all vain, Il. 4, 363; *μεταμώνια βύζειν*, to prate idly, Od. 18, 332. (Wolf has *μεταμάνιος* for *μεταμώλιος*, after the best Cdd.)

μετανάστης, ον, ὁ (*ναίω*), one who goes

from one place to another, a *stranger*, a *settler*, a *new-comer*, * Il. 9, 648. 16, 59.

[Μετάνειρα, ἡ, wife of Celeus, mother of Demophon, h. Cer. 161. 206.]

μετανίσσομαι, poet. (νίσσομαι), to go over, to go to the other side, spoken of Helios: μετενίσσεται βουλυτόνδε, Helios went to the unyoking of oxen, i. e. descended to his setting, Il. 16, 779. Od. 9, 58.

* μετάνοια, ἡ (νοῖω), a change of mind, repentance, Batr. 10.

μεταξύ, adv. (μετά), in the midst, Il. 1, 156. †

μεταπαύομαι, mid. (παύω), to cease in the midst, to take rest, Il. 17, 373. †

μεταπανσωλή, ἡ (παύω), intermediate rest, refreshment, πολέμοιο, Il. 19, 201. [According to Nägelsb. ad Il. 2, 386, to be written μετὰ πανσωλή.]

μεταπρεπής, ἐς, poet. (πρέπω), distinguished amongst; with dat. ἀθανάτοισιν, amongst mortals, Il. 18, 370. †

μεταπρέπω, poet. (πρέπω), to distinguish oneself, to be eminent amongst; with dat. of pers. ἡρώεσσιν, amongst the heroes, Il. and Od.; with dat. of the thing. γαστέρι, Od. 18, 2. b) With double dat. ἔγχεϊ Τρώεσσι, with the spear amongst the Trojans, Il. 16, 835; πλούτῳ Μυρμιδόνεσσιν, Il. 16, 596; and with infin. Il. 16, 194.

* μεταρίθμιος, ον (ἀριθμός), belonging with the number, counted with, with dat. h. 25, 6.

μετασεύομαι (σεύομαι), μετασσεύομαι, aor. sync. μετίσσυτο, 1) to hasten after, to follow swiftly, Il. 6, 296. 2) to hasten, absol. and with accus. ποιμένα λαῶν, * Il. 23, 389.

μετασπόμενος, μετασπών, see μεθέπω.

μέτασσαι, αἱ, lambs which are born between early ones (πρόγονοι) and the late ones (ἔρσαι), sheep of the middle age, Od. 9, 221. † (From μετά, as περισσός from περί, see Thiersch Gram. § 200, 11.)

μετασσεύομαι, ep. for μετασεύομαι.

μεταστένω (στένω), to sigh over, to lament, ἄτην, Od. 4, 261. †

μεταστοιχί, adv. (στοῖχος), along in a row, * Il. 23, 358. 757.

μεταστρέφω (στρέφω), fut. ψω, aor. 1 μετίστρεψα, aor. pass. μετιστρέφθην, 1) Act. to turn about, to turn around, to turn, ἵτορ ἐκ χόλου, Il. 10, 107. νόον μετὰ σὸν κῆρ, to turn the mind to thy desire, Il. 15, 52. b) Intrans. to turn about, i. e. to retreat, Il. 15, 203; to

turn about, i. e. to requite, Od. 2, 67. 2) Pass. and mid. to turn oneself about, to turn both to and from an enemy; only part. aor. pass. Il. 11, 595.

μετατίθημι (τίθημι), aor. 1 μετέθηκα, to put between or in the midst; πύλαδον, to excite a tumult, Od. 18, 402. †

μετατρέπομαι, mid. (τρέπω), aor. 2 mid. μετστράπομην, to turn oneself around, absol. in tmesis, Il. 1, 199. b) Metaph. to turn oneself to, to attend to, τινός, * Il. 1, 160. 9, 630. 12, 236.

μετατροπαλίζομαι, depon. mid. poet. = μετατρέπομαι, to turn oneself around, espec. for flight, Il. 20, 190. †

μετανδάω (αὐδάω), comm. imperf. μετῆδα and μετηύδων, prop. to speak in the midst of several, then to speak to any one; always with dat. plur. ἔπεια Τρώεσσι, πᾶσιν, Il. 8, 496. Od. 12, 153.

μετάφημι (φημί), aor. 2 μετέειπον, 1) to speak amongst or to several, to discourse, always with dat. plur. Il. 2, 411. Od. 4, 664. [Once with accus. Il. 2, 795, where, however, the var. lec. προσέφη is, according to Jahrb. Jahn und K., p. 272, to be preferred.]

μεταφράζομαι, mid. (φράσσομαι), fut. μεταφράσομαι, to consider upon, to meditate, ii. Il. 1, 140. †

μετάφρενον, τό (φρήν), the back, espec. the part between the shoulders, which lies above the diaphragm, Il. 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφωνέω (φωνέω), to speak amongst or to several; with dat. plur. τοῖσι, amongst them, Il. 7, 384. Od. 8, 201.

μετέασι, ep. for μέτεσι, see μέτειμι.

I. μέτειμι (εἶμι), pres. subj. ep. μετείω and μετέω for μετῶ, infin. μετέμμεναι for μετέμμαι, fut. μετίσσομαι, to be amongst; with dat. ἀθανάτοισι, to be amongst the immortals, Il. 3, 109, and Od. 15, 251; absol. to be in the midst, to intervene, spoken of time, Il. 2, 36.

II. μέτειμι (εἶμι), part. aor. 1 mid. ep. μετεισάμενος, 1) to go after, to go behind, Il. 6, 341. 2) to go to; πόλεμόνδε, to the battle, Il. 13, 298. Mid. aor. to go into the midst, to penetrate, Il. 13, 90. 17, 285.

μετεῖπον, ep. μετέειπον (εἶπον), aor. of μετάφημι, to speak amongst or to several, with dat. Il. 1, 73, and absol.

μετεισάμενος, see μέτειμι.

μετείω, ep. for μετῶ, subj. from μέτειμι, to be in the midst.

μετέμμεναι see μέτειμι I.

μετέπειτα (ἔπειτα), *afterwards, hereafter*, Il. 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (ἔρχομαι), μεταλύεσθαι, aor. 1 μετῆλθον, comm. part. μετελθών, 1) *to come or go into the midst, or to*, absol., Il. 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. *to come amongst*, ὑπερφιάλοισι, Od. 1, 134. κούρησιν, Od. 6, 222; espec. in a hostile signif. *to rush upon*, Il. 16, 487. Od. 6, 132. 2) With accus. *to go after any one, i. e.* a) *to go to any one in order to call him*, Πάρι, Il. 6, 290; absol. *to follow*, Il. 21, 422; or τί, anything, in order to obtain it; πατρός κλέος, *to go in quest of intelligence concerning a father*, Od. 3, 93; ἔργα, *to visit the works (of servants), to inspect them*, Od. 16, 314. Metaph. *to go after a matter of business, i. e. to attend to it*, ἔργα, Il. 5, 429. b) Spoken of a place: πόλινδε, *to go to the city*, Il. 6, 86.

μετέσσυτο, see μετασεύομαι.

μετέω, see μέτειμι.

μετήορος, ον, poet. for μετώρος (ᾠορται), *suspended in the air, aloft, in the air*, Il. 8, 26; ἄρματα, ἄτξασκε μετήορα, the chariots sprang into the air, Il. 23, 369. 2) Metaph. *wavering, uncertain*, h. Merc. 488.

μετοίχομαι, depon. mid. (οἶχομαι), *to go into the midst, ἀνὰ ἄστυ, to go through the city*, Od. 8, 7. 2) With accus. *to go after any one, to overtake him*, Il. 10, 111. Od. 8, 47; absol. *to accompany*, Od. 19, 24; in a hostile signif. *to rush upon, to attack*, τινά, Il. 5, 148.

μετοκλάζω (ὀκλάζω), *to crouch down and change one's seat*, Il. 13, 281. †

μετόπισθε, before a vowel μετόπισθεν, adv. (ὀπισθεν), 1 Spoken of place: *behind, behind the back, backwards*, with gen. *behind*, Il. 9, 504. Od. 9, 539. 2) Spoken of time: *after, behind*, παῖδες μετόπισθε λελειμμένοι, the children left behind, Il. 24, 687.

μετοχλίζω (ὀχλίζω), aor. 1 optat. 3 sing. μετοχλίσσει, ep. for μετοχλίσει, *to remove by levers or by force*, λέχος, Od. 23, 188; ὀχῆας, *to thrust away the bars*, Il. 24, 567.

μετρέω (μέτρον), aor. 1 ἐμέτρησα, *to measure*; hence poet. πέλαγος, *to measure out the sea, i. e. to navigate*, Od. 3, 179. †

μέτρον, τό, *a measure*. 1) the instrument for measuring, *a measure*, Il. 12, 422. 2) Espec. a measuring vessel for liquids and

dry things, οἶνον, Il. 7, 471. 23, 268. ἀλφίτου, Od. 2, 355. (How much it held is not known.)

3) *that which is measured, i. e. space, length*, μέτρα κελύθου, Od. 4, 389. 10, 539. ὄρμον μέτρον ἰκέσθαι, the space of the harbor, Od. 13, 101; metaph. μέτρον ἥβης, the measure of youth, i. e. the bloom of life, Il. 11, 225. Od. 11, 317.

μετώπιον, τό = μέτωπον, *the forehead*, * Il. 11, 95. 16, 739; prop. neut. of the adj. μετώπιος.

μέτωπον, τό (ὤψ), *the forehead*, comm. of men, plur., Od. 6, 107; once of a horse, Il. 23, 454. 2) Metaph. *the front, the fore-part*, κόρυθος, Il. 16, 70.

μεῦ, Ion. for μοῦ, see ἐγώ.

μέχρι, poet. before vowel μέχρις, prep. with gen. *until, as far as*. 1) Spoken of place: θαλάσσης, Il. 13, 143. 2) Of time: τίς μέχρις, *till when, how long?* Il. 24, 128.

μή, adv. and conj. *not, that not*. 1) Adv. *μή, not*; it never denies independently and directly, (cf. οὐ), but always indirectly, and in reference to a preced. representation. It is found therefore, only in a really dependent denial, or in one conceived of as dependent; and espec. in such main and subordinate clauses as express a wish, will, command, a case or condition, a fear or anxiety. (The same holds true of the compounds: μηδέ, μηδεῖς, etc.) A) In main clauses: 1) In such as express a command, the act of forbidding or warning, where comm. the imperat. pres. stands, Il. 1, 32. 363; or instead of it the infin., Il. 7, 413. 17, 501; or the subj. aor. μή δὴ με ἔλωρ ἐάσης κείσθαι, *let me not indeed lie as a prey*, Il. 5, 684; often with an implied threat, μή σε παρὰ νηυσὶ κίχλω, *let me not meet thee at the ships*, Il. 1, 26. 21, 563. Rare and mostly ep. is the imperat. aor. Il. 4, 410. Od. 16, 301; and the fut., Il. 15, 115. 2) In sentences expressing a wish, whether by the optat. or indicat. histor. tenses: μή τοῦτο φίλον Διὶ πατρὶ γένοιτο! *may this not please father Jupiter!* Od. 7, 316. μή ὄφελος λίσσεσθαι, *would that thou hadst not supplicated*, Il. 9, 698. 22, 481; also with infin. μή πρὶν ἐπ' ἡέλιον, δύναι, Il. 2, 413. 3) In sentences which contain an exhortation with the subj. μή ἴωμεν for ἴωμεν, *let us not go*, Il. and Od. 4) In oaths, sometimes instead of the direct negative οἶ, Il. 10, 330. B) In subordinate clauses: 1) In all clauses expressing

design or a condition; therefore with the conjunct. *ἵνα*, *ὥς*, *ὅπως*, *ὅφρα*, *εἰ*, *ἤν*, etc. On the construc. see these conjunct. (*οὐ* stands only when the negation is limited to a single word, Il. 24, 296.) 2) With infin. only in dependent discourse in Hom.: *ὀμνυθι, μὴ μὲν ἔκων τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι*, swear to me, that thou didst not wittingly by craft obstruct my chariot, Il. 23, 585. cf. Il. 19, 261. II) Conjunct. *that not*: 1) After the primary tenses or an aor. with pres. signif. with subjunct., Il. 1, 522. 17, 17; after a historical tense with optat., Il. 10, 468. 2) After verbs to fear, to avoid, to beware, to prevent, etc., *μή* like the Lat. *ne* signifies *that*: *δαίδω μὴ τὸ χθιζὸν ἀποστήσονται Ἀχαιοὶ χρεός*, I fear that the Greeks will pay yesterday's debt, Il. 13, 745. cf. Il. 1, 553. 14, 261; after *ἰδεῖν*, to take heed, Il. 10, 98. Such clauses with *μή* are often elliptical, so that *δαίδοικα* or *φοβοῦμαι* must be supplied before them (cf. A. 1.), *μήτι χολωσάμενος ρέξη κακὸν ὕλας Ἀχαιῶν*, that in anger he may inflict some evil upon the sons of the Achaians, Il. 2, 195. 5, 487. 17, 93. b) If *οὐ* is added, it is thereby shown that the apprehended event will not ensue, *μὴ νύ τοι οὐ χραίσμη*, it might profit thee nothing, Il. 1, 28. *μὴ οὐτίς*, Il. 10, 39. *μή* with indicat. Od. 5, 300, is to be taken as an interrogative particle. III) An interrogative particle: *μή* as such stands, 1) In the direct question, when a negative answer is expected: *ἦ μὴ πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν*, you did not certainly suppose it to be one of the enemy, Od. 6, 200. cf. Od. 9, 405. 2) In the indirect question: *whether not*, after *ἰδεῖν*, *φράζεσθαι*, comm. with subjunct. and optat. Il. 10, 98. 101. 15, 164. Od. 24, 291; rarely with the indicat. when one is convinced that the apprehended act will happen or is true: *δαίδω, μὴ δὴ πάντα θεὰ νεμερτέα εἶπεν*, whether the goddess did not speak all things truly, Od. 5, 300.

μηδέ, adv. connects two clauses, prop. adversatively: *but not*, Il. 4, 302. 10, 37. comm. merely annexing: *also not*, *and not*, Il. 2, 260. Od. 4, 752. 2) *also not*, *not even*, and repeated for the sake of emphasis, Il. 6, 38. 10, 239. 2) Doubled *μηδέ, μηδέ*, *neither, nor*, Il. 4, 303.

Μηδείδης, ου, ὁ, h. Bacch. 6, 43. ed Wolf, after the conjec. of Barnes for *μὴ δαίδειν*, the name of a pilot. Herm. amends: *νῆ' ἥδη*, which Frank has adopted.

μηδεῖς, μηδεμία, μεδέν (*μηδέ* and *εἷς*), *none, none*, in Hom. *μηδέν*, Il. 18, 500. †

Μηδεσικάστη, ἡ (adorned with wisdom) daughter of Priam, wife of Imbrius, Il. 13, 172. *μήδομαι*, depon. mid. (*μήδος*), fut. *μήσομαι*, aor. *ἐμησάμην*, to have in mind, like *prepare*, not merely to devise, but also to execute: hence, 1) Absol. to devise counsel, Il. 2, 360. 2) to devise, to plot, to prepare, Il. Od. 5, 173. νόστον, Od. 3, 160. κακά, Od. 3, 166. τί τινα, Od. 5, 189. κακά τινα, Il. 6, 157. 7, 478. ὀλεθρόν τινα, Od. 3, 249. 9, 92; also with double accus. κατὰ Ἀχαιοῦς, against the Greeks, Il. 10, 52. ἔργον Ἀχαιοῖς, Od. 24, 426.

μήδος, εος, τό, 1) resolution, counsel, purpose, plan, always in the plur. Il. 2, 340. Od. 2, 38. μάχης, the counsels of battle, Il. 15, 467; sometimes in the abstract signif. prudence, cunning, Od. 13, 89. 19, 353. 2) Plur. the male pudenda, Od. 6, 129. 18, 67. 87. 22, 476.

Μηθώνη, ἡ, ep. for *Μεθώνη*, a town in Magnesia (Thessaly), near Melibœa, Il. 2, 716.

μηκάομαι, depon. mid. ep. aor. part. *μακῶν*, perf. *μέμηκα*, with pres. signif. part. *μεμηκώς*, fem. shortened *μεμᾶκῦια*, Il. 4, 435; from the perf. as a new poet. imperat. *ἐμέμηκον*, Od. 9, 439. 1) A word imitating the cry of sheep, to bleat, Il. 4, 435. Od.; spoken of deer and hares, to cry, Il. 10, 362. 2) The part. *μακῶν* is found only in the construction: *καθ' δ' ἔπεισε ἐν κονίῃσι μακῶν*, he sank screaming or crying in the dust, spoken of animals, Il. 16; 469, and once of a man, Od. 18, 98.

μηκάς, ἄδος, ἡ (*ΜΑΚΩ*), bleating, epith. of goats, Il. 11, 383. Od. 9, 124.

μηκέτι, adv. (*ἔτι*), no more, no longer, no further, Il. 2, 259. Od. 3, 240.

Μηκιστεύς, ἦος, ὁ, 1) son of Talau, brother of Adrastus, father of Euryalus; he took part in the Theban war, Il. 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, Il. 8, 333. 15, 339; accus. *Μηκιστῇ*.

Μηκιστιάδης, ου, ὁ, son of Mecisteus = Euryalus, Il. 6, 28.

μήκιστος, η, ου (*μήκος*), superl. of *μακρός*, the longest, neut. sing. and plur. as adv. *μήκιστα*, at the farthest, finally at last, Od. 5, 299. 465. h. Cer. 259.

μῆκος, εὖς, τό, *length*, Od. 9, 324; *tallness height of stature*, * Od. 11, 312. 20, 71.

μήκων, ὠνος, ἥ (μῆκος), *a poppy, a poppy-head*, Il. 8, 306. †

μηλέη, ἥ (μῆλον), *an apple-tree*, malus, Od. 7, 115. 11, 589 (to be pronounced as a dissyllable); * Od. 24, 340.

Μηλόβοσις, ιὸς, ἥ (prop. sheep-pasturing), daughter of Oceanus, h. Cer. 420.

μηλοβοτήρ, ἥρως, ὁ (βόσκω), *a shepherd*, Il. 18, 529. † h. Merc.

I) μῆλον, τό, *a head of smaller cattle*, sing. rare; *a sheep*, without distinction of sex, Od. 12, 301; also, the *goat*, Od. 14, 105; comm. plur. τὰ μῆλα, *small-cattle*, espec. *sheep* and *goats*, often ἴφια μῆλα, μήτηρ μῆλων, Il. 2, 696.

II) μῆλον, τό, *an apple*, and gener. *tree-fruit*, Il. 9, 542. Od. 7, 120.

* μηλόσκοπος, ον, poet. (σκοπέω), from whence one can oversee the sheep, *flock-inspecting*, κορυφή, h. 18, 11.

μήλωψ, ὀπος, ὁ, ἥ (ῶψ), that looks like an apple or a quince, *quince-colored, yellow, golden*, καρπός, Od. 7, 104. †

μήν, ep. μὲν and μάν, adv. of confirmation and asseveration: *yea, verily, certainly, by all means, vero*; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. ἄγε μὴν, come on now, Il. 1, 302. Comm. ἦ μὴν (μάν, μέν), verily, truly, Il. 9, 57; οὐ μὴν (μάν), truly not, Il. 12, 318. 24, 52; μὴ μέν, Il. 1, 603. 10, 330; καὶ μὴν (μέν), and truly, certainly also, Il. 19, 45. 23, 410. 24, 483; and yet, but also, Il. 9, 499.

μήν, μηνός, ὁ, *a month*, only in the oblique cases; see μεῖς.

μήνη, ἥ, *the moon*, Il. 19, 374. 23, 455. 2) As prop. name, the *goddess of the moon*, h. 32.

μηνιθμός, ὁ (μηνίω), *anger, wrath*, * Il. 16, 62. 202.

μήνιμα, ατος, τό (μηνίω), *a cause of anger or wrath*. μή τοι θεῶν μήνιμα γένωμαι, that I may not awaken the wrath of the gods against thee, Il. 22, 358. Od. 11, 73.

μῆνις, ιὸς, ἥ (μένω), *lasting anger, wrath* (Ap. ἥ ἐπιμένονσα ὀργή), comm. of the gods, Il. 1, 7. Od. 3, 135; of men, Il. 1, 1. 9, 517.

μηνίω (μῆνις), aor. 1 part. μηνίσας, *to cherish a lasting anger, to persevere in wrath, to be wroth*, τινί, against any one, Il. 1, 422.

18, 257; τινός, on account of any thing; ἰρῶν, Il. 5, 178; and often absol. (In the pres. and imperf. εἰς is short, only once in the arsis long, Il. 2, 679.)

* μῆνῦτρον, τό (μηνύω), *a reward for discovery*, h. Merc. 284.

* μηνύω, fut. μηνύσω, *to indicate, to betray, to make known*, h. Merc. 373. (ν in the pres. long and short.)

Μήονες, οἱ, Ion. for Μαίονες, the *Mæonians*, the inhabitants of Mæonia, then = Λυδοί, Il. 2, 864. 10, 431.

Μηονίη, ἥ, Ion. for Μαίονία, prop. a district in Lydia, which lay east of Mount Tmolus, Il. 3, 401.

Μηονίς, ἴδος, ἥ, *Mæonian*. 2) Subst. a *Mæonian woman*, Il. 4, 142.

μήποτε (ποτέ), *that not even, lest perhaps*; on the construc. see μή, with subj. Il. 7, 343. Od. 19, 81. b) In asseverations, *never*, with infin. following, Il. 9, 133.

μήπου or μή πον, *lest perhaps*, Od. 4, 775.

μήπω (πώ), *not yet*, Il. 18, 134. 2) *by no means*, with imperat. Il. 4, 234. 3) For μή πον, Od. 9, 102.

μήπως (πώς), *that not perhaps*, with subj. and optat. Il. 3, 436. 5, 487; and after verbs of fearing, *that perhaps*. 2) Interrogatively, *whether not perhaps*, Il. 10, 101.

μῆρα, τά, rare plur. of μηρίον, q. v.

μήρινθος, ἥ, *a cord, a string*, * Il. 23, 854. 857. 866. 867. 869.

μηρίον, τό, only in the plur. *μηρία*, rarely *μῆρα*, Il. 1, 464. Od. 3, 179; *the thigh-bones, the thigh-pieces*, which were cut from the thighs (μηροί), of victims. They were then covered with pieces of flesh from the other parts, enveloped with a double covering of caul, and thus burnt as a sacrifice to the gods, Il. 1, 460. Od. 3, 456; hence often *πίονα μηρία*, Il. 1, 40; thus Nitzsch ad Od. 3, 456. Voss, Myth. Brief. I. 39, explains *μηρία* as the *hip-bones*, with the flesh belonging to them.

Μηριόνης, οὖς, ὁ, son of Molus of Crete, charioteer of Idomeneus, Il. 2, 651. 7, 166.

μηρός, ὁ, the upper fleshy part of the hip, *the thigh*, spoken of men, Il. 5, 305. 12, 162. ἄορ ἐρύσασθαι παρὰ μηροῦ, to draw the sword from the thigh, Il. 2) Spoken of beasts, only in the connection, *μηρούς ἐξέταμον*, see *μηρίον*, Il. 1, 460. Od. 12, 360.

μηρόομαι, depon. mid. aor. ep. *μηρῶσάμην*,

to draw together, to draw in, ἰστιά, Od. 12, 170. †

μήστωρ, ὄρος, ὁ (μῆδομαι), 1) an adviser, a counsellor, spoken of Jupiter (governor of the world, V.), Il. 8, 22; of heroes: μήστωρες μάχης, αὐτῆς, counsellors in battle (Voss: 'exciters of battle'), Il. 4, 328. 17, 339. 2) which occasions any thing: φόβοιο, the occasion or cause of flight, Il. 6, 97. 12, 39; but of horses: skilled in flying (impetuous runners, V.), Il. 5, 272. 8, 108.

Μήστωρ, ὄρος, ὁ, son of Priam, Il. 24, 257.

μήτε (τε), and not, and that not. μήτε—μήτε, neither—nor, also with τε in the second member, Il. 13, 230. On the construc. see μί.

μήτηρ, μητέρος, ἡ, contr. μητρός, a mother, spoken of animals, Il. 2, 313. 17, 4. Od. 10, 414. 2) Metaph. spoken of regions in which any thing especially flourishes: μήτηρ μῆλων, θηρῶν, mother of sheep; of wild beasts, i. e. abounding in sheep, etc., Il. 2, 696. 8, 47, and elsewhere.

μήτι, neut. of μήτις, q. v.

μήτι, see μῆτις.

μητιάω (μῆτις), ep. μητιόω, only pres. and imperf. 1) to have in mind, to devise, to plan, βουλᾶς, Il. 20, 153; absol. Il. 7, 45. 2) to devise prudently, to plan, to plot, τί, Il. 10, 208; κακά, Il. 15, 27. 18, 312; νόστον τινί, Od. 6, 14. Mid. to conclude by oneself, to deliberate, Il. 22, 174; with infin. 12, 17.

μητίετα, ὁ, ep. for μητιέτης (μητιόμαι), counsellor, counselling (ruling, V.), epith. of Jupiter, Il. 1, 175. Od. 14, 243, and often.

μητιόεις, εσσα, εν (μῆτις), 1) rich in counsel, wise, h. Ap. 344. 2) wisely prepared or devised, φάρμακα, Od. 4, 227. †

μητιόμαι, depon. mid. (μῆτις), fut. μητίσομαι, aor. 1 ἐμητίσάμην; the pres. is not found in Hom.: = μητιάω, 1) to have in mind, to deliberate upon, Od. 9, 262. 2) to invent, to devise, to plot, ἔχθρα, Il. 3, 417; μέγαρα, to practise dreadful deeds, Il. 10, 48; θάνατόν τινι, Il. 15, 349; κακά τινα, Od. 18, 27. (In the earlier edd. we find incorrectly μητίσομαι.)

μητιόω, ep. for μητιάω.

μῆτις, ιος, ἡ, dat. μήτι, ep. for μήτι, 1) prudence, understanding, intelligence, the ability to counsel, often Il. and Od. 2) counsel, advice, plan, expedient, espec. μῆτιν ὑφαίνειν, Il. 7, 324. 10, 19. Od. 4, 678.

μήτις or μή τις, neut. μήτι, gen. μήτιος (τις), that not one, that no one, constr. of μ. 2) μήτι, frequently as adv. that not perhaps indeed not perhaps, Il. 4, 42. 5, 567. Od. 2, 67.

μητροπάτωρ, ὄρος, ὁ, poet. (πατήρ), a mother's father, a maternal grandfather, Il. 11, 224. †

μητρυνή, ἡ, a step-mother, * Il. 5, 389. 13, 697.

μητρῴος, ἴη, ἴον, poet. for μητρῶος (μήτηρ), maternal, δῶμα, Od. 19, 410. †

μήτρως, ὄρος, ὁ (μήτηρ), a mother's brother, an uncle, * Il. 2, 662. 16, 717.

μηχανάομαι, depon. mid. (μαχανή), only pres. and imperf., 3 plur. imperf. μηχανόωντο, ep. for ἐμηχανῶντο, 1) Prop. to prepare with art, to build, machinor, τεύχεα, Il. 8, 177. 2) to invent, to devise, to purpose, to practise comm. in a bad signif.: κακά, ἀτάσθαλια, to practise wickedness, Il. 11, 695; τινί and ἐπὶ τινι, Od. 4, 822.

μηχανάω, ep. μηχανόω = μηχανάομαι, from this the part. μηχανόωντας, Od. 18, 143. †

* μηχανιώτης, ου, ὁ, poet. for μηχανητής, machinator, one who practises cunning or prudence, crafty, h. Merc. 436.

μῆχος, εος, τό, poet. for μηχανή, means, remedy, counsel, Il. 2, 342. οὐδέ τι μῆχος ἐστι, there is no remedy, i. e. it is impossible. Il. 9, 249. cf. ἄκος, Od. 14, 238.

Μήων, ὄρος, ὁ [Il. 5, 43.], see Μήονες.

μιαίνω, aor. 1 ἐμίηνα, aor. 1 pass. ἐμιάσθην, ep. 3 plur. for ἐμιάσθησαν, Il. 4, 146; according to Buttm. 3 dual, aor. 2 sync. for ἐμιάσθην, 1) to stain, to color, ἐλέφαντα φοίνικι, Il. 4, 141. 2) to stain, to defile, to foul, αἵματι, κονίησι, * Il. 16, 797. 17, 439.

μιαφόρος, ου (φόρος), defiled with slaughter, stained with slaughter, reeking with gore, epith. of Mars, * Il. 5, 31. 455. 844. [Lobeck and Buttm. read μαιφόρος from μαινεσθαι and φόρος, and analogy requires an act signif. accustomed to stain oneself with blood, conf. Jahrb. J. und K. p. 274.]

μιαρός, ἡ, ὄν (μιαίνω), stained, defiled, fouled, Il. 24, 420. †

μυγάζομαι, poet. for μύγνυμαι, mid. Od. 3, 271. †

μύγδα, adv. (μύγνυμι), mixed, mingled together, Od. 24, 77; with dat. θεοῖς, mixed among the gods, Il. 8, 437.

* μίγδην, adv. = μύγδα, h. Merc. 494.

μίγνυμι, ep. μίσγω, fut. μίξω, nor. 1 ἔμιξα, fut. mid. μίξομαι, ep. aor. 2 sync. 3 sing. ἔμικτο, perf. pass. μέμιγμαι, aor. 1 pass. ἐμίχθην, and aor. 2 ἐμίχην, fut. pass. μιγήσομαι. (The pres. μίγνυμι is not in Hom.) 1) Act. to mix, to mingle, prop. spoken of fluids, with accus. οἶνον, Il. 3, 270. Od. 1, 110; φάρμακα, Od. 4, 230; pass. ἄλειψαι μεμιγμένον εἶδαρ, food seasoned with salt. Accord. to others, food out of the sea, Od. 11, 123. b) Metaph. to join, to bind, to unite, to bring any thing to another in close contact, τί τινι; χεῖράς τε μένος τε, to mingle hands and spirit, i. e. to come into close fight, Il. 13, 510; ἄνδρας κακότητι καὶ ἄλγεσι, to bring men into wretchedness and suffering, Od. 20, 203. Pass. γλῶσσ' ἐμέμικτο, their speech was mingled, Il. 14, 438. Od. 19, 175. II) Mid. with aor. pass. 1) to mingle themselves, to mingle, spoken of sheep: νομῶ, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) Metaph. to mix oneself, to touch any thing, with dat. κάρη κονίησιν ἐμίχθη, the head plunged in the dust, Il. 10, 457; also spoken of men, Il. 3, 55; of the spear: μίχθηναι ἔγκασι φωτός, pierced into the entrails of the man, Il. 11, 438. 8) Most frequently of men: to mingle oneself with, to consort with, to have intercourse with, to have commerce or live with; with dat. προμάχοισι, amongst the front warriors, ἀθανάτοισιν, Il. 24, 91; also ἐν προμάχοισι, Od. 18, 379; ἀλλοδαποῖσι, to have intercourse with strangers, Il. 3, 48; and ἐν τινι, Il. 3, 209; and ἐς Ἀχαιοὺς, Il. 18, 216; absol. Od. 4, 178; μίξεσθαι ξενίῃ, to mingle in hospitality, Od. 24, 314. b) In a hostile signif.: to meet in battle, i. e. to come into close fight, Τρῶεσσιν, Il. 5, 143; ἐν δαΐ, Il. 13, 286; ἐν παλάμῃσι τινος, to engage in a pugilistic contest with any one, Il. 21, 469. c) Espec. spoken of sensual love: ἐν φιλότῃτι and φιλότῃτι τινος, Il. 6, 161. 165; and τινί, Il. 21, 143; also εὐνή, Il. 4, 445; once with accus. εὐνήν, Il. 15, 33; spoken of man and wife at once, and also of each person singly, when it may be translated, to embrace in love, to have intercourse with any one.

Μίδεια, ἡ, ep. for Μίδεια, a town in Bœotia, on the lake Copais, which according to Strabo was swallowed up by this lake, Il. 2, 507.

* Μίδης, ἴω, ὅ, ep. for Μίδας, king of the Phrygians, Ep. 3.

μικρός, ἡ, ὄν, Ion. form σμικρός, little, small, short, accus. δέμας, Il. 5, 801. Od. 3, 290; only twice. παρὰ μικρόν, almost, Batr. 241. Compar. μέλων, q. v.

μίκτο, see μίγνυμι.

Μίλητος, ἡ, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, Il. 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Miletus, Il. 2, 647.

μυλοπάρης, ον (παριά), having red cheeks, i. e. sides, red, epith. of ships, whose sides were painted with vermillion, Il. 2, 637. Od. 9, 125. ('Red-beaked,' V.)

Μίμας, αντος, ὁ, a promontory in Asia Minor, east of Chios, at the southern extremity of the Erythrean isthmus, Od. 3, 172.

* μῑμῑομαι, depon. mid. to imitate, with accus. h. Ap. 136. Batr. 7.

μυμνάζω, poet. form of μένω, to remain, Il. 2, 392. 10, 549. 2) Trans. with accus. to await, to wait for, h. 8, 6.

μυμνήσκω (root ΜΝΑΣ), fut. μνήσω, aor. 1 ἔμνησα, fut. mid. μνήσομαι, aor. 1 ἔμνησάμην, iterat. μνησάσκετο, perf. mid. μέμνημαι, 2 sing. μέμνη for μέμνησαι, optat. μεμνήμην, Il. 24, 745; and μεμνέοιτο for μέμνητο, Il. 23, 361; fut. 3 μεμνήσομαι, aor. 1 pass. only infin. μνησθῆναι, Od. 4, 118. Also in the pres. μυμνήσκομαι and μνάομαι, contr. μνώμαι, in the expanded forms, part. pres. μνώμενος, imperf. ἐμνώοντο, to remind, to put in mind, τινά, Od. 12, 38; of any thing, τινά τινος, Il. 1, 407. Od. 3, 103. 14, 169. Mid. to remember, to call to mind, to think of, to bethink oneself, with gen. often; ἀλκῆς, to bethink oneself of spirit, i. e. to show it, Il. 6, 112; χαρμῆς, Il. 4, 222; πολέμοιο, νόστου, σίτου, βρώμης, κοίτου, etc.; instead of the gen. once φύγαδε μνώοντο, they bethought themselves of flight, Il. 16, 697. 2) to mention, to bring to mind by speaking, with gen. Il. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and ἀμφί τινος, Od. 4, 151; ἀμφί τινα, h. 6, 1; and περί τινος, Od. 7, 192. 3) The perf. mid. has the pres. signif. like meminī, I bethink myself, I remember; fut. 3 μεμνήσομαι, I shall remain mindful, comm. with gen. Il. 5, 818; and with accus. Τυδεία, ἔργον, ἄλλα, Il. 6, 222. 9, 527. Od. 14, 168. 24, 122; and with infin. Il. 17, 364; and the part. often absol. Il. 5, 263. 19, 153.

μύμνω, poet. form for μένω, only pres. and

imperf. 1) *to remain*, Il. 2, 331. 2) With accus. *to wait for, to await*, Il. 4, 340. Od. 11, 210.

μίν, accus. sing. of the pron. 3 pers. for αὐτόν, αὐτήν, αὐτό, always enclitic, often μιν αὐτόν, himself, Il. 21, 245; but αὐτόν μιν [but once], himself reciprocally [cf. Jahrb. Jahn und Klotz, p. 254], Od. 4, 244, for the plur.; doubtful, cf. Thiersch Gram. § 204. 5.

Μινύειος, η, ον, ep. Μινυήϊος, *Minyian*, appellation of Orchomenus in Bœotia, named from the powerful tribe of the Minyæ, Il. 2, 511; ep. form Od. 11, 284.

Μινυήϊος, ό, ep. for Μινύειος, 1) a river in Elis, accord. to Strab. VIII. 347. Paus. 5, 1. 7, the *Anigrus*; accord. to others, the *Peneus*.

μινύθω (μινύς), poet. only pres. and imperf. iterat. imperf. μινύθεισθον, 1) Trans. *to diminish, to lessen, to impair, to weaken*, with accus. Il. 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. *to become smaller, to decrease, to be destroyed*, Il. 16, 392. 17, 738. Od. 12, 46; ἥτορ ἐταίρων, Od. 4, 374; πόθῳ, *to pine away with desire*, h. Cer. 202.

μίνυνθα, adv. (μινύς), *a little, a very little, for a time*, comm. of time, Il. 4, 466. Od. 15, 494.

μινυνθάδιος, ον (μίνυνθα), compor. μινυνθαδιώτερος, *lasting a short time, αἰών*, Il. 4, 778; *short-lived*, Il. 1, 352. Od. 11, 307.

μινυρίζω (μινυρός), *to moan, to lament, to wail*, prop. spoken of women, Il. 5, 889. Od. 4, 719.

* Μινώϊος, ον, ep. for Μινῶος, *Minoian*, h. Ap. 393.

Μίνως, ος, ό, accus. Μίνωα and Μίνω ed. Wolf, Μίνων ed. Spitzner after Aristarch. Il. 14, 322; son of Jupiter and Europa, king of Crete, famed as a wise ruler and lawgiver, Il. 13, 450. 451. 14, 322. His wise laws he had received from Jupiter himself, since he had for nine years intercourse with Jupiter, Od. 19, 178. His daughter is Ariadne and his son Deucalion, Od. 11, 321. 19, 178. He also appears in the realm of shades as ruling king, Od. 11, 567. Later tradition alone makes him a judge in the lower world.

μιογάχεια, ή (ἄγχος), *a valley, a defile, a ravine*, in which the mountain torrents meet, Il. 4, 455. †

μίσγω, a form of μίγνυμι, q. v.

μίσσω (μῖσος), aor. 1 ἐμίσησα, *to hate, to*

abominate, to detest. μισησίμ γενέσθαι, it was an abhorrer become a prey to the dogs, 272.

μισθός, ό, *a reward, wage*, 304. 21, 445. 450; plur. Od. 10 μιστύνλλω (akin to μίτυλ *small pieces, to cut up*, spok flesh, with accus. Il. 1, 465. 462.

μίτος, ό, *the cord, the thread* introduced into the waist, 23, 762. † (Others understand it, stamen. Voss translates thread from the skein for the *μίτρη, ή, a belt, a girdle* worn by warriors about the navel, nished with metallic plates against missiles, and distinguished by a *μίσκος*, * Il. 5, 857. 4, 137.

μυχθείς, see μίγνυμι.

μνάομαι, ground form of *remember*, contr. μνώμαι, which ep. expanded forms of the imperative see μμνήσκω.

μνάομαι, contr. μνώμαι, dative imperf. μνάσκετο, *to counsel in marriage*, with ἄκοιτιν, 39. 16, 431; and absol. * Od. 11, 307. (Only in the pres. and imperative the contract. and sometimes forms.)

ΜΝΑΣΩ, root of μμνήσκω; μνήμα, ατος, τό (ΜΝΑΣ) *monument, χειρῶν*, Od. 15, 609, a tomb, Il. 23, 619.

μνημοσύνη, ή (μνήμων) *memory*. μνημοσύνη τις ἐπὶ σθῶ, then let there be some memorial to the fire, Il. 8, 181. †

* Μνημοσύνη, ή (Μονέτωρ of Uranus, mother of the Titans, h. Merc. 429.

μνήμων, ον, gen. ονος *remembering*, Od. 21, 95; mindful of the lading, Od. 11, 567.

μνήσκει, μνησάσκετο, see Μνήσος, ό, *a noble Pæon*. μνηστεύω (μνηστής), *to woo, to solicit in marriage* and with accus. γυναῖκα, 276.

μνηστήρ, ἥρως, ό (μνώ)

wooer, often spoken of the suitors of Penelope; the number of them, * Od. 16, 245.

μνηστis, is, ἡ, poet. for μνήμα, remembrance, memory, δόρπου, Od. 13, 280. †

μνηστός, ἡ, ὄν (μνάομαι), wooed, who is won by presents, and hence a lawful wife, always as fem. with ἄλοχος, κουριδίη, Il. 6, 246. Od. 1, 36.

μνηστύς, ύος, ἡ, Ion. for μνηστεια, the act of wooing, soliciting in marriage, * Od. 2, 199. 19, 13.

μνωόμενος, μνώοντο, ep. for μνώμενος, ἐμνώοντο from μνάομαι, q. v.

μογέω (μόγος), aor. 1 ἐμόγησα. 1) Intrans. to weary oneself, to fatigue oneself, to exert oneself, to suffer pain, comm. as part with another verb, Il. 11, 636. 12, 29. 2) Trans. with accus. to endure, to bear, to suffer, ἄλγεα, Od. 2, 343. πολλά, Il. 23, 607. ἀεθλοῖς, Od. 4, 170. ἐπὶ τινι, about any thing, Il. 1, 162. Od. 16, 19.

μόγis adv. (μόγος), with difficulty, scarcely, (Il. 22, 412. ι is long in the arsis.) Il. 9, 355. Od. 3, 119.

μόγος, ὁ, pains, labor, exertion, Il. 4, 27. † μογοστόκος, ον (μόγis, τικτω), exciting pains (dolorum creatrix, Ern.), that causes the woman to bear with pain. Thus accord. to Aristarchus. Others, 'aiding those that bring forth with difficulty,' but such paroxystones have an active signification, (cf. θεοτόκος), epith. of Ilithyia, * Il. 11, 270. 16, 187. 19, 103.

μόθος, ὁ, poet. (akin to μόγος), the tumult of battle, battle, Il. 7, 117. 18, 159; ἵππων, a tumult of horses, Il. 7, 240.

μοῖρα, ἡ (μείρομαι), 1) a part, in opposition to the whole, Il. 10, 253. Od. 4, 97; espec. a share in any thing, Od. 11, 534; in a repast, a portion, Od. 3, 40. 66; and often metaph. οὐδ' αἰδοῦς μοῖραν ἔχειν, to have no shame at all, Od. 20, 171; hence, fitness, propriety; κατὰ μοῖραν, suitably, properly, often with εἰπεῖν, also ἐν μοίρῃ, Il. 19, 186; and παρὰ μοῖραν, contrary to propriety, Od. 15, 509. 2) Espec. the portion of life, the lot of life, Od. 19, 192; in full, μοῖρα βιώτοιο, the measure of life, Il. 4, 175; gener. fate, destiny, with infin. Od. 4, 475. Il. 7, 52, espec. in a bad signif. the lot of death, Il. 6, 488; connected with θάνατος, Il. 3, 101. [Also in a good signif., Od. 20, 76, prosperity, good fortune.]

Μοῖρα, ἡ, prop. name, the goddess of fate, the Parca of the Romans, who allotted to men the destiny of life. In Hom. comm. sing. once plur., Il. 24, 49. cf. Od. 7, 197. Fate appears in Hom. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, Od. 17, 326; also every thing independent of the free will of man, e. g. birth, death, fortune, misfortune, etc. Moira is primarily the dispenser of fate, Od. 3, 236-238; still Jupiter is also mentioned as the ruler of fate, Od. 4, 208. 20, 76, he can accelerate or delay the destiny of Moira, or in doubtful cases decide it, Il. 12, 402. 16, 443; nor is all influence denied to the other gods, Od. 3, 269. 8, 167.

μοιρηγενής, ἐς (γένος), favored by fate at birth, born to happiness, Il. 3, 182. †

μοιχάγρια, τὰ (ἄγρια), the penalty inflicted upon one detected in adultery, Od. 8, 332. †

μολεῖν, see βλώσκω.

μόλυβος, ὁ, poet. for μόλυβδος, lead, Il. 11, 237. † Some prefer to read μόλυβος, see μολύβδαινα.

Μολίων, ἴονος, ὁ, 1) son of Molione, wife of Actor; in the dual, τὼ Μόλλιον, the two Moliones, Cteatus and Eurytus, Il. 11, 709; see Ἀκτορίων and Εὐρυτιος. 2) A prop. name of a Trojan, charioteer of Thymbræus, Il. 11, 322

μολοβρός, ὁ, a glutton, a parasite, a greedy beggar, * Od. 17, 219. 18, 26; accord. to the deriv. of the Gramm. μολῶν εἰς βοράν, better accord. to Riemer akin to μᾶλvs, μωλύνω, a lazy, fat paunch.

Μόλος, ὁ, son of Deucalion, father of Meriones of Crete, Il. 13, 249. 10, 269.

μολπή, ἡ (μείπω), a song united with dancing, Il. 1, 472. Od. 4, 19; and gener. play, pastime, Od. 6, 101. 2) song, playing on the lyre, alone, Od. 1, 152. 4, 19; also dancing alone, Il. 18, 606.

μολύβδαινα, ἡ (μόλυβδος), a leaden ball, which was bound to the angling line above the bait, to sink it more deeply in the water, Il. 24, 80. †

ΜΟΛΩ, root of the aor. ἔμολον, see βλώσκω.

* μονοήμερος, ον (ἡμέρα), ep. for μονήμερος, of one day, living only one day, Batr. 305.

μόνος, η, ον, ep. μοῦνος, in Hom. only ep. alone, often μόνος, Batr. 257. 2) alone, solitary, Il. 4, 388. Od. 3, 217.

μονόω (μόνος), ep. μουνόω, Od., part. aor. pass. μονωθείς, to make single, to leave alone; with accus. γενεήν, to propagate the race singly (so that there is always only one son), Od. 16, 117; hence pass. to be left alone, Il. 11, 471. Od. 15, 380.

μόριμος, ον, poet. for μόρσιμος, q. v.

μορμύρω, poet. (μύρω), only pres. to rush, to roar, to murmur, spoken of a stream, ἄφρω, Il. 5, 599. 21, 325; spoken of the ocean, * Il. 18, 403.

μορβείς, σσσα, εν, only μορβέοντα ἔρματα, accord. to the best critics: carefully or skillfully wrought ear-rings, of rare art, Il. 14, 183. Od. 18, 298. Voss, bright, and accord. to Riemer to be derived from μαίρω, to shine.

μόρος, ὁ (μείρομαι), the lot, fate, destiny, assigned to one, either by the deity or by fate, espec. a sad lot, death, Il. 19, 421; hence often, κακὸς μόρος, and connected with θάνατος, Il. 6, 357. Od. 9, 61; ὑπὲρ μόρον; see ὑπέρμορον.

μόρσιμος, ον (μόρος), ep. μόριμος, Il. 20, 302; † appointed by fate, fated, Od. 16, 392. 21, 162; once, appointed to death, Il. 22, 13. μόρσιμον ἡμαρ, the day of fate, the day of death, Il. 15, 613; and μόρσιμόν ἐστι, with infin., it is allotted by fate, Il. 3, 674.

Μόρως, νος, ὁ, son of Hippotion, a Mysian, Il. 13, 792. 14, 514.

μορύνσσω, fut. ξω, perf. pass. μεμόρυγμαι, to defile, to discolor, to foul, to soil, εἴματα καπνῶ, Od. 13, 435. †

μορφή, ἡ, form, figure, shape of body, Od. 8, 170; metaph. μορφὴ ἐπέων, grace, ornament of words, * Od. 11, 367.

μόρφνος, ον, Il. 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. dark-colored, black, for ὄφρην, Hesych.; other explanations, accord. to the Schol. are: 1) beautifully formed, from μορφή. 2) rushing on, plundering, for μάρπτω. 3) death-bringing, from μοροφόνος. 4) Arist. H. A. 9, 32, a kind of eagle, living in valleys and swamps, hence Voss: 'dwelling in valley and swamp.'

μόσχος, ὁ, a sprout, twig, rod; as adj. young, tender, Il. 11, 105. † cf. λύγος.

Μούλιος, ὁ, 1) the husband of Agamede, Il. 11, 739. 2) a Trojan, Il. 16, 696. 3) a

Trojan slain by Achilles, Il. 20, 472. 4) a herald of Amphinomus, Od. 18, 422.

μοννάξ, poet. for μόναξ, adv. (μοῦνος), singly, alone, * Od. 8, 371. 11, 417.

μοῦνος, η, ον, see μόνος.

μουνόω, Ion. for μονόω, q. v.

Μοῦσα, ἡ (prob. = μῶσα from μάω, perceiving, inventing), a Muse, goddess of song, of the poetic art, etc.; even in Hom. plur., but the number nine is noticed first, Od. 24, 60, without mentioning their names, which are found for the first time, Hea. Th. 76. They are accord. to Il. 2, 491. Od. 1, 10, daughters of Jupiter; they inhabit Olympus, Il. 2, 484; and entertain the gods by singing, Il. 1, 604. They inspire the epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace. [The deriv. from μάω is rejected by Buttm. Mythol. I. 289 seq.]

μοχθέω (μόχθος), fut. ἦσω, like μογέω, to take pains, to trouble oneself, to be distressed, κήδεσιν, Il. 10, 106. †

μοχθίζω = μοχθέω, to suffer, to be sick, ἔλκεϊ, with a wound, Il. 2, 723. †

μοχλέω (μοχλός), to move with levers; στήλας, to turn over the pillars, Il. 12, 259. †

μοχλός, ὁ, 1) a lever, Od. 5, 261. 2) any long, strong stake, * Od. 9, 332.

Μυγδών, όνος, ὁ, king of Phrygia, in whose time the Amazons attacked Phrygia, Il. 3, 186.

μυδαλέος, η, ον (μυδάω), wet through, moist, damp; αἵματι, sprinkled with blood, Il. 11, 54. †

Μύδων, ωνος, ὁ (appell. μυδών), 1) son of Atymnius, charioteer of Pylæmenes, a Trojan, slain by Antilochus, Il. 5, 580. 2) a Trojan slain by Achilles, Il. 21, 209.

μυελόεις, σσσα, εν (μυελός), full of marrow, marrowy, ὀστέα, Od. 9, 293. †

μυελός, ὁ, marrow, Il. 20, 482; metaph. μυελὸς ἀνδρῶν, the marrow of men, spoken of nourishing food, Od. 2, 291. 20, 108.

μυθέομαι, depon. mid. (μῦθος), fut. μυθήσομαι, aor. 1 ἐμυθησάμην, ep. form 2 sing. μυθείαι and μυθεῖαι, ep. iterat. imperf. μυθέσονται, 1) to discourse, to speak, to tell, absol. and with accus. and infin., Il. 21, 462. 2) Trans. to tell, to narrate, to call, τινί τι, Il. 11, 201. πάντα κατὰ θυμόν, to speak every thing according to one's mind [agreeably to me], Il. 9, 645. ἀληθεία, νημερτία, Il.

6, 376. 382. *ἐναίσιμα*, Od. 2, 159. *πόλιν πολύχρυσον*, to call the city rich in gold, Il. 18, 289. *ποτὶ ὄν θυμόν*, to speak to one's heart, i. e. to consider, Il. 17, 200. Od. 5, 285; hence to counsel, Od. 13, 191. [3] to explain, to indicate, to interpret, Il. 1, 74.]

μυθολογεύω, fut. *σω*, to relate, to tell, *τί τινι*, * Od. 12, 450. 453.

μῦθος, ὁ, 1) discourse, word, as opposed to *ἔργον*, Il. 9, 443. Od. 4, 777; in special applications: a) a public discourse, Od. 1, 358. b) narration, conversation. *μῦθος παιδός*, the narration of the son, Od. 11, 492. 2, 314. 4, 324. c) bidding, command, commission, counsel, Il. 2, 282. 5, 493. 7, 358. 2) a resolve, plan, project, since it is presented in words, undertaking, Il. 14, 127. Od. 3, 140. 22, 288. 3) Od. 21, 70. 71 is explained as *Æol.* for *μόθος*, noise, confusion, but unnecessarily; it signifies project, purpose, as no. 2. *οὐδέ τίς ἄλλην μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε*, you could not make any pretext for your undertaking, Voss.

μυῖα, ἡ, a fly, an image of unblushing impudence. a) a house-fly, Il. 4, 131. b) a mosquito, Il. 2, 469. 17, 570. c) a carrion-fly, Il. 19, 25.

Μυκάλη, ἡ, a mountain in Ionia (Asia Minor), opposite Samos, which formed a promontory; also called *Trogilium*, Il. 2, 869.

Μυκαλησός, ἡ (*Μυκαλησσός*, Herm. h. Ap. 224), a city in Bœotia, near Tanagra, Il. 2, 498.

μυκάομαι, depon. (*μύ*), aor. *ἔμυκον*, perf. *μίμικα*, 1) to bellow, spoken of cattle, Od. 10, 413. Il. 18, 580. 2) to crack, to rattle, to buzz, to roar, spoken of doors and of a spear, Il. 5, 749. 20, 260; of a river, Il. 12, 460. 21, 237. —

μυκηθμός, ὁ, bellowing, roaring, Il. 18, 575. Od. 12, 265.

Μυκήνη, ἡ, 1) daughter of Inachus, wife of Arestor, who gave name to the city Mycenæ, Od. 2, 120. 2) Plur. *Μυκῆναι*, *Μυcenæ*, a town in Argolis, the residence of Agamemnon, at the time of the Trojan war famous espec. for the treasury of Atreus, and by the Cyclopean walls; its ruins are near the village Krabata; plur. Il. 2, 569; sing. Il. 4, 52. From this 1) adv. *Μυκῆνηθεν*, from Mycenæ. 2) *Μυκηναῖος*, η, ον, Mycenian, Il. 15, 638.

μύχον, see *μυκάομαι*.

μύλαξ, *ακος*, ὁ (*μύλη*), prop. a mill-stone, and gener. any large stone, Il. 12, 161. †

μύλη, ἡ (*μύλλω*), a mill, * Od. 7, 104. 20, 106. The mills of the ancients were hand-mills, which were turned by maids; or rather mortars, in which the grain was broken.

μυλήφατος, ον (*πέφαμαι*), broken or ground in a mill, Od. 2, 355. †

μυλοειδής, ἐς (*εἶδος*), similar to a mill-stone, πέτρος, Il. 7, 270. † Batr. 217.

μυνή, ἡ (akin to *ἀμύνω*), a pretext, an excuse, a tarrying, plur. Od. 21, 111. †

Μύνης, *ητος*, ὁ, son of Evenus, husband of Briseis, ruler in Lyrnessus, Il. 2, 692. 19, 296.

* *μυοκτόνος*, ον (*κτείνω*), mouse-slaying. *μυοκτ. τρόπαιον*, a trophy on account of the slaughter of the mice, Batr. 159.

μυρίκη, ἡ, a tamarisk, accord. to Miquels Hom. Flora. p. 39, the French tamarisk, *tamarix Gallica*, a shrub common in southern marshy regions, * Il. 10, 466. h. Merc. 81. (τ in the arsis, Il. 21, 350.)

μυρίκινος, η, ον, of the tamarisk; ὄζος, a tamarisk branch, Il. 6, 39. †

Μυρίνη, ἡ, daughter of Teucer, wife of Dardanus, according to Strab. an Amazon, who lay buried here. The tradition of the Pelasgians called a mound the monument of Myrina, which the men of that day called thorn-hill, Il. 2, 814; see *Βατλία*.

μυρίος, η, ον, very much, infinite, innumerable. *μυρίον χέραδος*, immense rubbish, Il. 21, 320; frequently in the plur. Il. 1, 2. 12, 326. 2) infinitely great, illimitable, a thousand-fold, ἄχος, Il. 20, 282; ὤνος, Od. 15, 452; often plur. ἄλγεα, κήδεα (*μυρίοι*, countless; but *μύριοι*, ten thousand, according to the Gramm.).

Μυρμιδόνες, οἱ, sing. *Μυρμιδών*, ὄνος, the Myrmidons, an Achaian race in Thessaly, Phthiotis, under the dominion of Achilles, whose chief towns were Phthia and Hellas, Il. 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μύρομαι, only mid. (act. *μύρω*, Hesiod.), to dissolve in tears, to weep; ἀμφί τινα, about any one, Il. 19, 6; to lament, to wail, in connect. with *πλαίω*, *γοάω*, Il. 22, 427. Od. 19, 119.

* *μυρσινοειδής*, ες (εἶδος), *similar to a myrtle*, h. Merc. 81.

Μύρσινος, ἡ = (μύρρινος), a village in Elis near Dyme; later τὸ Μυρτούντιον, Il. 2, 616.

* *μῦς*, *μυός*, ὁ, a mouse, Batr.

Μῦσοί, οἱ, the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsepus to Olympus. They had emigrated from Thrace, Il. 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprung, Il. 13, 5. Strab. VII. p. 295.

μυχμός, ὁ (μύζω), *sighing, groaning*, Od. 24, 416. †

μυχοίτατος, η, ον, irreg. superl. of *μύχιος*. *μυχολίτατος* ἴζε, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146. †

μυχόνδε, adv. (μυχός), poet. *into the interior, to the innermost recess*, Od. 22, 270.

μυχός, ὁ (μύω), the innermost place, the interior, the corner, of a tent, house, fort; an inlet, Il. 21, 23. *μυχῶ Ἀργεος*, in the interior of Argos, Il. 6, 152. Od. 3, 263.

μύω, aor. ἔμυσα, perf. μέμυκα, intrans. to

shut up, to close, spoken of the eye, Il. 24, 637. ἔλκεα μέμνκεν, the wounds were closed,

* Il. 24, 420. (υ is in the pres. double-timed.)

μῦών, ὠνος, ὁ (μῦς), a place in the body where several muscles unite; a knot of muscles, Il. 16, 315 (V. 'the calf'). 324.

μῶλος, ὁ (akin to μόλος), *pains, labor*; espec. *μῶλος Ἀρης*, the labor of Mars, i. e. *contest, battle*, Il.; also alone, *contest*, Il. 17, 397; between Irus and Ulysses, Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15. 17, understands by it, *allium nigrum* Gouan., a kind of garlic, Od. 10, 305. † (Later, the garlic.)

μωμάομαι, depon. mid. (μῶμος), fut. *μωμήσομαι*, to blame, to reproach, to deride, to insult, τινά, Il. 3, 412. †

μωμεύω = *μωμάομαι*, Od. 6, 274; † only pres.

μῶμος, ὁ, blame, mockery, derision. *μῶμον ἀνάψαι*, to give an insult, Od. 2, 86. †

μῶνυξ, υχος, ὁ, ἡ (μόνος or μία and ὄνυξ), with undivided hoof, having a solid hoof, epith. of horses, Il. 5, 236, and Od.

N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναί, Att. νή, adv. of asseveration, always in affirmative clauses, *yea, truly, verily*; often in the constr. *ναὶ δὴ ταῦτά γε πάντα κατὰ μοῖραν* εἶπες, Il. 1, 286. 8, 146; and *ναὶ μὰ τίδε σκήπτρον*, verily, by this sceptre, with accus. Il. 1, 234.

ναιστάω, ep. (ναίω), only pres. and imperf. iterat. form, imperf. *ναιστάσκειν*, 1) Intrans. *to dwell, to abide*, with prep. ἐν, ἐπὶ, and with the dat. merely, Il. 3, 387. b) *to be inhabited, to lie*, spoken of countries, islands, etc., Il. 4, 45. Od. 9, 23; often particip. Il. 2, 648. Od. 1, 404. 2) Trans. *to inhabit*, with accus. Il. 2, 539. 17, 172. Od. 9, 21. (For the most part in the open forms, except *ναιστάσκειν*, and irreg. *ναιστάωσα*.)

ναίω, imperf. iterat. *ναίσκε*, poet. aor. 1 ἔνασσα, aor. 1 pass. ἐνάσθη, 1) Intrans. only pres. and imperf. *to dwell, to abide, to remain*; with prep. ἐν, also with κατά, περί, πρός, with accus. and παρά with dat. and accus., and with the mere dat. αἰθέρι *ναίων*, Il. 2, 412; Φρυγίῃ, Il. 16, 719. b) *to be inhabited, to lie*, spoken of places, Il. 2, 626. c) For *νάω*, *to be full*, Od. 9, 222, see *νάω*. 2) Trans. *to inhabit*, with accus. Il. 3, 74. 257. 13, 172. Od. 4, 811. b) In aor. 1 *to give to inhabit*; hence *to build*, πόλιν, Od. 4, 174. h. Ap. 298; hence aor. pass. *to settle, to remove to*, Ἀργεῖ *νάσθη*, Il. 14, 119.

νάκη, ἡ, a woolly skin, a fleece, Od. 14, 530. †

* *Νάξος*, ἡ, at an earlier period *Νία*, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its

productiveness in wine, sacred to Bacchus, h. Ap. 44.

νάπη, ἡ, ep. for νάπος, a valley, a forest, a ravine, a defile, between mountains, * Il. 8, 558. 16, 300.

ναρκάω (νάρκη), aor. 1 poet. νάρκησα, to become benumbed, stiff, lame, Il. 8, 328. †

* νάρκισσος, ὁ, the narcissus, h. Cer. 8, 428.

νάσθη, see ναίω.

νάσσα, ep. for ἔνασα, see ναίω.

νάσσω, fut. νάξω, to press firmly, to stamp down closely, γαῖαν, Od. 21, 122. †

Νάστης, ου, ὁ, (the settler), son of Nomion, leader of the Carians before Troy, Il. 2, 867.

Ναυβολίδης, ου, ὁ, 1) son of Naubolus = Iphiclus. 2) a Phæacian, Od. 8, 116.

Ναύβολος, ὁ, son of Oryntus, king of Phocis, father of Iphitus, Il. 2, 518.

* ναυηγός, ὄν, Ion. for ναυαγός (ἄγνιμι), shipwrecked, Batr. 94.

ναύλοχος, ον (ΛΕΧΩ), secure as a ship's berth, a convenient station for ships; λιμήν, (Voss, 'the ship-protecting harbor,') * Od. 4, 846. 10, 141.

ναύμαχος, ον (μάχη), employed in naval battles, ξυστιά, * Il. 15, 389. 677.

Ναυσίθοος, ὁ (ship-swift), son of Neptune and Peribœa, father of Alcinous and Rhexenor, sovereign of the Phæaces in their new abode at Scheria, Od. 7, 56 seq. cf. 6, 7-11.

Ναυσικάα, ἡ, the beautiful daughter of the Phæacian sovereign Alcinous in Scheria, who conducted the shipwrecked Ulysses to the house of her father, Od. 6, 17 seq.

ναυσικλειτός, ἡ, ὄν (κλειτός), poet. renowned in naval affairs, Od. 6, 22. † Εὐβοία, h. Ap. 31. 219.

ναυσικλυτός, ἡ, ὄν (κλυτός), = ναυσικλειτός, epith. of Phæaces, Od. 7, 39; of the Phœnicians, * Od. 15, 415.

Ναυτεύς, ἦος, ὁ (= ναύτης), a noble Phæacian, Od. 8, 112.

ναύτης, ου, ὁ (ναῦς), a sailor, a seaman, Il. 4, 76. Od. 1, 171.

ναυτιλίη, ἡ (ναυτίλος), navigation, Od. 8, 253. †

ναντίλλομαι, depon. only pres. and imperf. to navigate, to go by ship, * Od. 4, 672. 14, 246.

ναῦφι, ναῦφιν, ep. see νῆς.

νάω and ναίω, ep. only pres. and imperf.

ναῖον, to flow, κρήνη νάει, Od. 6, 292. κρήναι νάουσι, Il. 21, 197. ναῖον ὀρῶ ἄγγεα, the vessels flowed with whey, Od. 9, 222. (ᾠ, Od. 6, 292. ᾠ, Il. 21, 197.) 2) Root of ναίω.

Νέαιρα, ἡ (the younger), a nymph, who bore to Helios Lampetie and Phæxusa, Od. 12, 133.

νεαρός, ἡ, ὄν (νέος), young, tender, παῖδες, Il. 8, 289. †

νείατος, η, ον, ep. νείατος (prob. old superl. of νέος), always in the ep. form, except Il. 9, 153, 295. 11, 712; the last, the extreme, the lowest, always spoken of place: ποῦς, ἀνθρεῶν, κενεῶν, Il. b) With gen. νείατος ἄλλων, the lowest of the rest [of all], Il. 6, 295. πόλις νεάτη Πύλου, the last city of Pylos, Il. 11, 712; and plur. νείαται Πύλου (not for νενείαται from ναίω), Il. 9, 153.

νεβρός, ὁ (akin to νεαρός), the young of the stags, a fawn, also a deer, Il. 4, 243. Od. 4, 336.

νέες, νέεσσι, see νῆς.

νέηαι, ep. for νέη, see νέομαι.

νεηγενής, ἐς, ep. for νεαγ. (γένος), newborn, * Od. 4, 336. 17, 127.

νεηκής, ἐς, ep. for νεακ. (ἀκή), newly sharpened, whetted, πέλεκυς, * Il. 13, 391. 16, 484.

νέηλυς, υδος, ὁ, ἡ (ἤλυθον), newly or just arrived, * Il. 10, 434. 558.

νεηνίης, ου, ὁ, ep. for νεανίας (νέος), young, youthful, juvenile, always as adj. ἀνὴρ, * Od. 10, 278. 14, 524. h. 7, 3.

νεῆνις, ιδος, ἡ, ep. for νεᾶνις (νέος), adj. youthful, παρθενική, Od. 7, 20. 2) Subst. a virgin, a maiden, Il. 18, 418.

* νεήφατος, ον (φημί), newly-said, new-resounding, h. Merc. 443.

νεῖαι, ep. for νέαι, see νέομαι.

νείαιρος, only in the fem. νείαιρα, irreg. compar. of νέος, the latter, the outer, the lower, comm. νειαίρη γαστήρ, the lower belly, the abdomen, * Il. 5, 539. 616, and elsewhere.

νείατος, η, ον, ep. for νείατος, q. v.

νεικέω (νεῖκος), and accord. to the necessity of the metre νεικέω; as subj. νεικέησι, infin. νεικέειν, imperf. νείκειον and νεικέεσκον, fut. νεικέσω, aor. 1 ἐνείκεσα, ep. νείκεσα and σσ. 1) Intrans. to quarrel, to contend, to dispute, τινί, with any one, Od. 17, 189. ἀλλήλησιν, Il. 20, 254. εἵνεκά τινος, Il. 18, 498. νείκεα νείκειν, Il. 20, 251. 2) to provoke, to irritate, to blame, to scold, to accuse, with

accus. αἰσχροῖς ἐπέειπεν, Il. 3, 38; χολωτοῖσιν, Il. 15, 210. Od. 22, 525; spoken of Paris: νείκεσσε θεάς—τὴν δ' ἤγησε, to slight, in antith. to αἰνεῖν, since he gave Venus the preference to Juno and Minerva, Il. 24, 29.

νεῖκος, τό, 1) quarrelling, contention, disputation, espec. with words: the act of blaming, reproaching, abusing, Il. 7, 95. 9, 448. Od. 8, 75; also in the assembly, Il. 18, 497. 2) Often also, contest in deed: fight, battle, Il. νεῖκος πολεμοῖο, contest of war, Il. 13, 271. Od. 18, 264; thus also φυλόπιδος, ἔριδος, Il. 17, 384. 20, 140.

νεῖμα, ep. for ἐνειμα, see νέμω.

νειόθεν, Ion. for νεόθεν, adv. (νέος), from beneath. νειόθεν ἐκ κραδίης, deep from the heart, Il. 10, 10. †

νειόθι, Ion. for νεόθι, adv. (νέος), in the lowest part; with gen. λίμνης, deep down in the lake, Il. 21, 317. †

νειός, ἡ, subaud. γῆ (νέος), new land, fallow ground; also newly-ploughed land, which has lain for a season untilled, and is now fresh ploughed. νειός τρίπολος, thrice-ploughed fallow, Od. 5, 127. Il. 18, 541.

νεῖται, contr. for νέται, see νέομαι.

νεκάς, ἄδος, ἡ (νέκυς), a heap of corpses, Il. 5, 886. †

νεκρός, ὁ, 1) Subst. a dead body, a corpse; also ep. νεκροὶ τεθνηῶτες and κατατεθνηῶτες, the departed dead, Il. 6, 71. b) the dead, the departed, as inhabitants of the nether world, Il. 23, 51. Od. 10, 526. 2) Adj. perhaps, Od. 12, 11.

νέκταρ, αἶος, τό, nectar, the drink of the gods, which was conceived of as the noblest wine, of red color and fragrant smell, Il. 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it, to guard the corpse of Patroclus from putrefaction, Il. 19, 38.

νεκτάρεος, ἡ, ον (νέκταρ), nectarean, resembling nectar, fragrant like nectar, δανός, χιτῶν, * Il. 3, 335. 18, 25.

νέκυς, υος, ὁ, like νεκρός, dat. plur. νεκύεσσι, rarely νέκυσι, Od. 11, 569; accus. plur. νέκυσ for νέκυας, Od. 24, 417. 1) a dead body, a corpse, also νέκυς τεθνηῶς, κατατεθνηῶς, κατακτάμενος, Il. 7, 409. Od. 11, 37. 22, 401. 2) the dead, the departed, in the lower world, only in the plur. Od.

νεμέθω, poet. lengthened for νέμω, only imperf. mid. νεμέθοντο, Il. 11, 635. †

νεμεσάω and often νεμεσσάω, poet. fut.

νεμεσήσω, aor. 1 ep. always νεμέσησα, fut. mid. νεμεσήσομαι, aor. 1 pass. ep. always νεμέσσηθεν for νεμεσσήθησαν. 1) Act. to feel a just indignation against any one, to find fault with, to blame for, to take ill, τινί τι, Od. 23, 213; and gener. to be displeased, to be angry, to be offended, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. II) Mid. and aor. pass. 1) to be displeased with oneself, to regard as unbecoming, to deem unseemly; often with infin. νεμεσσάται ἐνὶ θυμῷ ἐπισβολίας ἀναφαίνειν, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, to be scrupulous, to be ashamed, Od. 2, 64; with μή following, Il. 16, 544. 2) As act. to take amiss, to be displeased, to be angry, absol. and τινί, with any one, Il. 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. to be offended with (to resent, V.), κακὰ ἔργα, Od. 14, 284.

νεμεσητός, ep. νεμεσσητός, ἡ, ὄν (νεμεσάω), 1) worthy of displeasure, blameworthy, wrong, reprehensible, comm. neut. with infin. Il. 3, 410. Od. 22, 59. 2) whose displeasure is to be avoided, to be shunned, Il. 11, 648. Thus Eustath. Others act. for ὁ νεμεσῶν, disposed to displeasure, Il. 11, 648.

νεμεσίζομαι, depon. mid. (νέμεσις) = νεμεσάω, only pres. and imperf. 1) to be displeased, to be angry, τινί, Il. 8, 407. Od. 2, 239; τινί τι, to take amiss any thing at any one's hands, Il. 5, 757; also with accus. and infin. Il. 2, 297. 2) to deem unbecoming, to stand in awe, with accus. and infin. Il. 17, 254; θεούς, to stand in awe of the gods, Od. 1, 263.

νέμεσις, ιος, ἡ, ep. dat. νεμέσσει for νεμέσει, Il. 6, 335 (νέμω), 1) just displeasure, blame, or anger about any thing unbecoming (later, at undeserved prosperity). νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται, the blame of men will accrue to me, Od. 2, 136. 2) that which excites displeasure or blame, blameworthy. οὐ νέμεσις, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, accord. to Passow, the fear of blame, dread; with αἰδώς, accord. to Schol. the blame of others, like no. 1, Il. 13, 122.

νεμεσσάω, ep. for νεμεσάω.

νεμεσσητός, ep. for νεμεσητός.

νεμέσσει, ep. dat. of νέμεσις.

νέμος, εος, τό, poet. (νέμω), a meadow, and gener. a grove, a forest, Il. 11, 480. † [nemus.]

νέμω, aor. 1 ἐνεῖμα, ep. νείμα; ep. form νείθω. 1) Act. to divide, to distribute, τι; κρία, μέθυ, often τινί τι, any thing to any one, Il. 3, 274. Od. 6, 188. b) to allot as pasture, to pasture, spoken of herds, Od. 9, 233. II) Mid. to have any thing which has been distributed, to possess, to enjoy, with accus. πατρώϊα, Od. 20, 336; commonly spoken of estates: to cultivate, τέμενος, ἔργα, Il.; and gener. to inhabit, ἄλσια, Ἰθάκην. b) Spoken of brutes: to pasture, to graze, to feed, absol. Il. 5, 777. Od. 13, 407; with accus. ἀνθρακίης, Od. 9, 449; metaph. spoken of fire: to consume, Il. 23, 177; and pass. πυρὶ χθὼν νίμνται, the land is consumed by fire, Il. 2, 780.

νένιπται, see νίζω.

νεοαρδής, ἐς (ἄρδω), newly-watered, fertilized, ἄλωή, Il. 21, 346. †

νεογῆλος, ἦ, ὅν, new-born, young, σκίλαξ, Od. 12, 86. † (Accord. to Hesych and Eustath. for νεογινός.)

*νεογενός, ον, contr. for νεόγονος, new-born, h. Cer. 141. Merc. 406.

νεόδαρτος, ον (δέρω), just stripped off, δέσμα, *Od. 4, 437. 22, 363.

*νεοδμής, ἦτος, ὁ, ἦ (δαμάω), newly broken, just tamed, πῶλος, h. Ap. 231.

νεοθηλής, ἐς (θάλλω), fresh-blooming, new-sprouting, just becoming verdant, ποιή, Il. 14, 347; † metaph. fresh-flourishing, h. 30, 13.

νεοίη, ἦ, poet. = νεότης, youth, youthful ardor, Il. 23, 604. †

*νεόλλοντος, ον, poet. for νεόλουτος (λούω), newly-washed, fresh-bathed, h. Merc. 241.

νέομαι, poet. depon. only pres. and imperf. ep. contr. νεύμαι, Il. 18, 336; 2 and 3 sing. pres. νῆται, νῆται, Od. 11, 114. 12, 188. 14, 152; infin. νῆσθαι, Od. 15, 88; elsewhere uncontracted, subj. pres. 2 sing. νῆται for νῆ, to go, to come; espec. to go away, to go forth, to return, οἶκαδε, οἰκόνδε, and with the prep. εἰς, πρὸς, ἐπὶ, with accus. and ἐπὶ with dat. Il. 22, 392; and with the accus. simply, πατρίδα, Il. 7, 335; primar. spoken of gods and men; metaph. of a stream: νῆσθαι κατὰ ῥέον, to return to its channel, Il. 12, 32. The pres. like εἶμι, has for the most part the signif. of the fut. Il. 18, 101. Od. 2, 238. 13, 61.

νέον, adv. see νέος.

νεοπενθής, ἐς (πένθος), in new grief, newly-mourning, Od. 11, 39. †

*νεόπηκτος, ἦ, ὅν (πήγνυμι), newly-coagulated, fresh-curdled, τυρός, Baitr. 78.

νεόπλντος, ον (πλύνω), fresh-washed, newly-cleansed, Od. 6, 64. †

νεόπριστος, ον (πρίω), newly-sawed, newly-cut (V. smoothed), Od. 8, 404. †

Νεοπτόλεμος, ὁ (young warrior), son of Achilles; he was brought up in Scyrus, Il. 19, 326 seq.; from whence Ulysses took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the Myrmidons back to Phthia, and then married Hermione, daughter of Menelaus, Od. 3, 188. 4, 9. 11, 506. Accord. to other traditions, he emigrated to Epirus, and was slain in Delphi, Pind.

νέος, η, ον, compar. νεώτερος, superl. νεώτατος, new, i. e. 1) Spoken of things: fresh, new, ἄλγος, ἀοιδή. 2) Of persons: young, juvenile, youthful, παῖς (opposed to παλαιός), Il. 14, 108; κοῦρος, γυνή. οἱ νέοι, the youth, in opposition to the γέροντες, Il. 2, 789. 9, 36. Adv. νέον, newly, fresh, lately, just now. νέον γεγαώς, just born, Od. 4, 144.

νεός, see νῆς.

νεόσμηκτος, ον (σμήχω), newly-rubbed, newly-darnished, θώρηξ, Il. 13, 342. †

νεοσσός, ὁ (νίος), a young one, espec. of animals, *Il. 2, 311. 9, 323.

νεόστροφος, ον (στρίφω), newly-twisted, Il. 15, 469. †

*Νεοτειχεύς, έως, ὁ, an inhabitant of the Æolian town Neontichus in Mysia, Epigr. 1.

νεότενκτος, ον (τεύχω), newly-made, newly-wrought, κασσίτερος, Il. 21, 592. †

νεοτευχής, ἐς = νεότενκτος, δίφρος, Il. 5, 194. †

νεότης, ητος, ἦ (νίος), prop. newness; espec. youth, the age of youth, Il. 23, 445. ἐκ νεότητος, from youth up, *Il. 14, 86.

νεούτατος, ον (οὐτάω), newly or just wounded, *Il. 13, 539. 18, 536.

νέποδες, ον, οἶ, Od. 4, 404; † epith. of seals. The ancient Gramm. explain, 1) By ἄποδες, footless (from νή and ποίς, in which case νη is shortened to νε; thus Apion). 2) By νηξίποδες, having feet suited to swimming (from νίω ποίς, accord. to Etym. Mag. Apoll. Lex.) 3) By ἀπόγονοι, the young, accord. to Ap. Lex. and Eustath. The last

signif. was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέφθε, before a vowel νέφθεν, adv. poet. for ἐνεφθε, *under, from beneath*. 2) Prep. *under, beneath*, with gen. γαίης νέφθεν, Il. 14, 204. νέφθεν γῆς, Od. 11, 302.

Νεστόρεος, η, ον, *Nestorean*, appertaining to Nestor, νῆς, Il. 2, 54.

Νηστορίδης, ον, ὁ, son of Nestor, Od. 3, 482.

Νίστωρ, ορος, ὁ, son of Neleus and Chloris, king of Pylos (see Πύλος), engaged when an old man in the Trojan war, as he was reigning over the third generation, Il. 1, 247-252; and distinguished himself by his wisdom and eloquence, Il. 2, 370 seq. Of his former exploits, he relates, that he slew Ereuthalion, Il. 4, 319; fought against the Epeans, Il. 11, 669 seq.; took part in the war of Pirithous against the Centaurs, Il. 1, 262 seq.; and at the funeral games of Amarynceus contended with Phyleus, Il. 23, 630. He returned prosperously home from Troy, and was visited by Telemachus, Od. 3, 17 seq. Accord. to Hom. he had seven sons, Od. 3, 412 seq. From his birthplace he was called Γεφήνιος.

νεῦμαι, see νίομαι.

νευρή, ἡ, ep. gen. νευρήφι, νευρήφιν, Il. 8, 300; ep. dat. νευρήφι, Od. 11, 607; always *the bow-string*; in Il. 8, 328, ῥῆξε δὲ οἱ νευρήν, he broke the string of the bow (not the cord of the hand: Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

νεῦρον, τό, 1) *a sinew, a tendon, the muscular cords*, only once, plur. Il. 16, 316. 2) *a cord, a ligament, a thong*; the cord with which the point of the arrow was bound to the shaft, Il. 4, 151; but νεῦρα βόεια, v. 122, seems to mean the bow-string, * Il.

νευστάζω (νεύω), *to nod*, κεφαλῇ, Od. 18, 154; ὀφρύσι, *to beckon with the eyes*, Od. 12, 194; κόρυθι, *to nod with the crest* (as the consequence of a firm step), Il. 20, 162.

νεύω, fut. νεύσω, aor. always ep. νεῦσα, 1) *to nod, to beckon, to give the wink*, τινί, Il. 9, 223; and εἰς ἀλλήλους, h. 6, 9. b) *to nod to*, i. e. *to promise, to assure*, τί τινι, h. Cer. 445; comm. with accus. and infin. c) *to nod, to incline*, i. e. *to bend forwards*, Il. 13, 132; often spoken of the crest, Il. 3, 337. 2) Trans. *to incline, to droop*, κεφαλᾶς, Od. 18, 237.

νεφέλη, ἡ (νέφος), *a cloud, mist, vapor*; often metaph. νεφ. κυανή, spoken of the darkness of death, Il. 20, 417; ἄχεος, *cloud of grief*, Il. 17, 591. Od. 24, 315.

νεφεληγερέτα, αο, ὁ, ep. for νεφεληγερέτης (ἀγέλω), *the cloud-collector*, who drives the clouds together, epith. of Jupiter, Il. 1, 511. Od. 1, 63.

νέφος, εος, τό, *cloud, mist*, often in the plur.; gener. *darkness*, νέφος θανάτιο, Il. 16, 350; ἀχλύς, Il. 15, 668. b) Metaph. *a dense multitude, a troop*, that looks like a *cloud*, Τρώων, πεζῶν, ψαράν, Il. 16, 66. 4, 274. 17, 755; πολέμοιο, *the cloud of battle*, i. e. *the dense tumult of battle*, Il. 17, 243.

νέω, only pres. and imperf. ἔννεον, ep. for ἔνεον, Il. 21, 11; *to swim*, Od. 4, 344. 442.

νέω, later νήθω, *to spin*, only aor. 1 mid. νήσαντο, Od. 7, 198; τινί τι, *to spin one any thing*. †

νή, ep. inseparable particle, which in composition denies the idea contained in the word.

νηα, see νηϊς.

νηγάτεος, ἐη, εον, poet. (for νεήγατος fr. νέος and γάω), *newly-made, newly-wrought*, χιτών, κρήδεμνον, Il. 2, 43. 14, 185. h. Ap. 122; cf. Buttm. Lexil. I. p. 203.

νήγρετος, ον, poet. (νη, ἐγείρω), *from which one cannot be awaked, deep, not to be broken*, ὕπνος, Od. 13, 80; neut. sing. as adv. * Od. 13, 74.

νήδυια, τά, poet. (νηδύς), *the intestines*, Il. 17, 524. †

νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = ἡδυμος and ἡδύς (cf. h. Merc. 241. 449); *sweet, gentle*, as Buttm. Lexil. I. p. 179, after the Schol. Ven. has pretty satisfactorily proved. It had originally a digamma, hence Νήδυμος; when this was omitted, ν was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2. 10, 91. Od. 4, 793. 2) Aristarch. derives it from νη and δύω = ἀνέκδυτος, *from which one cannot easily arouse himself*, consequently = νήγρετος, a deep sleep, which explanation is approved by Passow and Rost on Damm's Lexic. ad Il. 16, 454.

νηδύς, ὅς, ἡ, *the belly*, and every thing contained in it, Il. 13, 290; *the stomach*, Od. 9, 296; *the womb*, Il. 24, 496.

νηες, νήεσσι, see νηϊς.

νηέω, Ion. for νέω, aor. 1 act. ep. νήσα, aor. mid. ἐνησάμην, 1) to heap up, to collect together, to accumulate, with accus. ὕλην, ξίλα, Il. 23, 139. 163. Od. 19, 64; ἄποινα, Il. 24, 276. 2) to load, to freight, νῆας, Il. 9, 358. Mid. to freight for oneself; νῆα χρυσοῦ, to freight his ship with gold, Il. 9, 137. 279.

Νηϊόν, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Völcker in Hom. Geogr. § 38, places the mountain Nelon on the eastern coast of the island, cf. Ἰθάκη.

Νηϊάς, ἄδος, ἡ = Νηΐς, a Naiad, * Od. 13, 104. 348.

νηϊός, η, ον (νηῦς), belonging to a ship. δόρυ νηϊόν, timber for ship-building, ship-timber, Il. 3, 62. Od. 9, 384. 498; without δόρυ, Il. 13, 391. 16, 484.

Νηΐς, ἴδος, ἡ, Ion. for Ναΐς (νάω), a naiad, a fountain-nymph, νύμφη νηΐς, * Il. 6, 22. 14, 444.

νηΐς, ἴδος, ὁ, ἡ (ἴ, from νή and εἰδέναι), ignorant, inexperienced, Il. 7, 198. h. Cer. 256; with gen. Od. 8, 179.

νηκερδής, ἐς (νή, κέρδος), without gain, profitless, unprofitable, βουλή, ἔπος, Il. 17, 469. Od. 14, 509.

νηκουστέω (ἀκούω), aor. 1 νηκούστησα, not to hear, not to obey, with gen. Θεῶς, Il. 20, 14. †

νηλεής, ἐς, poet. (νή, ἔλεος), also νηλής, Il. 9, 632; from this the dat. νηλεῖ, accus. νηλεῖα, without pity, without compassion, cruel, spoken of persons, Il. 9, 632. 16, 33; elsewhere often νηλεὲς ἡμαρ, the cruel day, i. e. the day of death, Il. 11, 484. Od. 8, 525; χαλκός, δεσμός, Il. 4, 348. 10, 443; ὕπνος, the cruel sleep (during which one fell into misfortune), Od. 12, 372; θυμός, Il. 19, 229.

Νηλεΐδης, αο, ὁ = Νηλιτιάδης, Il. 23, 652.

* νηλειής, ἐς, ep. for νηλεής, h. Ven. 246.

Νηλεύς, ἦος, ὁ, son of Neptune and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234-258; he was driven by his brother Pelias from Iolcos to Thessaly, and emigrated to Messenia, where he founded Pylos. His sons were slain in a war with Hercules; the twelfth alone, Nestor, remained alive, Il. 11, 691 seq.; he also waged war against the Arcadians, Il. 7, 133. Od. 3, 4. 309.

Νηληϊάδης, ον, ὁ, son of Neleus = Nestor, Il. 8, 100. Od. 3, 79.

Νηληϊός, ον, also η, ον, Nelean; ἡ Νηληϊός Πύλος, Il. 11, 682. Od. 4, 639; but also αἱ Νηληϊαὶ ἵπποι, Il. 11, 597.

νηλής, ἐς, ep. = νηλεής, q. v.

νηλιτής, ἐς (νη, ἀλείτης), free from fault, guileless, not to be blamed, * Od. 16, 317. 19, 498. 22, 418.

νημα, ατος, τό (νέω), that which is spun, thread, Od. 4, 134. Plur. * Od. 2, 98. 19, 143.

νημερτής, ἐς (νή, ἀμαρτάνω), unerring, not deceptive, true, epith. of Proteus, Od. 4, 349; βουλή, Od. 1, 86; ἔπος, Il. 3, 204; νόος, Od. 21, 205; frequently neut. as adv. νημερτές and νημερτέως εἰπεῖν, to speak according to truth, Il. 6, 376; and adv. νημερτέως, Od. 5, 98. 19, 269.

Νημερτής, οὗς, ἡ (more correctly, Νημερτης), daughter of Nereus and Doris, Il. 18, 46.

νηνεμῖη, ἡ (νήνεμος), a calm, a quiet atmosphere. νηνεμῖης, in a calm, Il. 5, 523. 2) As adj. γαλήνη, a calm at sea, Od. 5, 392. 12, 169.

νήνεμος, ον (νη, ἄνεμος), calm, quiet, windless, αἰθήρ, Il. 8, 556. †

* νῆξις, ιος, ἡ (νήχομαι), the act of swimming, Batr. 67. 149.

νηός, ὁ, Ion. for ναός (νάω), a dwelling, a temple, Il. and Od. ἄντρον νηός, h. Merc. 148.

νηός, gen. of νηῦς.

νηπενθής, ἐς (νή, πένθος), without suffering; act. grief-removing, grief-assuaging, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221. † Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228. 229); Miquel Hom. Flora p. 48, and Sprengel think it opium.

νηπιάας, see νηπιέη.

νηπιαχεύω (νηπίαχος), to be childish, to pursue childish sports, Il. 22, 502. †

νηπίαχος, ον (poet. lengthened from νήπιος), under age, childish, * Il. 2, 338. 16, 262.

νηπιέη, ἡ (νήπιος), accus. plur. νηπιάας, ep. for νηπιᾶς, 1) minority, childhood, Il. 9, 491. 2) childishness, childish sport, Od. 1, 297; and generally, foolishness; in the plur. νηπιέησι, Il. 15, 363. Od. 24, 469.

νήπιος, ἴη, ἰον (νή, ἔπος), *childish, young*, infans, Il. 9, 440; espec. **νήπια τέκνα**, also spoken of animals, Il. 2, 311. 2) *Metaph. childish, inexperienced, foolish, simple*, Il. 2, 38. 5, 406. 7, 401. Od. 1, 8. b) *weak* (like a child), βίη, Il. 11, 561.

νήποιος, ον (ποιή), *without ransom, without recompense; unpunished, unavenged*, spoken of persons, Od. 1, 380. 2, 145. Neut. as adv. **νήποιον**, Od. 1, 160. 377; and often. * Od.

νηπύτιος, ἴη, ἰον (νή—ἄπύω), *young*, Il. 20, 200; metaph. *childish, foolish, simple*, * Il. 13, 292. [Accord. to Jahrb. Jahn und Klotz, a lengthened form of **νήπιος**, found only in the three books Il. 13, 20. 21.]

Νηρέυς, ἦος, ὁ (from νή and ῥέω, *Nestus*, Herm.), *Nereus*, son of Pontus and Tellus, husband of Doris, father of the Nereids; he ruled in the Ægean sea, under Neptune. The poet calls him ὁ γέρον, Il. 18, 141. The name occurs first, h. Ap. 319.

Νηρηΐς, ἴδος, ἡ, Ion. for *Νηρεΐς*, a *Nereid*, daughter of Nereus and Doris; in the Il. only plur. αἱ *Νηρηΐδες*, Il. 18, 38. 52.

Νήριχος, ἡ, an ancient city on the island Leucas, accord. to Strab. where the isthmus formerly was connected with the main-land, Od. 24, 377. At a later day, the isthmus was pierced by the Corinthians, and the town Leucas founded, now *St. Maura*.

Νήριτον, τό, neut. Od. 13, 351; ὁ *Νήριτος*, Strab. a mountain in the southern part of Ithaca, accord. to Gell, now *Anoi*, Il. 2, 632. Od. 9, 22; see *Ἰθάκη*.

Νήριτος, ὁ, son of Pterelaus, brother of Ithacus, Il. 17, 207.

Νησαίη, ἡ (belonging to an island), a *Nereid*, Il. 18, 40.

νησος, ἡ (νάω), prop. floating land, *an island*, Il. 2, 108. Od. 1, 50.

νηστις, ιος, ὁ, ἡ (νή, ἐσθίω), *not eating, fasting, abstemious*, Il. 19, 207. Od. 18, 370.

νητός, ἡ, ὄν (νέω), *heaped, accumulated*, Od. 2, 338. †

νηῦς, Ion. for ναῦς, gen. νηός and ep. shortened νεός, dat. νηϊ, accus. νῆα, νέα, plur. νῆες, νείες, gen. νηῶν, νεῶν, ναῦφιν, dat. plur. νηυσί, νήεσσι, νείεσιν, ναῦφιν, accus. νῆας, νείας, *a ship*. Homer mentions two species: 1) *ships of burden*, φορτίδες, Od. 9, 322. 2) *ships of war*, called by way of eminence, νῆες. According to the catalogue of ships,

they bore 50, and some 150 men, and could not have been very small. As parts of the ships, are mentioned τροπὶς, πρῶρη, πρύμνη, ἱκρία, πηδάλιον, ἱστός, ζυγά; to the tackle belong ἱστία, ἐρετμά, πέλματα, πρυμνήσια; see these words. The station of the Greeks was between the two promontories Rhæteum and Sigeum; see Il. 14, 30 seq. According to Strab. these promontories lie 60 stadia apart. As the space could not contain the large number of the ships (by the catalogue 1186), they probably lay in several rows, cf. Il. 14, 31. Achilles held with his ships the right wing near Sigeum, Ulysses the middle, and the Telamonian Ajax the left near Rhæteum. Between the rows of ships were the huts or lodges; towards Troy was the encampment surrounded by a ditch and wall. An exact description has been given by K. G. Lenz, in a work entitled: *die Ebene von Troja*, 1797, p. 189. Köpke in der *Kriegsw. der Gr.* 184 seq.

νήχω and **νήχομαι**, dep. mid. fut. νήσομαι, *to swim*, the act. Od. 5, 375. 7, 276; mid. * Od. 6, 364. 14, 352.

νίζω, takes the tenses of νίπτω (which in Homer occurs only in the pres. ἀπονίπτισθαι, Od. 18, 179.), fut. νίψω, aor. 1 ep. νίψα, mid. aor. 1 ἐνιψάμην, perf. νένιμμαι, 1) *to bathe, to wash*, with accus. δέπνα, τραπέζας, with double accus. νίψαι τινὰ πόδας, Od. 19, 376. 2) *to wash off or away*, ἰδρῶ ἀπό τινος, Il. 10, 575; αἷμα, Il. 11, 830. Mid. *to wash oneself*, with accus. χεῖρας; (before a libation and generally before eating the Greeks were accustomed to wash the hands), Il. 16, 230. Od. 12, 336; (as a religious service,) χεῖρας ἁλός, from the sea, Od. 2, 261; with double accus. ἐκ ποταμοῦ χροά ἄλμην, to wash the sea-water from the body, Od. 6, 224. b) With accus. *to wash oneself, to bathe*, Il. 24, 305. Od. 1, 138.

νικάω (νίκη), fut. νικήσω, aor. 1 ἐνίκησα and νίκησα, part. aor. 1 pass. νικηθείς, 1) Intrans. *to conquer, to vanquish, to have the mastery, to be superior*, Il. 3, 71; hence νικήσας, the victor, Il. 3, 178; metaph. dat. instrum. μύθοισιν, ἔγχεϊ, Il. 18, 252; δόλῳ, Od. 3, 121; absol. τὰ χειρότερα νικά, the worse prevails, Il. 1, 576. βουλὴ κακὴ νίκησεν, Od. 10, 46. b) In judicial language: *to be acquitted, to gain the cause*, Od. 11, 548. 2) Trans. *to conquer, to vanquish*, with accus.

τινὰ μάχη, Il. 16, 79; πόδισσι, Il. 20, 410; metaph. to excel, τινὰ ἀγορῇ, κάλλει, Il. 2, 370. 9, 130; νόον νιοίη, Il. 23, 604. b) to gain, to bear off; νίκη, to gain a victory, Od. 11, 545. πάντα ἐνίκα, he bore off all the prizes, subaud. ἀέθλα, Il. 4, 369.

νίκη, ἡ, victory, commonly in battle, Il. 3, 457. 7, 26. b) victory, in a civil case, Od. 11, 545. 2) Prop. name, the goddess of victory, daughter of Mars, h. 7, 4.

Νιώβη, ἡ, daughter of Tantalus and Dia, wife of King Amphion of Thebes. Proud of her twelve children, and boasting over Latoia, she was first deprived of her children, and then converted to a stone, Il. 24, 602. 606.

νίπτω, see νίζω.

Νίρεός, ἦος, ὁ, son of Charopos and Aglaia, from the island Syme, the handsomest Greek before Troy save Achilles, Il. 2, 671 seq.

Νῆσα, ἡ (otherwise Νίσσα), a town in Boeotia, Il. 2, 508. Accord. to Strab. there was no town of this name; hence, he understands Νῆσα, a village near Helicon; conf. Otf. Müller Orchomen. p. 381.

Νῆσος, ὁ, son of Aretus, a Dulichian, father of Amphinomus, Od. 16, 395.

νίσσομαι, poet. (akin to νίομαι), fut. νίσσομαι, Il. 23, 76. 1) to go, πόλεμόνδε, Il. 13, 186. 2) Espec. to go away, to return, οἶκαδε, Od. 5, 19. ἐκ πιδίου, Il. 12, 119. (The form νέσσομαι is now not found in Hom.)

Νίσυρος, ἡ, a little island, belonging to the Sporades near Cos, now Nizzaria, Il. 2, 676. (ῥ in Anthol. III. 240.)

νιφάς, ἄδος, ἡ (νίφω), a snow-flake, comm. plur. νιφάδες, a snow storm, Il. 12, 278; often as an image of multitude, * Il. 3, 222.

νιφετός, ὁ (νίφω), a snow-storm, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented νίφετος.)

νιφόεις, εσσα, εν (νίφω), snowy, snow-clad, epith. of mountains, espec. of Olympus, Il. 18, 615. Od. 19, 338.

νίφω, infin. pres. νιφάμεν, to snow, Il. 12, 260. †

νίψα, ep. for ἐνιψα, see νίζω.

νόεω (νόος), fut. νοήσω, aor. ἐνόησα and νόησα. 1) to see, to observe, to perceive, τινὰ or τί, prim. with the eyes, ὁρᾷ νοῆσαι, to see sharply or quickly, Il. 3, 374. 5, 312; also

ὀφθαλμοῖς, Il. 15, 422. 24, 294; often in connection with ἰδεῖν, Il. 11, 599. Od. 13, 318; metaph. to perceive, to be aware, to see, θυμῷ, φρεσὶ, μετὰ φρεσὶ, ἐν φρεσὶ. 2) to think, to consider, to ponder, to deliberate, Il. 9, 537. Od. 11, 62. 20, 367. 3) to think upon, to devise, to plan, νόον, to devise a counsel or plan, Il. 9, 105; μῦθον, Il. 12, 232; νόημα, Od. 2, 122; ἄλλο, Od. 2, 382; with infin. to purpose, to have in mind, Il. 5, 665. 22, 235. Mid. aor. 1, νοήσατο μάλιστα ἐλίσθαι, he thought to take the whip, Il. 10, 501. †

νόημα, ατος, τό, 1) thought, a sentiment, often plur. as an image of velocity, Od. 7, 36. h. Ap. 187. 2) purpose, resolution, design, comm. in the plur., Il. 10, 104. Od. 2, 121. 3) understanding, intelligence, wisdom, Od. 20, 346. Il. 19, 218.

νοήμων, ον, gen. ονος, thoughtful, considerate, intelligent, * Od. 2, 282. 3, 133. 13, 209.

Νοήμων, ονος, ὁ (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylian, Il. 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, illegitimate, born out of wedlock; opposed to γνήσιος, Il. 11, 102. κοίρη νόθη, * Il. 13, 173.

νομεύς, ἦος, ὁ (νίμω), a herdsman, in the most general signif. ἄνδρες νομῆες, Il. 17, 55.

νομεύω (νομεύς), fut. σω, to pasture, to attend, to guard, μῆλα, Od. 9, 336. 10, 85. 2) to graze, to feed down, βοῦσὶ νομοῖς, h. Merc. 492.

* νομή, ἡ (νίμω), a meadow, a pasture, Batr. 59.

* νόμιος, η, ον (νομή), relating to a pasture; νομιὸς θεός, the pastoral deity Pan, h. 18, 5.

Νομίων, ἱονις, ὁ, father of Amphimachus in Caria, Il. 2, 671.

νομόνδε, poet. adv. to pasture, Il. 18, 575. Od. 9, 438.

νομός, ὁ, (νίμω), a pasture. a) i. e. the place where cattle feed, pasture-ground, ὕλης, a woodland pasture, Od. 10, 159. b) food, nourishment in the pasture, h. Merc. 198. c) Metaph. ἐπὶ ὧν πολὺς νομός ἐνθα καὶ ἐνθα, on this side and that the pasture of words extends, i. e. the words wander here and there. (Voss, 'wide is the field of the wandering words,') Il. 20, 249.

* νόμος, ὁ (νόμω), that which is distributed; hence, *custom, usage, law*, not in the Il. and Od., only νόμοι ᾠδῆς, the melodies of song, h. Ap. 20.

νόος, ὁ, contr. νοῦς, only Od. 10, 240, prop. *thought, intelligence*, i. e. the nobler part of the soul, which is wanting in brutes, *sensitment, consciousness*, Il. 11, 813; hence, 1) *understanding, reason, intelligence*, Il. 15, 643; νόω (with intelligence), καὶ βουλῇ, Od. 3, 128; connected with μῆτις, Il. 7, 448; νόω, with discretion, Od. 6, 326. 2) *disposition, cast of mind, mode of thought, heart, soul*, with θυμός, Il. 4, 369. Od. 1, 3. χαῖρε νόω, Od. 8, 78. ἔχειν νόον, Od. 2, 124. 281; ἔμπεδος, ἀκήλητος, ἀπηγής, ἀεικής. 3) *thought, opinion, view, resolution, νόον νοεῖν*, Il. 9, 104. νόον καταλέξαι, Il. 2, 192. Od. 4, 256. 14, 490.

* νόσος, ἡ, see νοῦσος.

νοστέω (νόστος), fut. νοστήσω, aor. ἐνόστησα, 1) *to turn back, to return, οἶκαδε, οἰκόνδε, ἐκ Τροίης*, Il. δόμονδε, Ἰθάκηνδε, ἐς πατρίδα, Od. 2) Generally, *to go, to come*, Od. 4, 619, (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (νόστος), *belonging to the return*; hence, 1) *νόστιμον ἡμᾶρ*, the day of return: *the return, the voyage home*, Od. 1, 9. 354, and often. 2) *returning home*, that can or will return home, * Od. 4, 806. 19, 85.

νόστος, ὁ, *a return, a journey home*, Il. 2, 155; both with the gen. of the person who returns, Ὀδυσῆος, Od. 1, 87. 2, 360; and of the place, to which one returns: γαίης Φαιήκων, to the land of the Phæaces, Od. 5, 344; also ἐπὶ τι, Il. 10, 509. 2) Espec. *the return of the heroes from Troy*, Od. 1, 325. 3, 132. The Cyclic poets have treated this subject circumstantially.

νόσφι, before a vowel νόσφιν, 1) Adv. poet. *separate, far, apart, away*, with κλειν, εἶναι, *aside*, in concealment, Il. 17, 408; also νόσφιν ἀπὸ φλοίσβοιο, Il. 5, 332. 2) As prep. with gen. *far from, away from*, comm. spoken of place, ἐτάρων, Il. 1, 349. πολέμοιο, Il. 6, 443. b) *alone, without, aside*, Od. 1, 20. Θεῶν, Il. 12, 466. c) Spoken of the mind: νόσφιν Ἀχαιῶν βουλευέιν, who think differently from the Greeks, i. e. otherwise than the Greeks, Il. 2, 347.

νοσφίζομαι, mid. poet. (νόσφι), aor. 1 νοσφισάμην, ep. σσ, aor. pass. νοσφισθείς, 1) *to remove oneself, to separate oneself*, prim.

spoken of place: with gen. πατρός, from one's father, Od. 23, 98; absol. aor. pass. Od. 11, 73.

b) With accus. *to leave, to forsake* any thing, παῖδα, δῶμα, Od. 4, 264. 21, 104. ὄρεα, Od. 19, 339. 2) Metaph. spoken of the mind: *to separate oneself, to turn from* any one, from hatred or contempt, Il. 2, 81. 24, 222. N. B. νοσφισθεῖσα, in the signif. of the aor. mid. with accus. Θεῶν ἀγορήν, h. Cer. 92.

νοτίη, ἡ, poet. (νότιος), subst. prop. *moisture*, then *rain*, plur. Il. 8, 307. †

νότιος, ἡ, ion (νότος), *wet, moist, ιδρώς*, Il. 11, 811. ἐν νοτίῳ τήν γε ᾠρμισαν, subaud. ναῦν, they anchored the ship high in the water (not the deep water, but the shore water), Od. 4, 785. 8, 55; see Nitzsch ad Od. 2, 414.

Νότος, ὁ, *the south wind*, or more precisely, the *south-west wind*, Il. 2, 145. It brings wet weather, Il. 3, 10. 11, 306; and with the zephyr is the most stormy wind, Od. 12, 289.

νοῦσος, ἡ, Ion. for νόσος, h. 15, 1; † *sickness, disease*, and gener. *evil, wretchedness*, Od. 15, 408.

νύ, νύν, most. ep. enclitic particle (shortened from νύν), it marks, 1) The progress of the action or discourse, (see νύν 2.) *now, then, thereupon*, often at the same time moderately illative, Il. 1, 382. Od. 4, 363; rarely ep. in a temporal signif., Il. 10, 105. 2) It has a strengthening force, a) In exhortations, *now, then, δεῦρό νυν*, Il. 23, 485. b) In other clauses: *then, therefore, now*, Il. 10, 165. 17, 469; often with irony, *certainly, οὐ νύ τι*, not surely, Od. 1, 347. c) In interrogations, *now*, Il. 1, 414. 4, 31. Od. 2, 320. 4, 110.

νυκτερίς, ἰδος, ἡ (νύξ), *a night-bird*, espec. *a bat*, * Od. 12, 433. 24, 6.

νύμφᾶ, see νύμφη.

νύμφη, ἡ, vocat. poet. νύμφα, only Il. 3, 130. Od. 4, 743; (perhaps from the obsol. νύβω, nubō, to envelope), *a bride*, (who was conducted to the bridegroom, with the face veiled), Il. 18, 493; generally, a) *a young wife, a married woman*, Il. 3, 130. Od. 4, 743. b) *a virgin, a maiden*, of nubile age, Il. 9, 560.

Νύμφη, ἡ, *a nymph*, a female deity of inferior rank. The nymphs inhabited islands, mountains, forests, fountains, etc. Il. 20, 8. 9. Hom. mentions Νύμφη Νηΐς, a fountain nymph, Il. Νύμφαι ὄρεστιάδες, mountain nymphs, Il. 6,

420; ἄγρονόμοι, country nymphs, as companions of Diana, Od. 6, 105. They are daughters of Jupiter, Il. 6, 420; springing from fountains, groves, and streams, Od. 10, 350; the handmaids of other goddesses, Od. 6, 105. 10, 348; and were worshipped in sacred grottoes with sacrifices, Od. 14, 435.

νύμφιος, ὁ (νύμφη), a bridegroom, an affianced husband, (newly married, V.) Il. 23, 223. Od. 7, 65.

νῦν, adv. 1) now, immediately, at once, nunc, prop. spoken of the immediate present, opposed to ὕστερον, Il. 1, 27. Od. 4, 727. νῦν δέ, Il. 2, 82. καὶ νῦν ἤτοι, and just now, Od. 4, 151. Sometimes like the English now, a) Spoken of the past, Il. 3, 439. Od. 1, 43. b) Of the future, Il. 5, 279. 2) Frequently metaph. for νῦν, now, then, thereupon, espec. with the imperat. Il. 10, 175. 15, 115. cf. νύ, νύν.

νύν, see νύ.

νύξ, νυκτός, ἡ, 1) night, both generally, and spoken of individual nights. Homer divides the night into three parts, Il. 10, 253. Od. 12, 312. νυκτός, by night, Od. 13, 278. νύκτα = διὰ νύκτα, through the night, Od. 3, 151. νυκτὶ πείθεσθαι, to obey the night, i. e. to cease, Il. 7, 282. 2) the darkness of night, and generally, darkness, obscurity, Il. 5, 23. 13, 425; espec. a) the night of death, the darkness of death, Il. 5, 659. 13, 580. b) As an image of terror, spoken of Apollo: νυκτὶ εἰκώς, Il. 1, 47. τάδε νυκτὶ εἴσκει, these things he esteemed as the night, Od. 20, 362.

Νύξ, κτός, ἡ, the goddess of night, Il. 14, 78. 259; accord. to Hes. Th. 123, daughter of Chaos, who with Erebus begat Æther and Day. [In Il. 14, 78, it should be appellat. νύξ, cf. Jahrb. J. und K. p. 275.]

νυός, ἡ, poet. a daughter-in-law, Il. 22, 65. Od. 3, 451. 2) Gener. one related by marriage, a sister-in-law, Il. 3, 49. h. Ven. 136.

* Νῦσα, ἡ (akin to νύσσα), a name given to mountains and cities, whither Bacchus was said to have come, perhaps a mountain in Arabia, τηλοῦ Φοινίκης, h. 26, 8. cf. 25, 5.

Νῦσῆϊον ὄρος, τό, the Nyseian mountain, perhaps in Thrace, accord. to V. an Edoonian mountain, Il. 6, 133; others suppose it a mountain in Arabia or India.

* Νῦσιον πεδῖον, τό (Νῦσα), the Nysean plain, accord. to Creuzer in Asia, h. Cer. 17.

cf. Apd. 3, 4. 3. Voss regards it as the Boeotian village Nysa, others still as Phocis.

νύσσα, ἡ (νύσσω), 1) a pillar on the race ground, around which the runners were obliged to turn, the goal, meta, Il. 23, 332. 333. 2) the point of starting, the barriers, Il. 23, 758. Od. 8, 121.

νύσσω, aor. 1 ep. νύξα, 1) to prick, to thrust; absol. with dat. instrum. ἔϊψεν καὶ ἔγχεσιν, Il. 13, 147; with accus. τινά, to pierce, to wound any one, Il. 5, 46. 12, 395; to pierce, to thrust through, σάκος, Il. 11, 564; τινά κατὰ χεῖρα, to wound any one in the hand, Il. 11, 252; also with double accus. Il. 11, 96. 2) Generally, to thrust, ἀγκῶνι νύσσειν τινά, to thrust any one with the elbow, Od. 14, 485.

νώ, see νῶϊ.

νωθής, ἐς, poet. (perhaps from νή, ὠθέω), slow, lazy, dull, epith. of the ass, Il. 11, 559. †

νῶϊ, nom. dual, gen. dat. νῶϊν, accus. νῶϊ and νά, the last only Il. 5, 219. Od. 15, 475. 16, 306; both of us, we two. (νῶϊν as nom. or accus. is to be rejected, and νῶϊ to be read for νῶϊν, Il. 16, 99; accord. to Buttm. Lexil. I. p. 53.)

νωῖτερος, η, ον, our two, belonging to us, both, Il. 15, 39. Od. 12, 185.

νωλεμές and νωλεμέως, adv. unceasingly, perpetually, ever; comm. νωλεμές αἰσι, alone νωλεμές, Il. 14, 58; in like manner νωλεμέως, Il. and Od. (comm. deriv. from νη, and λείπω.)

νωμάω (poet. lengthened from νέμω), fut. νωμήσω, 1) to divide, to distribute, to apportion, in sacrifices and feasts: τινί, Il. 1, 471. Od. 3, 340. 2) Like νέμω, to put in motion, to move, spoken of the human limbs: γούνατα, πόδας, Il. and Od. b) easy to move, to brandish, to manage, σκῆπτρον, Il. 3, 218. spoken of arms: ἔγχος, βῶν, Il.; τόξον, οἰήϊα, Od. 12, 218. πόδα νηός, Od. 10, 32. 3) Metaph. spoken of the mind, like versare: νόον ἐνὶ στήθεσσι, to revolve a thought in the breast, to consider, to have in mind, Od. 13, 255; again, κέρδεα ἐνὶ φρεσὶ, Od. 18, 216. 20, 257. ἀμφὶ ἐνωμήσας, h. Cer. 373. Accord. to the explanation of Herm. secto in duas partes grano; cf. Frank ad loc. Ilgen: hoc animo secum volvens.

νώνυμος, ον, see νώνυμος.

νώνυμος, ον (νή, ἵνομα), νώνυμος, to form a position, Il. 12, 70. 13, 227; nameless, i. e.

fameless, inglorious, Od. 13, 239. 14, 182; in the Il. only *νώρυμος*.

νώρος, οπος, ό, ή, epith. of brass, accord. to the Gramm. *blinding, sparkling, shining*, Il. 2, 578. (Accord. to the Schol. from *νή* and *όράω*; accord. to Riemer from *άνήρ* and *ώψ*, man-ennobling.)

* *νωτάκμων, ονος, 2 (άκμων)*, *having the back defended by a cuirass*, Batr. 296.

νώτος, ό, plur. τὰ νῶτα, 1) the back of

men and brutes; plur. for the sing. *μετὰ νῶτα βάλλειν*, to turn the back, i. e. to fly, Il. 8, 94; *τὰ νῶτα*, the back pieces of animals, which as being best, were placed before the most distinguished guests, Il. 7, 321. Od. 4, 65. 2) Metaph. *any surface, εύρεία νῶτα θαλάσσης*, the wide back of the sea, Il. 2, 159. 8, 511. Od. 3, 142.

νωχελίη, ή, ep. (νωχελής), *slowness, sluggishness, laziness*, Il. 19, 411. †

Ξ.

Ξ, the fourteenth letter of the Greek alphabet, and hence the sign of the fourteenth rhapsody.

Ξαίρω (akin to *Ξάω, Ξίω*), *to scratch*, espec. *to card*, *είρια*, Od. 22, 423. †

Ξανθός, ή, όν, *yellow*, in manifold degrees: *golden, reddish, brown*. a) Spoken of persons: *yellow-haired, fair-haired, blond*, since it refers to the golden-colored, blond hair, often an epith. of Menelaus and other heroes, Il. 10, 240. Others refer it to the brownish complexion, but *Ξανθή κόμη*, Il. 1, 197. 23, 141, is expressly ascribed to Achilles and to Ulysses, *Ξανθαί τρίχες*, Od. 13, 399; also Ceres is so denominated, *Ξανθή Δημήτηρ*, (like *flava Dea*, Ovid,) Il. 5, 501. b) Spoken of steeds: *dun, cream-colored or brownish*, Il. 9, 407. 11, 680.

Ξάνθος, ό, with changed accent. 1) son of Phænops, a Trojan, Il. 5, 152. 2) the name of a horse of Achilles, sprung from Zephyr and the harpy Podarge, Il. 16, 149. Juno gave him human language, that he might communicate to Achilles his death, Il. 19, 395. 3) a steed of Hector, Il. 8, 185.

Ξάνθος, ό, in geography. 1) a river near Troy, thus called in the language of the gods, amongst men *Ξάμανδρος*, q. v. Il. 14, 434. 20, 74. 2) a river in Lycia, which rises in the Taurus, and flows into the Mediterranean sea, now *Essenide*, Il. 2, 877. 5, 479.

Ξεινήιον, τό (prop. neut. from *Ξεινήιος*), Ion. for *Ξεινείον*, *a gift of hospitality*, which the host bestowed upon the guest, Il. 10, 269; in full *Ξεινήια δῶρα*, Od. 24, 273; and gener.

entertainment, hospitality, Od. 4, 33. 2) In the plur. *gifts of friendship*, which persons connected by the ties of hospitality mutually bestowed upon one another, Il. 6, 218. 11, 20; in derision: *reward*, Od. 22, 290. cf. *Ξένιος*.

Ξεινήιος, η, ον, = *Ξένιος*, Od. 24, 273. †

Ξεινίζω (Ξείνος), Ion. for *Ξενίζω*, fut. *Ξεινίσω*, ep. σσ, aor. *Ξείνισα*, ep. σσ, *to receive a guest, to entertain him*, *τινά*, Il. 3, 207. Od. 3, 355. 7, 190.

Ξένιος, ίη, ίον, Ion. for *Ξένιος (Ξείνος)*, (comm. form Od. 14, 158. 389. 15, 514. 546.)

1) *belonging to a guest, or to hospitality, hospitable*; *Ζεύς Ξένιος*, Jupiter, the protector of hospitality, who avenges its rites when violated, Il. 13, 625. Od. 9, 271. *Ξεινή τράπεζα*, the hospitable table, Od. 17, 155. 2) Plur. *τὰ Ξείνια*, sc. *δῶρα*, prop. presents for friends connected by the ties of hospitality; espec. *hospitable entertainment with food and drink*, *Ξείνια παρατιθέναι*, to entertain hospitably, Od. 3, 490; *διδόναι*, Od. 14, 404.

Ξεινοδόκος, ό, Ion. for *Ξενοδόκος (δέχομαι)*, *one receiving strangers or guests hospitably, a host*, Il. 3, 354. Od. 8, 210. 543. 15, 55.

Ξείνος, η, ον, Ion. for *Ξένος*, 1) *strange, foreign*, rarely *άνθρωποι Ξείνοι*, Il. 24, 202; *βῶτορες*, Od. 14, 102. II) Comm. subst. *ό Ξείνος (ή Ξείνη, h. Cer. 248.)* 1) *a stranger, a foreigner*, Il. 4, 377; who as soon as he had eaten with a Greek, could count upon his protection and aid, Od. 6, 208. 8, 546.

2) Espec. *a table-friend*, one who by an alliance of hospitality contracted with another, has mutually with him, laid himself under an obligation of reception and entertainment,

Od. 1, 313. This bond descended by inheritance; hence ξῖνος πατρώϊος, a paternal table-friend, a guest by inheritance, Il. 6, 215. Od. 1, 187. The ξῖνος is both the guest who is entertained, Od. 8, 543, and the host who provides the entertainment, Il. 15, 532. 21, 42; = ξεινοδόκος.

Ξεινοσύνη, Ion. for ξεινοσίγη, *hospitality, rite of hospitality*, Od. 21, 35. †

Ξενίη, ἡ (ξῖνος), *hospitality, the rite of hospitality, hospitable reception and entertainment*, * Od. 24, 286. 314.

Ξένιος, ἰή, ἰον, for the Ion. ξείνιος, q. v.

Ξερός, ἡ, ὄν, Ion. for ξηρός, *dry*. ξερὸν ἡπείροιο, the dry ground of the mainland, Od. 5, 402. †

Ξέσσε, ep. for ἔξεσε, see ξίω.

Ξεστός, ἡ, ὄν (ξίω), *shaved, smoothed, polished*, spoken of wood, δῖφος, Il. 24, 322; ἵππος, the artificial horse, Od. 4, 272; spoken of stones: ξιστοὶ λίθοι, hewn stones, for trenches before the door, Il. 18, 504. Od. 3, 406; in like manner αἰθουσα (Voss, polished), Il. 6, 243; spoken of horn, Od. 19, 566.

Ξίω, aor. 1 ἔξεσα, always ep. ξίσσα, *to shave, to scrape*; espec. to work any thing carefully with fine tools, *to smooth, to polish, to plane*, * Od. 5, 245. 17, 341. 23, 199.

Ξηραίνω (ξηρός), aor. pass. ἐξηράνθην, *to dry up, to make dry*, only ἐξηράνθην πεδίον, * Il. 21, 345. 348.

Ξίφος, εος, τό (akin to ξύω), *a sword*; it seems to be not materially different from the φάσγανον, q. v.; and is spoken of as large and two-edged, Il. 21, 118. It had a straight blade (τανυήκης), was carried in a sheath (κουλεόν), hung upon a belt (τελαμών). The handle (κώπη) was often decorated. ξίφος Θρηϊκίον, a Thracian sword; accord. to the Gramm. ad Il. 13, 576, it was large and broad.

* Ξουθός, ἡ, ὄν, poet. *yellow, brownish*, h. 33, 3.

* Ξύλινος, η, ον, *of wood, wooden*, δόλος, Batr. 116.

Ξύλον, τό (ξύω), *wood which is cut and split*; comm. in the plur. *wood, fire-wood*, sing. Il. 23, 327.

Ξύλοχος, ἡ (ἔχω), *ground covered with*

wood; a wood, a thicket, as a lurking-place of wild animals, Il. 11, 415. Od. 4, 335.

Ξυμβλήμεναι, Ξυμβλήτην, Ξύμβλητο, Ξύμβληντο, see συμβάλλω.

Ξύμπας, ασα, ας, see σύμπας.

Ξύν, ep. and earlier form for σύν, which Homer rarely uses, and then, for the most part, to support the metre. Homer has the following compounds: Ξυναγείρω, Ξυνάγω, Ξυνδῖω, Ξυνελαύνω, Ξυνέχω, Ξυνιέναι, which are to be found under συν.

Ξυνέαξε, see συνάγνυμι.

Ξυνεείκοσι, ep. for συνείκοσι, Od.

Ξυνέηκα, see συνίημι.

Ξυνεοχμός, ό, see συνεοχμός.

Ξύνεσις, ιος, ἡ, see σύνεσις.

Ξυνήϊος, η, ον, ep. and Ion. for Ξυνός, *common, public*. Ξυνήϊα, common property, belonging to the whole army, * Il. 1, 124. 23, 809.

Ξυνίει, see συνίημι.

Ξύνιον, ep. for Ξυνίεσαν, see συνίημι.

Ξυνιόντος, Ξύνισαν, see σύνειμι.

Ξυνός, ἡ, ὄν, Ion. and poet. for κοινός, *common, in common, public*; κακόν, Il. 16, 262. Ξυνός Ἐνυάλιος, common is the god of war, i. e. he helps now this, now that party, Il. 18, 309; with gen. γαῖα Ξυνή πάντων, * Il. 15, 193.

Ξυρόν, τό (ξύω), *a razor*; proverbial: ἐπὶ Ξυροῦ ἵσταται ἀκμής, it stands upon the edge of the razor, i. e. this is the decisive instant, Il. 10, 173. † The metaphor, according to Köppen and Passow, is derived from the idea, that any thing resting upon a razor's edge must instantly incline to one of the two sides.

Ξυνοχή, ἡ, see συνοχή.

Ξυστόν, τό (ξύω), prop. a smoothed stake; *a spear-shaft, a spear*, Il. 4, 269. 11, 260. Ξυστόν ναύμαχον, the pike used in naval engagements, which accord. to Il. 15, 677, was twenty-two cubits long, and pointed with iron.

Ξύω (akin to ξίω), aor. 1 ἔξισα, *to shave, to rub, to smooth*; δάπεδον λίστροισιν, to clean the floor with shovels, Od. 22, 456. 2) Gen. *to do fine work*. ἐάνιν ἔξυσσε ἀσκήσασα, she had woven the garment delicately with art, Voss, Il. 14, 179. Others: she had smoothed or polished it.

O.

O, the fifteenth letter of the Greek alphabet; and hence the sign of the fifteenth rhapsody.

ὁ ἦ, τό, ep. forms are: sing. gen. τοῖο, masc. and neut.; plur. nomin. τοί and ταί; gen. fem. τάων for τῶν; dat. τοῖσι, ταῖσι, τῇσι, and τῇς; ταῖς is not Homeric. (Some ancient Gramm. would write the unaccented cases ὁ, ἦ, οἶ, αἶ, with the acute; when standing alone, they are used as demonstrative, conf. Thiersch § 284. 16, and Spitzner ad Il. 1, 9, who follows this in his ed. The opposite view is held by Buttm. Gr. Gram. § 75. Anm. 5. p. 305.) It has, like the German article *der, die, das*, in Hom. the signif. both of a demonstrative and of a relative pronoun.

I) ὁ, ἦ, τό, as a demonstrative pronoun, it points out an object, and indicates it as something known and already spoken of. Often, however, the demonstrative force is so weakened, that the transition to the Attic article clearly shows itself. 1) The pure demonstrative force is seen espec. a) When the pronoun stands without a substantive, where it is translated by *this, that*, or, like αὐτός, by *he, she, it*, conf. Il. 1, 9. 12, 29. 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following substantive: ἦ δ' ἔσπετο Παλλὰς Ἀθήνη, she however followed, Pallas Minerva, Od. 1, 125. cf. Il. 1, 448. 5, 508. Od. 3, 69. b) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. οὐδ'—ἐλήθετο συνθεστιάων τάων, ἃς ἐπέτελλε Διομήδης, he forgot not those commands which Diomedes gave him, Il. 5, 320. Od. 2, 119 seq. c) In connection with μέν, δέ, ὁ μέν, ὁ δέ, *this here, that there, the one, the other, this, that*. τὸ μέν, τὸ δέ, the one thing, the other, Od. 4, 508; *partly, partly*, Od. 2, 46. So also in the plur. οἱ μέν, οἱ δέ, τὰ μέν, τὰ δέ. If a plur. is distributed into several sing. the former commonly stands in the gen. Il. 18, 595; often, however, in the same case with ὁ μέν, ὁ δέ, Il. 5, 27.

Od. 12, 73. Frequently ὁ δέ is found without a preceding μέν, Il. 22, 157. Frequently also ὁ μέν stands alone, and a substantive follows, as Il. 23, 4. Od. 1, 115; or another word: τὰ μέν—ἄλλα δέ, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive, without any subsequent clause relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. Il. 1, 11. 20, 33. 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ θύραια, Od. 18, 385. 2) It approaches most nearly to the later article, a) When it converts adjectives and adverbs into substantives, ὁ γεραιός, Il. 24, 252; τὸ μέλαν θρνός, Od. 14, 12; τὸ πάρος, τὸ πρίν. b) When it connects prepositions and adverbs with substantives. ἀντιγες αἶ περὶ δίφρον, Il. 11, 535. ἄνδρες οἱ τότε, Il. 9, 559. 4) Some cases are used as absolute: a) τό, accus. neut. *therefore, on this account*, Il. 3, 176. 7, 239. b) The dat. τῇ and τῷ, q. v. c) τοῖσι in τοῖσιν μετέφη, Il. 1, 58, and the like constructions, Wolf ad Il. l. c. would explain as neut. plur. *inter hæc*. It is better taken as a plur. masc. (cf. τῇσι, Il. 24, 723), *among them*, and it stands thus even with only two, Od. 7, 27. 13, 374. d) With prepos. ἐκ τοῦ, *from that time, since*, Il. 15, 601.

II) ὅ, ἧ, τό, as a relative pronoun, in all the forms, *who, which, that*. The masc. ὅ stands Il. 16, 835; and κλυθί μοι ὃ χθιζός θεός ἦλυθεν, hear me god, who camest yesterday, Od. 2, 262.

ῥαρ, αρος, ἦ, poet. (prob. fr. ἄρω), contr. ῥω, from which dat. ῥωρῶσιν, Il. 5, 486; † a female companion, espec. a wife, a consort, Il. 9, 327.

ὀαρίζω, poet. (ῥαρ), iterat. imperf. ὀρίζεσθον, contr. for ὀαρίζ, h. Merc. 58; *to have intimate intercourse, espec. to converse intimately, to be familiar*, τινί, with any one, Il. 6, 516; ἀπὸ θρνός οὐδ' ἀπὸ πέτρης, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any

one, a proverbial expression, Il. 22, 127; and gener. *to live*, μετά τινι, h. Merc. 170.

Ῥαριστής, ου, ὁ, poet. (Ῥαρίζω), *a companion, an associate*, Διός, Od. 19, 179. †

Ῥαριστής, ὅς, ἡ (Ῥαρίζω), *intimate intercourse, familiar conversation, endearment in the girdle of Venus* (Voss, toying), Il. 14, 216. 2) Gener. *intercourse, society, commerce*. ἡ γὰρ πόλεμος Ῥαριστής, this is the commerce of war (V. course), Il. 17, 228; προμάχων, * Il. 13, 291.

* Ῥαρος, ὁ, poet. (Ῥαφ), *intimate intercourse, familiar converse*, h. 22, 3; espec. *the converse of love*, h. Ven. 250.

Ῥβελός, ὁ (βέλος), *a spit, a roasting-spit*, only plur. Il. 1, 465. Od. 3, 462.

Ῥβριμοεργός, ὅς (Ῥβρον), *using violence*, always in a bad sense; *impious, wicked*, * Il. 5, 403. 22, 418. Batr.

Ῥβριμοπάτηρ, ἡ, poet. (πατήρ), *the daughter of a mighty or powerful father*, epith. of Minerva, Il. 5, 747. Od. 1, 101.

Ῥβριμος, ου, poet. (from βρι, βρίθω), 1) *strong, powerful, impetuous*, epith. of Mars, Hector, and Achilles, Il. 2) Spoken of inanimate things: *powerful*, i. e. great, heavy, epith. of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453.

* Ῥβριμόθυμος, ου (θυμόν), *stout-hearted, courageous*, epith. of Mars, h. 7, 2.

Ῥγδόατος, η, ου, ep. lengthened for Ῥγδοος, *the eighth*, Il. 19, 246, and Od.

Ῥγδοος, η, ου (Ῥκτώ for Ῥγδοφος), *the eighth*. (Od. 7, 261. 14, 287, it is to be pronounced as a dissyllable, see Thiersch § 149. 3.)

Ῥγδώνοντα, Ion. contr. for Ῥγδοήκοντα, indeclin. *eighty*, * Il. 2, 568. 652.

Ῥγε, ἡγε, τόγε, the demonstr. pron. ὁ, ἡ, τό, strengthened by the particle γέ, *this here, that there*, and often to be translated by an emphatic, *this* or *that*. 1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. κείνος Ῥγε, *that one there, he there*, Il. 3, 351. 19, 344. 2) In the epic language it stands often, in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic, *he, she, it*, Il. 2, 664. Od. 1, 4. As absol. there occur, 1) τῆγε, exactly *here*, Il. 6, 435. 2) τόγε, for *that very reason*, Il. 5, 627.

Ῥγκιον, τό (Ῥγκος), *a coffer, a chest, a basket*, for keeping arrows and other iron instruments, Od. 21, 61. †

Ῥγκος, ὁ (akin to Ῥγκών), *a curvature, a bending*; hence *a hook*, espec. *the barb of an arrow*, * Il. 4, 151. 214.

Ῥγμος, ὁ (akin to Ῥγω), prop. *a line, a row*, espec. 1) *the furrow in ploughing*, Il. 18, 546; or *the swath which a harvester mows*, Il. 11, 68. 18, 552; metaph. πόντες Ῥγμοι, *rich fields*, h. Cer. 455. 2) *the path* (of the heavenly bodies), h. 32, 11.

Ῥγγηστός, ὁ, a town in Bœotia, on the lake Copais, having a grove, sacred to Neptune; now the convent Mazaraki, Il. 2, 506; from this the adv. Ῥγγηστόνδε, to O., h. Merc. 186.

Ῥγγη, ἡ, *a pear-tree*, Od. 11, 589. 2) *the pear itself*, * Od. 7, 120.

Ῥδαῖος, η, ου (Ῥδός), *belonging to the way*. τὰ Ῥδαῖα, prop. *that on account of which a journey is undertaken*, accord. to the Schol. *merchandise* (V. wares), Od. 8, 163; and *provisions for a journey*, Od. 15, 445, Eustath. Better according to Nitzsch, *the back freight*, or the wares received in exchange for those carried, hence Ῥδος Ῥδαίων, *the gain in the back freight*.

Ῥδάξ, adv. (δάκνω, Ῥδούς), *biting with the teeth*, λείσσει γαῖαν, Il. ; εἰλεῖν οὐδας, Il. 11, 749. Ῥδάξ ἐν χείλεσσι φῦναι, *to bite oneself in the lips*, Od. 1, 391. 20, 268; see φύνω.

Ῥδε, ἡδε, τόδε, demonstr. pron. with the enclitic δέ, which strengthens its demonstrative force, in the dat. plur. ep. τοῖςδεσσι and τοῖςδεσσιν, both parts being inflected; *this here, that there, this*. It indicates primar. the nearness of the subject. οὐκ ἔρανος τάδε γ' ἐστίν, Od. 1, 226; but is also often 1) To be referred to what immediately succeeds, Il. 1, 41. 504. 2) It also points emphatically to a near or remote place, espec. in connection with personal and other pronouns, and is then translated only by *here, there*. ὅδ' ἐγώ, I *here*, Od. 16, 205. ἡμεῖς οἶδε, Od. 1, 76; δῶρα δ' ἐγὼν ὅδε (εἰμὶ) πάντα παρασχέιν, I *am here*, to present—to thee, Il. 19, 140. ἀνδρὶ ὅστις ὅδε κρατεῖ, *who here governs*, Il. 5, 175. νηὺς δέ μοι ἡδ' ἔστηκεν ἐπ' ἀγροῦ, *there in the field*, Od. 1, 185. Absol. use of single cases: 1) τῆδε, *here, there*, Il. 12, 345. Od. 6, 173. 2) τόδε, accus. *hither*, Il. 14, 298. Od. 1, 409. δεῦρο τόδε, Il. 14, 309. b)

therefore, for that reason, Od. 20, 217. 23, 213.

ὀδεύω (ὀδός), to go, to journey, ἐπὶ νῆας, Il. 11, 569. †

Ὀδῖος, ὁ (Ion. for Ὀδῖος = adj. ὀδῖος), 1) leader of the Halizones, slain by Agamemnon, Il. 2, 856. [5, 39.] 2) a herald of the Greeks, Il. 9, 170.

ὀδίτης, ον, ὁ (ὀδός), a traveller, a way-faring man, also with ἄνθρωπος, Il. 16, 263. Od. 13, 123.

ὀδμή, ἡ (ὄζω), Ion. and poet. odor, fragrance, Il., also vapor, stench, Od. 4, 406.

* ὀδοιπορίη, ἡ, a journey, a way, h. Merc. 85.

ὀδοιπόριος, ον (πόρος), relating to a journey. τὸ ὀδοιπόριον, recompense for a journey, passage-money for a voyage, Od. 15, 506. †

ὀδοιπόρος, ον (πόρος), travelling; subst. a traveller, a travelling companion, Il. 24, 375. †

ὀδός, ἡ, Ion. οὐδός, Od. 17, 196; † the way.

1) Spoken of place: a path, a street, ὁδ. ἱππηλασίη, Il. 7, 340; ὁδ. λαοφόρος, Il. 15, 682. πρὸ ὁδοῦ γενέσθαι, to go forwards, Il. 4, 382.

2) Spoken of the act: progress, travel, journeying, Il. 9, 626; also by sea, Od. ὁδὸν ἔρχεσθαι, generally, to go a journey, accord. to Voss, Il. 1, 151; (in distinction from ἱφιμάχεσθαι, Bothe: embassy.) It is not with the ancients to be explained by λόχος. [Fellon: to go on an expedition, or to lay an ambush.]

ὀδούς, ὀδόντος, ὁ (ἔδω), dens, a tooth; in the boar, a tusk, Il. 11, 416. Od. 19, 393; on ἔρκος ὀδόντων, see ἔρκος.

ὀδύνη, ἡ, pain, pang. a) Spoken of the body, always in the plur., Il. 4, 117. 5, 397. 766, and often. b) Spoken of the soul: grief, sadness, Od. 2, 79; connected with γόοι, Od. 1, 242; sing. only ὀδύνη Ἡρακλῆος, pain about Hercules, Il. 15, 25.

ὀδυνήφατος, ον, poet. (φύω), pain-destroying, pain-quieting, soothing, φύρμακα, * Il. 5, 901. 900. 11, 847.

ὀδύρομαι, depon. mid. part. aor. ὀδυράμενος, Il. 24, 48. 1) Intrans. to lament, to wail aloud, to complain, to grieve, spoken of men; once of birds, Il. 2, 315: often absol. and a) With gen. τινός, about any one, Il. 22, 424. Od. 4, 104; ἀμφὶ τινά, Od. 10, 486. b) With dat. τινί, for any one, Od. 4, 740; ἀλλήλοισι,

mutually to complain to each other, Il. 2, 290. 2) Trans. to bewail, to lament for, to deplore, with accus. of the person, Il. 24, 740. Od. 1, 243; of the thing: νόστον, Od. 5, 153. 13, 219.

Ὀδυσῆϊος, ἰη, ιον, ep. for Ὀδίσσμιος, relating to Ulysses, Od. 18, 353.

Ὀδυσσεύς, ὁ, ep. Ὀδυσεύς, gen. Ὀδυσσηός, Ὀδυσηός, Ὀδυσσειός, and Æol. and ep. Ὀδυσεύς, Od. 24, 398; dat. Ὀδυσηῖ and Ὀδυσεῖ, accus. Ὀδυσσηά, Ὀδυσσειά and Ὀδυσηῖ, Od. 19, 136; Ulysses, Ulixes, son of Laertes and Ctimene, Od. 16, 117 seq., king of the Cephallenes, i. e. of the islands Ithaca, Same, Zacynthus, and of the neighboring continent, husband of Penelope and father of Telemachus; he received this name from his grandfather Autolychus, because he came angry with many (ὀδυσάμενος), Od. 19, 407. In him the poet presents to us a hero, who distinguished himself as much by spirit and bravery as by cunning, prudence and steadfastness. He sailed to Troy with twelve ships, Il. 2, 631; and after the destruction of this city, he made sail first with Menelaus to return to Ithaca, Od. 3, 162. He spent ten years in wanderings, so that he reached home in the twentieth year. His wanderings are described in the Odyssey. After he was landed in Ithaca by the Phæaces, Minerva communicated plans to him, by which he might punish the suitors, Od. 13, 287 seq. He goes clad as a beggar to Eumæus, discovers himself to Telemachus, permits himself to be recognized by Penelope, and in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Minerva established peace, Od. 24, 220 seq.

(ὀδύσσομαι), poet. depon. mid. pres. obsol. only in the aor. ὠδυσάμην, 3 plur. ὠδύσαντο, part. ὀδυσάμενος, perf. ὠδώδυσμαι, with pres. signif. Od. 5, 423. 1) to be angry, to be wroth, to hate, τινί, Il. 6, 138. Od. 1, 62. 19, 275; ὀδυσάμενος, Od. 19, 407, Passow would take in a pass. signif.: hated, odious, but it is act.: angry, enraged. 2) With accus. ὠδύσατο Ζῆνα, he excited the anger of Jupiter, Ep. 6. S. cf. Herm.

ὠδῶδα, see ὄζω.

ὠδῶδυσμαι, see ὀδίσσομαι.

ὄσσει, see ὄϊς.

ὄζος, ὅ, a knot or joint in a tree, from which a branch springs; generally, 1) a twig, a branch, Il. Od. 2) Metaph. a descendant, a child, offspring, Il. 2, 540. 12, 188.

ὄζω, perf. ὄδωθα, only 3 sing. plupf. intrans. to smell, to yield an odor, ὄδμῃ ὄδωδει, the odor was diffused, from fumigation and from wine, * Od. 5, 60. 9, 210.

ὄθεν, adv. (ὅς), whence, from which time, from which place, also relating to a person instead of the relative, Il. 2, 852. Od. 3, 319; also apparently for ὅπου, from there, where, Il. 2, 857.

ὄθι, adv. (poet. for οὗ), where, in which place, Il. 13, 229; rarely with a gen. ὄθι ἀνλῆς, where in the court, Od. 1, 425; also, there, where, and b) with the termination of a journey, thither, where, Od. 15, 101.

ὄθομαι, poet. depon. only pres. and imperf. to trouble oneself about any thing, to be anxious about, to shun, to fear, always with neg. absol. and a) with gen. τινός, to trouble oneself about any one, Il. 1, 181. 2) With infin. Il. 15, 166; and with a part. οὐκ ὄθει αἰσυλα φέζων, he shuns not to practise wickedness, * Il. 5, 403. [Prob. only used in the pres., the imperf. use being doubtful, as e. g. Il. 5, 403.]

ὄθονη, ἡ, fine linen, Od. 7, 107. b) a veil or robe made of it, Il. 3, 141. 18, 595.

ὄθριξ, ὄτριχος, ὅ, ἡ, poet. for ὁμόθριξ (θριξ), with similar hair, Il. 2, 765. †

Ὀθρυονεύς, ἦος, ὅ, a Trojan ally from Cabeus, Il. 13, 363 seq.

οἶ, dat. sing. from οὖ.

οἶα, adv. sing. οἶος.

οἶγνυμι (οἶγω), aor. 1. ep. ὤϊξα and ὤϊξα, Il. 24, 457; † part. ὀϊζας, imperf. pass. ὤιγνυτο, to open, to unlock, with accus. θύρας, Il. or πύλας, τινί, to any one, Il. 24, 457. οἶνον, to open the wine, Od. 3, 392.

οἶδα, οἶσθα, οἶδε, perf. I know, see ΕΙΔΩ.

οἶδάνω, ep. for οἶδαινω (οἶδος). 1) Act. to swell, i. e. to cause to swell, with accus. spoken of anger: νόον, to swell the heart, i. e. to excite, Il. 9, 554. 3) Mid. to swell, οἶδάνε-ται κραδίη χόλῳ, * Il. 9, 646.

οἶδας, ep. for οἶσθα, see ΕΙΔΩ.

οἶδέω, Ion. and ep. for οἶδάω, imperf. 3 sing. ὤδει, intrans. to swell, to puff up, χροά, in body, Od. 5, 455. †

Οἰδίπους, οδος, ep. gen. Οἰδιπόδαο, Il. 23,

679; (from οἰδεῖν and ποῦς, swollen-foot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7.), son of Laus and Epicaste, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and brought him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Oedipus reigned in Thebes and died there, Od. 11, 270. Accord. to the tragic poets he put out his own eyes, and being expelled from Thebes, fled to Attica. His funeral games are mentioned, Il. 23, 679 seq.; see Ἐπικύστη.

οἶδμα, ατος, τό, poet. a swelling, espec. of the sea; a roaring, a breaker, Il. 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, * Il. 21, 234.

οἶέτης, ες, poet. (ἔτος), for ὁμοίτης, of equal age, βοῖς, Il. 2, 765. †

οἶζυρός, ἡ ὄν, poet. (οἶζύς), compar. οἶζυρώτερος, superl. οἶζυρώτατος, lamentable, miserable, wretched, sad, often an epith. of men, Il. 1, 417. Od., and of inanimate objects: κύπετος, Od. 3, 95. 13, 337. πόλεμος, the miserable war, Il. 3, 112. (On the irreg. compar. and superl. see the Gram.)

οἶζύς, υος, ἡ, poet. misery, wretchedness, distress, suffering, Il. 6, 265. 14, 480; dat. contr. οἶζυῖ for οἶζυῖ, Od. 7, 270.

οἶζύω, poet. (οἶζύς), aor. 1 part. οἶζύσας, 1) to lament, to utter lamentations, περί τινα, about any one, Il. 3, 408. 2) Trans. to suffer, to endure, κακά, Il. 14, 89; and absol. to be wretched, Od. 4, 152.

οἶήιον, τό, ep. = οἶηξ, a rudder, Od. 9, 483; plur. Il. 19, 43.

οἶηξ, ηκος, ὅ, ep. for οἶαξ (οἶω), prop. a handle, espec. of a rudder, the rudder itself; in Hom. however οἶηξ, Il. 24, 269, † rings on the yoke, through which the reins pass to the mouths of the animals.

οἶχαδε, adv. (from an old root Οἶχ = οἶκος), to the house, homewards, home, Il. and Od.

οἶκεύς, ἦος, ὅ, Ion. (οἶκέω), an inmate of a family, Il. 5, 413; as early as in the Od. servant, slave, 14, 4. 4, 245.

οἰκέω (οἶκος), fut. ἥσω, aor. 1 pass. 3 plur. ᾤκηθεν, ep. for ᾤκήθησαν, 1) Intrans. *to dwell, to live*, comm. with ἐν, Il. 14, 116. Od. 9, 200. 2) Trans. *to inhabit*, with accus. ὑπώρειας, Il. 20, 218; hence pass. a) *to be inhabited*, οἰκίσαιτο πόλις, Il. 4, 18. b) *to be settled, to keep house*, as οἰκίζεσθαι: τριχθαῖ ᾤκηθεν, they dwelt in three divisions, Il. 2, 668.

οἰκίον, τό (dimin. only in form from οἶκος), *a house, an abode, a dwelling, a habitation*, always in the plur. comm. spoken of men. b) Spoken of animals: *an abode, a nest*, of wasps, bees, Il. 12, 168; of the eagle, Il. 12, 221. c) Spoken of the lower world, Il. 20, 64.

Ὀϊκλῆς, εἶνος, ὁ, poet. Ὀϊκλῆης, Od. 15, 244; accus. Ὀϊκλῆα, son of Antiphates, father of Amphiaraua, Od. 15, 243. cf. Apd. 2, 6. 4.

οἰκοθεν, adv. (οἶκος), *from a house*, i. e. a) *from a dwelling*, Il. 11, 632. b) *from one's own property*, * Il. 7, 364. 391. 23, 558.

οἰκοθι, adv. (οἶκος), poet. = οἶκοι, *in the house, at home*, domi, Il. 8, 513. Od. 3, 303.

οἶκοι, adv. (οἶκος), *to the house, to home*, Il. 1, 113. Od. 1, 12, and often.

οἰκόνδε, adv. (οἶκος), poet. = οἰκαδε, *to the house, home*. a) *to the dwelling*, Il. 3, 390. b) *to one's country*, φεύγειν, Il. 2, 158; ἄγειν, *to conduct home*, Od. 6, 159.

οἶκος, ὁ, 1) *a house*, i. e. *an abode, a dwelling* of any kind; the lodge of Achilles, Il. 24, 471; the cave of the Cyclops, Od. 9, 478. b) *single parts of a house, a chamber, a room*, Od. 1, 356. 362; also plur. οἶκοι, like *ædes*, spoken of a house, Od. 24, 417. 2) *house*, i. e. *household, family*, Od. 1, 232. 2, 64. 6, 181. Il. 15, 498.

οἰκτεῖρω (οἶκος), aor. 1 ᾤκτιρα, *to bewail, to bemoan, to commiserate, to lament*, τινά, Il. 11, 814. πολλὸν τε κάρη, πολλὸν τε γένειον, * Il. 24, 516. h. Cer. 137.

οἰκτιστος, η, ον, see οἰκτός.

οἶκος, ὁ (οἶ), *lamentation, complaint, commiseration, pity*, * Od. 2, 81. 24, 438.

οἰκτός, ἡ, ὄν (οἶκος), compar. οἰκρότερος, superl. οἰκρότατος, Od. 11, 421; oftener οἰκτιστος, *lamentable, deplorable, pitiable*, Il. and Od. neut. plur. οἶκτρα, as adv. ὀλοφύρεσθαι, *to wail or complain piteously*, Od. 4, 719; also superl. οἰκτιστα θανεῖν, Od. 22, 472.

οἰκωφελίη, ἡ (ὀφείλλω), *advantage for a house, domestic economy, domestic life*, Od. 14, 223. †

Ὀϊλεῖς, ἦρος, ὁ, king of Locris, husband of Eriopis, father of the Locrian Ajax, and of Medon, Il. 2, 527. 727. 13694. 2) a Trojan charioteer, of Bianor, Il. 11, 93.

Ὀϊλιάδης, ον, ὁ, son of Oileus = Ajax, Il. 12, 365.

οἶμα, ατος, τό, poet. (οἶω), *an assault, an attack*, Il. 16, 752; spoken of lions, and plur. of the eagle, * Il. 21, 252.

οἰμάω, poet. (οἶμα), aor. 1 οἶμησι, *to assault, to rush upon*, spoken of an attack, Il. 22, 308. Od. 24, 538; of the hawk, μετὰ πέλεκυν, *to pounce upon a dove*, Il. 22, 140.

οἶμη, ἡ = οἶμος, poet. prop. *a way, a path*, metaph. spoken of the course which a narration takes; hence, *a narrative, a song*, * Od. 8, 74. 481. 22, 347. [cf. Jahrb. J. und K. p. 275.]

οἶμος, ὁ, poet. (οἶω = φέρω), *a way, a path*, metaph. a) *a strip*, οἶμοι κυάνοιο, *strips of steel (upon the shield)*, Il. 11, 24. † b) *the course of a song, an air, a melody*, h. Merc. 450.

οἰμωγή, ἡ (οἰμώζω), *lamentation, wailing, a cry of distress*, as of persons dying, Il. 4, 450. Od. 20, 353.

οἰμώζω (οἶμοι), aor. 1 ᾤμωξα, part. οἰμώξας, prop. *to cry*, οἶμοι, (ah me); hence, *to lament, to wail, to howl*, often in the part. aor. with κάππισεν, πέσεν, Il. 5, 68. Od. 18, 398.

Οἰνείδης, ον, ὁ, son of Æneus = Tydeus, Il. 5, 813.

Οἰνέυς, ἦρος, ὁ (the vintner, from οἶνος), son of Portheus, king of Calydon, husband of Althæa, father of Tydeus, Meleager, etc. Il. 14, 117. Bellerophon was his table-friend, Il. 6, 215. He once forgot Diana in an offering of first-fruits; incensed thereat, she sent a wild boar upon him as a punishment, Il. 9, 529 seq.

οἰνίζομαι, only mid. (οἶνος), impf. without augm. *to procure wine for oneself, to purchase wine*, χαλκῷ, for brass, Il. 7, 472; οἶνον, *to fetch wine*, * Il. 8, 506. 546. (The act is not found in Hom.)

οἰνοβαρέω, ep. οἰνοβαρεῖον, *to be heavy, or drunken with wine*, only part. pres. in the ep. form, * Od. 9, 374. 21, 304.

οἰνοβαρέης, ἐς, poet. (βάρος), *heavy with*

wine, intoxicated, drunken with wine, Il. 1, 225. †

Οἰνόμαος, ὁ (Vindemius, Herm.), 1) an Ætolian, Il. 5, 706. 2) a Trojan, slain by Idomeneus, Il. 12, 140.

οἰνόπεδος, ον (πίδον), having vineyards, producing wine, abounding in wine, ἄλσῃ, Od. 1, 193. 11, 193; neut. subst. τὸ οἰνόπεδον, a vineyard, (grape-field, V.), Il. 9, 579.

Οἰνοπίδης, ον, ὁ, son of Œnorpion = Heleneus, Il. 5, 707.

οἶνονπληθής, ἑς, poet. (πλήθος), full of wine, abounding in wine, Συρίη, Od. 15, 406. †

οἶνονποτάζω, poet. for οἶνονποτίω (πότις), to drink wine, Il. 20, 84. Od. 6, 309.

οἶνονποτήρ, ἦρος, a wine-drinker, a wine-bibber, Od. 8, 456. †

οἶνος, ὁ, wine; the Homeric heroes were wont to drink it mingled with water; the red wine seems to have been most common (μίλας, ἐρυθρός), Od. 12, 19. [No other wine is mentioned in Hom.] Andromache sprinkled with wine the wheat given as food to the horses, Il. 8, 186; conf. Columella de re Rust. VI. c. 30. Wine was preserved in jars (ἀμφιφορεῖς, πίθοι), Od. 2, 290. 340; or in skin bottles (ἄσκοι), Il. 3, 247.

οἶνοχοεύω, poet. οἶνοχοῖω (οἶνοχόος), to pour out wine, only in the pres., Il. 2, 127; elliptically, οἶνοχοεύει, sc. ὁ οἶνοχόος, Od. 21, 142.

οἶνοχοέω (οἶνοχόος), imperf. ὀνοχόει and ep. ἐνοχόει, Il. 4, 3; aor. 1 infin. οἶνοχοῆσαι, to pour out wine, to be cup-bearer, τινί, Il. 1, 598. Od. 4, 233; with accus. νέκταρ, Il. 4, 3.

οἶνοχόος, ὁ (χέω), a wine-pourer, a cup-bearer, Il. 2, 128. Od. 9, 10.

οἶνωψ, οπος, ὁ, ἡ, poet. (ᾠψ), looking like wine, wine-colored, i. e. dark-red, black, see οἶνος, comm. an epith. of the agitated sea, like πορφύρεος, the dark, red-black sea, because in a violent agitation of the waves it assumes a dark-red appearance, see πορφύρω, Il. 1, 350. 5, 771. 1, 183. b) an epith. of oxen: dark-red, blackish (Voss, dark), Il. 13, 703. [According to the preface of Passow Lex. Dec. 1827, the accent should be οἶνωψ, although in his text it is paroxytone.]

Οἶνωψ, οπος, ὁ, ἡ, a noble of Ithaca, father of Lendes, Od. 21, 144. [Conf. οἶνωψ at the close.]

οἰνόω (οἶνος), part. aor. pass. οἰνωθείς, to intoxicate with wine, pass. to be intoxicated, drunken, * Od. 16, 292. 19, 11.

οἷξασα, part. aor. 1 οἷγνυμι.

οἶο, ep. for οὔ (see ὅς), his.

οἰόθεν, adv. poet. (οἶος), from one side, alone; always οἰόθεν οἶος, prop. alone from one side, i. e. entirely alone, * Il. 7, 39. 226.

οἶομαι, ep. always in the pres. indic. ὀϊομαι, depon. (ῖ), more frequently in the 1 sing. οἶω and ὀϊῶ, 3 optat. pres. οἶοιτο, Od. 17, 590; imperf. ὀϊόμην, aor. 1 ὀϊσάμην, ep. for ὀϊσ., aor. pass. ὀϊσθην only Od. 4, 453. 16, 475; part. ὀϊσθείς only Il. 9, 453; prim. signif. to be of opinion, to believe, to think. a) In reference to the future: to suppose, to conjecture, to expect, and according as it is good or bad, to hope, to fear, to suspect. b) to intend, to purpose, with infin. Il. 13, 263; strengthened by θυμῷ, κατὰ θυμόν and θυμός οἶεται μοι, Od. 9, 213. The construction is various: 1) Sometimes absolute, Il. 1, 561; comm. with accus. and infin. according to the sense. a) The pres. with something present, Il. 13, 263. Od. 1, 323; but comm. with future things, Il. 5, 894. 12, 73. Od. 5, 290. b) The aor. with the past: σ' ὀϊῶ, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. c) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. ὀϊσάτο θεὸν εἶναι, he believed it was a god, Od. 1, 323. τρώσεσθαι ὀϊῶ, sc. αὐτούς, I think they will be wounded, Il. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the simple infin. where the main verb and the infin. have the same subject. [κίχῃσεσθαί σε ὀϊῶ, I think that I shall overtake thee], Il. 6, 341. Od. 8, 180. 3) Trans. with accus. to be of opinion, to believe, τί, Od. 3, 255. 13, 427; Κῆρας, to expect the Fates, Il. 13, 283. 4) Often absol. introduced in the first pers. as a parenthesis, I believe, I suppose, to intimate a modest doubt. ἐν πρώτοισιν, ὀϊῶ, κίσεται, he will lie, I suppose, amongst the first, Il. 8, 536. 13, 153. Od. 16, 309. 5) Once impersonal: οἶεται μοι ἀνὰ θυμόν, it seems to me in my mind, Od. 19, 312. (ι is always long, only ὀϊῶ is sometimes short, see Spitzn. Pros. § 52. 2. a.)

οἶον, neut. sing. see οἶος.

οἰοπόλος, ον, poet. (πέλομαι), prop. being solitary; lonely, solitary, spoken of places, Il. 13, 473. Od. 11, 574.

* οἰοπόλος, ον (πέλομαι), pasturing sheep, h. Merc. 314.

οἶος, οἶη, οἶον, poet. 1) *alone, forsaken*; strengthened, εἰς οἶος, one alone. δὺ' οἶω, two alone. οὐκ οἶη, Il. 3, 143. b) With gen. τῶν οἶος, left by these, Il. 11, 693; or with prep. ἀπό τινος, Il. 9, 438. Od. 21, 364. 2) *single, i. e. excellent, chief*, Il. 24, 499. οἶον, adv. *once*, accord. to Eustath. for οἶόν με, me alone, Il. 9, 355.

οἶος, οἶη, οἶον (ὅς, ἥ, ὅν), of *what quality, what sort of, what a, as*, the relat. to the demonstrative τοῖος. οἶος ἀρετήν, what a man in bravery, Il. 13, 275. Often it can be translated only by *how*. οἶος καλός τε μέγας τε, how beautiful and large, Il. 21, 108. It stands, 1) In independent sentences, to express astonishment at any thing great and extraordinary (good or bad), and espec. in exclamations. οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι, what a word to speak hast thou conceived! (Thiersch Gram. § 317. 5); especially, often in the neut. οἶον, *how*, Il. 5, 601. Od. 1, 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: a) After a preceding τοῖος, Il. 18, 105. Od. 1, 371; and without it, Il. 4, 264. 16, 557. 22, 317. b) It often stands in reference to an entire sentence, as if for ὅτι τοῖος. οἶ' ἀγορεύεις, οἶα μ' ἔοργας, *pro iis quæ dixisti, fecisti*, Il. 18, 95. Od. 4, 611. οἶον (i. e. ὅτι τοῖον) ἔειπες, Il. 17, 173. οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλῃσι, etc. so insolent is his spirit, he will not wish, etc. (*quæ ejus est atrocitas*), Il. 18, 262. Od. 15, 212. c) In connection with other particles: οἶος δὴ, as indeed. οἶός τε, just as. οἶός τε, as perchance (τέ often only augments the connecting force of the relative). 3) οἶος with the infin. *to be of the kind, i. e. to be capable, to be able, to be in a condition to*. οἶος Ὀδυσσεὺς ἔσκειν, ἀρῆν ἀπὸ οἴκου ἀμύναι, Ulysses was able to repel the curse from his house, Od. 2, 59. conf. v. 272; and in like manner οἶός τε, Od. 19, 160. 21, 117. 4) The neut. sing. and plur. οἶον and οἶα as adv. 1) *how*, with adj. Il. 24, 419; with verbs sing. Il. 13, 633. Od. 1, 32. 2) *just as, like as*, in comparisons, Od. 3, 73. 9, 128. 3) *as indeed, because indeed, since indeed*, cf. 2. b, Il. 17, 587. Od. 14, 392. (The first syllable is sometimes used as short, Il. 13, 275. Od. 7, 312.)

οἶός and οἶος, see οἷς.

οἰοχίτων, ὠνος, ὁ, ἥ, poet. (χιτών), *sim-*

ply in the tunic (V. lightly clad), Od. 16, 489. †

οἰόω (οἶος), only aor. pass. ep. οἰώθη, *to leave alone*; pass. *to be left alone, to remain alone*, * Il. 6, 1. 11, 401.

οἷς, ὁ, ἥ, Ion. for οἷς, gen. οἷος, οἷός, accus. οἷν, plur. gen. οἷων, οἷων, dat. οἷεσσιν, οἷεσιν, accus. οἷς, contr. for οἷας, *a sheep*; ὁ οἷς, the ram, also οἷς ἄρσεν, Il. 12, 451.

οἷσατο, ep. see οἷομαι.

οἷσε, οἷσέμεν, οἷσέμεναι, see φέρω.

οἷσθα, 2 sing. of οἷδα, see ΕΙΔΩ.

οἷσθεις, see οἷομαι.

οἷστεύω, poet. (οἷστός), aor. 1 οἷστευσα, *to shoot with an arrow*; τινός, at any one, Il. 4, 100; often absol. with βάλλειν, Il. 4, 196; τόξω, with the bow, Od. 12, 84.

οἷστός, ὁ, ep. for οἷστός (οἷω), *an arrow*; it consisted of wood or reed; had a metallic point with barbs, Il. 4, 139. conf. 151; sometimes three-pointed, Il. 5, 393. Poisoned arrows are also mentioned, Od. 1, 261.

οἷστρος, ὁ, *a gad-fly, æstrus*, Od. 22, 300. †

οἷσύνηος, ἡ, ον (οἷσύν), *willow, made of willow*, Od. 5, 256. †

οἷσω, see φέρω.

οἷτος, ὁ, ep. (οἷω = φέρω, as *fors* fr. *fero*), *lot, destiny, fate*, commonly in a bad signif.: *misfortune, death*, for the most part κακός οἷτος, Il. 3, 417. 8, 554; without κακός, Il. 9, 563. Od. 8, 489.

Οἷτυλος, ἡ, a town in Laconia, on the coast, now Vitylo, Il. 2, 385; ὁ Οἷτ., Strab.

Οἰχαλίη, ἡ, a town in Thessaly on the Peneus, the residence of Eurytus accord. to Il. 2, 730. 596. cf. Εἰρυνος. Accord. to later tradition, Hercules destroyed it, because he refused him his daughter Iole, cf. O. Müller Dorier I. S. 413. 2) a city in Messenia, called at a later day *Carnesion*, to which is also transferred the story of Eurytus. Thus it appears Od. 8, 214, cf. Paus. 4, 2. 1. Strab. understood also this, Il. 2, 596. 3) At a still later day, the story of Eurytus was transferred also to Æchalia in Eubœa, from which Οἰχαλίηθεν, from Æch., Il. 2, 596; from this the subst. Οἰχαλιεύς, ἷος, ὁ, the Æchalian, Il. 2, 596.

οἰχνέω, poet. for οἰχομαι, Ion. iterat. impf. οἰχνεσκον, Il. 5, 790; *to go, to come*, 3 plur. pres. οἰχνεῦσιν, Od. 3, 322.

οἶχομαι, depon. mid. imperf. **οἶχόμην**, only pres. and imperf. prop. *to be away*, rarely, *to go away, to depart*, and the latter mostly in the imperf., also simply *to go, to come*. 1) Spoken of animate beings: with prep. **ἐς**, **ἐπί**, **κατά**, **μετά**, with accus.; chiefly as an euphemism for *to die*. **οἶχεται ἐς Ἄϊδαο** [sc. **δῶμα**], he has departed to Hades, Il. 22, 213. 2) Of inanimate things: of storms and missiles, *to fly, to travel*, Il. 1, 53. 13, 505. Od. 20, 64. 3) Of other things: **πῇ σοι μένος οἶχεται**, where is thy courage gone, Il. 5, 472. **ποῦ τοι ἀπειλαὶ οἶχονται**, where are thy threats gone, Il. 13, 220. cf. 24, 201. Often it is connected with a particip., when it can be translated by *away*. **οἶχεται φεύγων**, he flew away, Od. 8, 356. **οἶχεται προφέρουσα**, the tempest bore away, Il. 6, 346; **ἀνάγων**, Il. 13, 627. h. Cer. 74.

οἶω and **οἴω**, ep. for **οἴομαι**, q. v.

οἰωνιστής, οὐ, ὁ (**οἰωνίζομαι**), a diviner by birds, one who presages the future by the voice or the flight of birds, an *augur*, Il. 13, 70; as adj. skilled in augury by birds, * Il. 2, 858.

οἰωνοπόλος, ον (**πολέω**), one who concerns himself about the ominous flight of birds; subst. an *augur*, * Il. 1, 69. 6, 76; see **οἰωνός**.

οἰωνός, ὁ (**οἶος**), 1) Prop. a bird which flies by itself, espec. a *bird of prey*, as an *eagle, a vulture, a hawk*, Il. 11, 453. Od. 16, 216. These were sacred birds, whose flight was especially observed, in order to predict the prosperous or disastrous issue of an undertaking. The flight to the right, i. e. to the east, indicated prosperity: to the left, i. e. to the west, on the other hand, adversity, Il. 12, 239. Other circumstances also, as the voice, were ominous, Il. 12, 200; hence 2) Gener. an *omen, an augury*. **εἰς οἰωνός ἄριστος, ἀμύνεσθαι**, etc., one omen is the best, to fight for the country, Il. 12, 243; see Nitzsch ad Od. 2, 146.

ὀκνέω, ep. **ὀκνεῖω**, Il. 5, 255; *to delay, to loiter, to be slow, to hesitate*, with infin. * Il. 20, 155.

ὀκνος, ὁ (from **ἔχω**), prop. *delay, slowness, dilatoriness*, spoken espec. of bodily exhaustion: *slothfulness*, Il. 5, 817. **ὀκνῶ εἰκῶν**, overcome by slothfulness, * Il. 10, 122.

ὀκρίάω, poet. (**ὀκρίς**), prop. *to make sharp*, metaph. *to irritate*; pass. *to be irritated* or

made angry, 3 plur. imperf. ep. **ὀκρίοντο** for **ὀκρίωντο**, Od. 18, 33. †

ὀκρίεις, εσσα, εν, poet. (**ὀκρίς** = **ἄκη**), having several points, *pointed, ragged, sharp-pointed*; **χερμάδιον, μάρμαρος**, Il. 4, 518. 12, 380. Od. 9, 499. (In other places now **ὀκρυόεις**.)

ὀκρίοντο, see **ὀκριάω**.

ὀκρυόεις, εσσα, εν, poet. (for **κρύσις** with ο prosthetic, from **κρύος**), *cold, making cold*; metaph. *awful, horrible, dreadful*, **κύνων**, Il. 6, 314; (Helen) and **πόλεμος**, * Il. 9, 64.

ὀκτάκνημος, ον (**κνήμη**), *having eight spokes*, **κύκλα**, Il. 5, 723. †

* **ὀκτάπους**, ποδος (**πούς**), *eight-footed*, Batr. 299.

ὀκτώ, indeclin. *eight*, Il. and Od. often.

ὀκτωκαιδέκατος, η, ον, *the eighteenth*, only **ὀκτωκαιδεκάτη**, sc. **ἡμέρη**, * Od. 5, 297. 7, 268.

ὀλβιοδαίμων, ονος, ὁ, ἡ, poet. (**δαίμων**), having a happy destiny, *happy, fortunate, blessed*, Il. 3, 182.

ὄλβιος, η, ον, poet. (**ὄλβος**), *happy, fortunate, blessed*, always spoken of external blessings; hence *rich, wealthy*, spoken of persons. **δῶρα ὄλβια ποιεῖν**, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. **ὄλβια δοῦναι**, to bestow blessings, Od. 8, 413. 7, 148. h. Ap. 466.

ὄλβος, ὁ (akin to **ὄφελος**), *prosperity, a happy condition, fortune, blessing*, spoken chiefly of external blessings, Il. 16, 596. Od. 14, 206; and gener. *happiness, bliss*, Od. 3, 208. 4, 208.

ὀλέεσθαι, see **ὀλλυμι**.

ὀλέεσκε, see **ὀλλυμι**.

ὀλέθριος, ον (**ὄλεθρος**), *destructive, bringing destruction, ruinous*. **ὄλ. ἡμαρ**, the day of destruction, * Il. 19, 294. 499.

ὄλεθρος, ὁ (**ὀλλυμι**), *destruction, misfortune, ruin, death*; often **ὀλέθρον πείρατα**, the bounds of death, or according to Eustath. a periphrasis for **τέλειος ὄλεθρος**, complete destruction, Il. and Od. **ὄλεθρος ψυχῆς**, the destruction of life (Voss, the most perilous place), Il. 22, 325. **λυγρόν ὄλεθρον**, annexed by way of apposition in the accus.: to sad destruction, Il. 24, 735. Rost Gram. p. 497. D. 4.

ὀλεῖται, see **ὀλλυμι**.

ὀλέκω, ep. form of **ὀλλυμι** from the perf.

ὀλώσκα, only pres. and imperf. 1) Act. *to destroy, to kill, to slay*, τί, Il. 5, 712. Od. 22, 305. 2) Mid. *to perish, to die*, Il. 1, 10. 10, 17.

ὀλέσαι, ὀλέσας, see ὀλλυμι.

ὀλέσθαι, see ὀλλυμι.

ὀλέσσαι, ὀλέσας, ep. for ὀλέσαι, ὀλέσας, see ὀλλυμι.

* ὀλέτειρα, ἡ (ὀλετήρ), *a destroyer*; μυῶν, *a mouse-trap*, Batr. 117.

ὀλετήρ, ἦρος, ὁ, poet. (ὀλλυμι), *a destroyer, a murderer*, Il. 18, 114. †

ὀλέω, obsol. root of several tenses of ὀλλυμι.

ὀλιγηπελέω (πέλομαι), *to be weak, to be powerless, feeble*, only part. pres. Il. 15, 24. 245. Od. 5, 457.

ὀλιγηπελίη, ἡ, *weakness, feebleness*, Od. 5, 468. †

ὀλίγιστος, η, ον, see ὀλίγος.

ὀλιγοδρανέω (δραίνω, δράω), *to be able to do little, to be weak, feeble* = ὀλιγηπελέω, only part. pres. * Il. 15, 146. 16, 843. 22, 337.

ὀλίγος, η, ον, irreg. superl. ὀλίγιστος, η, ον, 1) *little*, prim. spoken of number, in opposition to πολὺς; often of space: χῶρος, Il. 10, 161; of time: *short*, Il. 19, 157. 2) Spoken of size: *small*, Il. 2, 529. Od. 9, 515. 10, 94. The neut. sing. ὀλίγον as adv. *little, a little, very little*, Il. 5, 800. 11, 391. οὐδ' ὀλίγον, not an instant, Batr. 192; the gen. ὀλίγω, nearly, almost (elsewhere ὀλίγου δεῖν), Od. 14, 37. The superl. Il. 19, 223; always *the least*. As a compar. μείων used.

Ὀλιζών, ὠνος, ἡ (adj. ὀλίζων, small), *a town in Magnesia (Thessaly), below Melibæa*, Il. 2, 717.

ὀλισθάνω, aor. 2 ὀλισθον, ep. for ὤλισθον, *to slip, to slide, to fall*, Il. 23, 774. ἐκ δὲ οἱ ἥπαρ ὀλισθεν, the liver fell from him, Il. 20, 470.

ὀλλῦμι (root ὈΛΩ), fut. ὀλίσω), ep. σσ, aor. ὤλισα, ep. ὀλεσα and σσ, mid. fut. ὀλοῦμαι, infin. ep. ὀλέσθαι, aor. 2 ὠλόμην, ep. ὀλόμην, perf. 2 ὤλωλα, ep. iterative imperf. ὀλέσκειν from ὀλέω, Il. 19, 135. † According to others, aor. 2 act. Buttm. prefers the reading ὀλέσκειν, see Ausf. Gram. under ὀλλυμι. (The part. aor. 2 mid. ὀλόμενος, ep. οὐλόμενος, is used as an adj.) 1) Act. 1) *to destroy, to overthrow, to annihilate, to kill*, with accus. of animate and inanimate objects: νῆας, πόλιν, Il. 8, 498; ὀδμήν, *to dissipate the smell*, Od. 4, 446. 2) *to lose, λαόν,*

Il. 2, 115; θυμόν, ἦτορ, μένος, often. II) Mid. *to perish, to die, to be undone*; ὑπό τινι, by any one or thing, Od. 3, 235; with accus. of the manner, κακὸν οἶτον ὀλέσθαι, *to die a miserable death*, Il. 3, 417; or with dat. ὀλέθρῳ ἀδευκεῖ, Od. 4, 489. νῦν ὤλετο πᾶσα κατ' ἄκρης Ἴλιος, now was all Ilium utterly ruined, Il. 13, 772. 2) *to be lost*. ὤλετο κλέος, νόστος, νόστιμον ἡμᾶρ, Il. 2, 325. 9, 413. Od. 1, 168. The perf. 2 ὤλωλα, I am lost, ruined, Il. 4, 164. Od. 3, 89. 4, 318.

ὀλμος, ὁ (ἔλω, εἴλω), origin. *a round stone, a boulder*; thus Hesych. Il. 11, 147; accord. to others, *a mortar* (fr. ὤλω). ὀλμον δ' ὤς (sc. αὐτόν) ἔσσειε κυλίνδεσθαι, (he made him (the dead body) roll round like a mortar, Voss,) cf. Buttm. Lexil. I. p. 195.

* ὀλοιός, ὄν, ep. for ὀλοός, *destructive*, h. Ven. 225. †

ὀλολήγῃ, ἡ (ὀλολίζω), prop. *a loud cry, a loud voice* of women, chiefly *the suppliant cry* of women imploring a divinity, Il. 6, 301; † also a loud song, *a shout of joy*, h. Ven. 19.

ὀλολύζω (λύζω), aor. 1 ὀλολύξα, always without augm. *to raise the voice aloud to the gods*, prop. used of women at a sacrifice: *to supplicate aloud*, Od. 3, 450 [rather, the daughters raised a cry, so Jahrb. J. und K., p. 275]. 4, 767. b) Also spoken of a cry of joy: *to shout for joy*, Od. 22, 406. 411. h. Ap. 118. (Accord. to Eustath. it was a sacred custom to cry ὀλολοί when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) * Od.

ὀλόμην, ep. for ὠλόμην, see ὀλλυμι.

ὀλοοίτροχος, ep. for ὀλοίτρ. ed. Wolf, or ὀλοοίτρ. ed. Spitzner, Il. 13, 137; *a rock or round stone*, such as, according to Hdt. 8, 52, were rolled upon the enemy. Prob. accord. to Buttm. Lexil. II. p. 234, with App. Etym. M. from ὀλοός and τρέχω, ruin-roller (Voss, a crushing-stone). The other, with the spiritus asper, is derived from ὅλος, whole, a whole round stone. This form is adopted by Spitzner after Cod. Ven., and Herod. 5, 92. 8, 52, sanctions it, cf. Nitzsch ad Od. 1, 52.

ὀλοός, ἡ, ὄν (ὀλώ, ὀλλυμι), compar. ὀλοώτερος, ὀλωτάτος, ep. form ὀλοιός, οὐλιος, *destructive, ruinous, mischievous, cruel*, spoken of persons: Κῆρ, Μοῖρα. Θεῶν ὀλωτάτος, of Apollo, Il. 22, 15; of Jupiter, ὀλωτάτος, Od. 20, 201. b) Of things: πόλεμος, λύσσα, πῦρ, Il. 3, 133. 9, 305. 13, 629. (Singular is

ὀλοώτατος ὀδμή, Od. 4, 422, as fem., and ὀλοῇσιν, with lengthened o, Il. 1, 342.) ὀλοὰ φρονέων, Il. 16, 701.

Ὀλοοσσών, ὄνος, ἡ, a town in Perrhæbia (Thessaly), on the Eurotas, later *Elasson*, now *Alassona*, Il. 2, 739.

ὀλοόφρων, ονος, ὁ, ἡ, ep. (ὀλοός, φρήν), *plotting destruction, savage* (V. *destructive, cruel*), epith. of the serpent, the lion, and the boar, Il. 2, 753. 15, 630. 17, 21. b) Spoken of persons: *devising mischief (evil-minded, ill-disposed)*, epith. of Atlas, Æetes, Minos, Od. 1, 52. 10, 137. 11, 322. Thus Voss and Nitzsch translate; Wolf and Spitzner on the contrary take it with Eustath. and App. in the Od. for τῶν ὀλῶν φροντιστικός, *all-wise*, see Spitzner on Köppens Anm. ad Il. 15, 630. Passow on the other hand justly remarks, that in the earliest language any one might be denominated *evil-minded*, in so far as by superior power or intelligence he could become dangerous to others. [Cf. Hermann Opusc. VII. p. 250; and Axt. Gymnas. und Realsch. p. 42.]

ὀλοφυνδός, ἡ, ὄν, poet. (ὀλοφύρομαι), *wailing, lamenting, complaining*, ἔπος, Il. 5, 683. Od. 19, 362.

ὀλοφύρομαι, depon. mid. aor. ep. ὀλοφύραμην, 1) Intrans. *to complain, to wail, to lament, to be troubled*, often absol. in particip. Il. 5, 871; with infin. πῶς ὀλοφύρεαι ἄλκιμος εἶναι, *how lamentest thou to be brave*, Od. 22, 232. b) With gen. τινός, *to complain about any one, to compassionate any one*, Il. 8, 33. 202. 16, 17. 2) Trans. with accus. *to lament, to bewail, to deplore any one*, Il. 8, 245. 17, 648; *to pity any one*, Od. 4, 364. 10, 157; (it is derived from ὀλοός).

ὀλοφώϊος, ον, ep. *destructive, mischievous, frightful*, only in the neut. plur. ὀλοφ. δήρεια, *pernicious artifices*, Od. 10, 289; and ὀλοφώϊα without a subst. *artifices*, accord. to the Schol. Od. 4, 410; ὀλοφώϊα εἰδώς, *devising pernicious things*, Od. 4, 460. 17, 248; (prob. from ὀλοός and ΦΑΩ = φαίνω, showing destruction; prob. not from ὀλῶ and φώς, man-destroying.)

Ὀλυμπιάς, ἄδος, ἡ, pecul. fem. of Ὀλύμπιος, *Olympian*, epith. of the Muses, Il. 2, 491. h. Merc. 450.

Ὀλύμπιος, η, ον, *Olympian, dwelling in Olympus*, epith. of the gods, espec. of Jupiter, who is also called Ὀλύμπιος alone, Il. 2,

309. Od. 1, 60. Ὀλύμπια δώματα, the dwellings of the gods in Olympus, Il. 1, 18.

Ὀλυμπος, ὁ, poet. and Ion. Οὐλυμπος, prop. a lofty mountain on the border of Thessaly and Macedonia, with several snow-capped peaks, now *Elimbo*, cf. Il. 14, 225. Od. 11, 315. Accord. to the popular belief, which the poet followed, Olympus was the abode of the gods, Il. 2, 30. 5, 360. In the Iliad, however, it is expressly distinguished from the broad heavens (οὐρανός), Il. 5, 867. 868. 15, 192. Upon the highest point is the palace of Jupiter, where the gods assemble in council, Il. 1, 498. 8, 3. 44. Od. 1, 27. In the neighborhood, upon the inferior peaks, the other gods have their palaces, Il. 11, 76. 18, 186. Od. 3, 377. The idea of the mountain is often confounded with the heavenly residence of the gods, since its heights lifted themselves into heaven, high above the clouds, cf. Il. 8, 18-26; the description of it, Od. 6, 42-46. Still Olympus as a mountain always remains the residence of the gods; from it the gods descend to earth, and to it they return, Il. 14, 225. Od. 1, 103. 6, 41. Voss supposes without necessity, that the highest point pierces through an opening, into the brazen vault of heaven, cf. Mythol. Br. I p. 170. Völcker Hom. Geogr. p. 4. seq.

ὄλῦρα, ἡ, only plur. a kind of grain, used as food for horses, and mentioned in connection with barley, * Il. 5, 196. 8, 564; accord. to Schneider, perhaps *triticum monococcum*, Linn., *St. Peter's corn*; or accord. to Sprengel Geschich. Botan. *triticum spelta*, *spelt*, Od. 4, 41; ζεῖα is mentioned in its stead.

ὄλωλα, see ὄλλυμι.

ὀμαδέω, ep. (ὀμαδος), aor. 1 ὀμάδησα, without augm. *to make a noise or tumult*, always spoken of the suitors, * Od. 1, 365. 4, 768. 17, 360.

ὀμαδος, ὁ, poet. (ὀμός), *noise, tumult, disturbance*, spoken of a tumultuous assemblage, Il. 2, 96. 9, 573. 10, 13. Od. 10, 556; (where it is distinguished from δοῦπος), metaph. the roaring of a tempest, Il. 13, 797. 2) a crowd itself, a throng, Il. 7, 307. 15, 689.

ὀμαλός, ἡ, ὄν (ὀμός), *like, even, smooth*, Od. 9, 327. †

ὀμαρτέω, poet. (ὀμός, ἀρτάω), aor. optat. ὀμαρτήσιν, part. aor. ὀμαρτήσας, imperf. ὀμαρτήτην, Ion. for ὀμαρτίτην, *to coincide in*

a thing, to do the same thing, Il. 12, 400. 13, 584. 2) Espec. to go together, Il. 24, 438; in the part. for the adv. ἄμαρτῇ, in common, together, Od. 21, 188; to be equally swift, spoken of the hawk, Od. 13, 87. [Accord. to Jahrb. Jahn und K. p. 275, this verb never governs the accus. and the interpunction in Il. 12, 400, in Wolf and Spitzner after ὅμαρτ. is false, and should be a comma.]

ὄμβρος, ὅ, imber, rain, a shower of rain, espec. a thunder-shower, a tempest of ruin, Il. 5, 91. Od. 4, 566. [2) snow, Il. 12, 286.]

ὀμνῖται, see ὀμνυμι.

ὀμνηγερός, ἐς (ἀγείρω), collected, together, united, comm. ὀμνηγερεῖς ἐγένοντο, Il. 1, 57. Od. 8, 24.

ὀμνηγυρίζομαι, depon. mid. (ὀμνήγυρις), aor. infin. ὀμνηγυρίσασθαι, to collect, τινὰ εἰς ἀγορήν, Od. 16, 376. †

ὀμνήγυρις, ιος, ἡ (ἄγυρις), poet. assembly, Il. 20, 142. † h. Ap. 187.

ὀμηλικίη, ἡ (ὀμηλίξ), equal age, the same age, Il. 20, 465; in Hom. for the most part the abstract for the concrete as collect., [cf. the English, acquaintance,] men of equal age: espec. youthful friends, companions in years, Il. 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: an equal in age, Od. 3, 49. 22, 290; and gener. contemporaries, Od. 2, 158.

ὀμηλιξ, ικος, ὅ, ἡ (ἡλιξ), of equal age, of the same age, often subst. πάντες ὀμηλικες, all companions in age, Il. 9, 54. Od. 15, 197. 16, 419.

ὀμνηρέω (ὀμνηρος), aor. ὀμνήρησα, to meet, to go together, τινί, with any one, Od. 16, 468.

ὀμῖλαδόν, adv. poet. (ὀμιλος), by troops, in crowds, μάχεσθαι, * Il. 12, 3. 17, 730.

ὀμῖλέω, (ὀμῖλος), aor. 1 ὀμίλησα, 1) to be together or in company, to have intercourse, to have commerce with any one, τινί, Il. 1, 261; in a good and bad signif. especially amongst a multitude: μετά, ἐνί, παρά, with dat. Il. 5, 86. 834. 18, 194. Od. 18, 383; περί τινά, to collect about any one, Il. 16, 641. 2) Espec. in a hostile signif. to meet in conflict, to come to close fight, to fight, τινί, Il. 11, 523. Od. 1, 265; absol. Il. 19, 158.

ὀμῖλος, ὅ (ὄμου—ἴλη), prop. a dense troop, an assembly, a multitude, collected for feasting or for sport, Od. 1, 225. 18, 603. 23, 651. 2) Espec. in the Il. a warlike troop; then

the press, the tumult of battle, often with gen. ἀνδρῶν, Τρώων and ἱππῶν, Il. 10, 338. 433. 499.

ὀμίχλη, ἡ, Ion. for ὀμίχλη, a cloud, a mist, thick air, Il. 1, 359; also ὀμίχλην κονίης ἰσταναι, to raise a cloud of dust, * Il. 13, 336.

ὄμμα, ατος, τό (ὄπιττω), the eye, always in the plur. the countenance, Il. 8, 349; sing. ἐκδίκον ὄμμα, Batr. 97.

ὀμνῦμι, fut. ὀμοῦμαι, εἶ, εἴται, infin. ὀμνῖσθαι, aor. 1 ὤμοσα, ep. ὄμοσα and σσ, imperat. pres. ὀμνυθι, Il. 23, 585; † from the form ὀμνύω, imperf. ὤμνυε, Il. 14, 278. 1) to swear, comm. ὄρκον, also ἐπίορκον, Il. 3, 279. 2) Absol. to swear to one, to promise on oath, comm. τινί, also πρὸς τινά, Od. 14, 331. 19, 288; it is followed by ἡ μὲν, with infin. fut. (that one will do something), Il. 1, 76. 10, 322; and often in a negative oath; μή with infin. fut. Od. 5, 178; with aor. Od. 2, 373. 4, 254; with any thing past, infin. perf. Od. 14, 331; also μή with subj. Od. 12, 300. 18, 56; and once μή with fut. indic. Il. 10, 329. 3) With accus. to call any one by an oath to witness, to swear, Στυγίς ὕδαρ, by the water of the Styx, Il. 14, 271; h. Merc. 274.

ὀμνύω, see ὀμνυμι.

ὀμογάστριος, ον (γαστήρ), from the same womb; κασίγνητος, an uterine brother, * Il. 24, 47. 21, 95.

ὀμόθεν, adv. from the same place. Θάμνοι ἐξ ὀμόθεν πεφυῶτες, branches sprung from the same trunk, Od. 5, 477; † metaph. of the same descent, h. Ven. 135.

ὀμοῖος, ὀμοῖον, ep. for ὅμοιος, ον (ι is prop. short, when however the last syllable is long, it is used as long; [gen. ὀμοῖου, - - -, Il. 9, 440]).

ὅμοιος, η, ον, Hom. and Ion. for ὅμοιος, ep. form ὀμοῖος, ἴον (ὀμός), 1) like, similar, with art. ὁ ὀμοῖος, one similar, Od. 17, 218. Il. 16, 53. a) Also = ὁ αὐτός, the same, Il. 18, 329. b) Like in strength, equal, Il. 23, 632. The object with which any thing is compared is in the dat., Il. 9, 305-306; but the thing in which the similarity consists stands: α) In the accus. πελτεῖσιν ἰθμαθ' ὀμοῖαι, similar in movement to doves, Il. 5, 778. Od. 6, 16. β) With prep. ἐν πολέμῳ, Il. 13, 270. γ) With infin. ἵπποι θίειν ἀνέμοισιν ὀμοῖοι, equal to the winds in running, Il. 10, 437. cf. Il. 2, 553. δ) With οἷος following, h. Ven. 180. A peculiar abbrev. of expression

is found in *κόμαι Χαρίτεσσιν ὁμοῖαι*, hair similar to the Graces, i. e. to the hair of the Graces, Il. 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thiersch § 281. 10. 2) *common, general, appertaining to all*, spoken of a thing whose power is experienced by all; in this signif. always the ep. form in the masc. and neut. *νεῖκος ὁμοῖον*, the common contest, in which both parties take equal share, Il. 4, 444; *πόλεμος*, Il. 9, 440. 13, 358. Od. 18, 264; *θάνατος*, Od. 3, 336; *γῆρας*, Il. 4, 315; but *ὁμοῖη μοῖρα*, Il. 18, 120. (The ancient critics, without reason, explain the ep. form *perniciouse*.)

ὁμοιόω (ὅμοιος), only aor. pass. infin. *ὁμοιωθήμηναι*, 1) Act. to make equal or similar. 2) Pass. to place oneself as equal, to compare, absol. Il. 1, 187; *μητιν*, in craft, Od. 3, 120.

ὁμόκλα, see *ὁμοκλάω*.

ὁμοκλάω and *ὁμοκλέω*, poet. (*ὁμοκλή*), 3 sing. imperf. *ὁμόκλῃ*, Il. 18, 156; aor. 1 *ὁμόκλησα*, and iterat. *ὁμοκλήσασκον*, (from *ὁμοκλέω*, 3 plur. imperf. *ὁμόκλειον*, Il. 15, 658. Od. 21, 360.), to call to, to cry to, *τινί*, in order to encourage, to threaten or to rebuke him; hence, to encourage, to urge on, to threaten, to reprimand; often absol. in part. aor. and with *μύθῳ*, *ἐπέεσσιν*, Il. 2, 199. 23, 363; and with infin. to exhort to do any thing, Il. 16, 714.

ὁμοκλή, ἡ, poet. (*καλέω*), prop. the act of calling together several persons, the threatening call of enemies, (V. a call of derision,) Il. 16, 147. 2) Comm. calling to, encouraging, threatening, (a threatening cry, V.) Il. 6, 137. 12, 413. Od. 17, 189.

ὁμοκλητήρ, ἦρος, ὁ, poet. (*ὁμοκλάω*), one who calls to, encourages or threatens, * Il. 12, 273. 23, 452.

* *ὁμοργάζω*, a form of *ὁμόργνυμι*, h. Merc. 361.

ὁμόργνυμι, poet. aor. mid. *ὁμορξάμην*, to wipe off, to dry up, only mid. to wipe away, in reference to the subject, to dry up, *δάκρυα*, Od. 8, 88; *δάκρυα παρειάων*, the tears from the cheeks, Il. 18, 124. Od. 11, 530.

ὁμός, ἡ, ὅν, poet. (akin to *ἄμα*), prop. 1) equal, similar, the same, *γένος*, often. 2) common, in common, spoken of space, *νεῖκος*, Il. 13, 333; *λέχος*, Il. 8, 291; *οἶζός*, Od. 17, 563.

ὁμόσαι, see *ὁμνυμι*.

ὁμόσε, adv. (*ὁμός*), to one and the same place, * Il. 12, 24. 13, 337.

ὁμόσσαι, ep. see *ὁμνυμι*.

ὁμοστιάω (*στιχάω*), to go with, to go together, with dat. *βόεσσιν*, to walk among the cattle, Il. 15, 635. †

ὁμότιμος, ὄν (*τίμη*), equally honored, equal in worth, Il. 15, 186. †

* *ὁμότροφος*, ὄν (*τρέφω*), brought up together, educated or grown up together, h. Ap. 199.

ὁμοῦ, adv. (*ὁμός*), 1) together, in the same place, (*ἄμα*, relating to time,) *ἔχειν*, Il. 11, 127; always spoken of space, so also Il. 1, 61, where it seems to stand for *ἄμα*. 2) together with, along with, with dat. Od. 4, 723. 15, 364; and *ὁμοῦ νεφέεσσιν*, with the clouds, Il. 5, 867.

ὁμοφρονέω (*ὁμόφρων*), to be like-minded, to have similar thoughts, to be harmonious, Od. 9, 456; also *νοήμασιν*, * Od. 8, 183.

ὁμοφροσύνη, ἡ (*ὁμόφρων*), similarity in disposition, harmony, Od. 6, 181; plur. * Od. 15, 198.

ὁμόφρων, ὄνος, ὁ, ἡ (*φρήν*), like-minded, harmonious, united, *θυμός*, Il. 22, 263. †

ὁμόω, poet. (*ὁμός*), aor. pass. infin. *ὁμωθῆναι*, to unite; pass. to be united, to unite, *φιλότιτι*, Il. 14, 209. †

ὁμφαλόεις, εσσα, εν, poet. (*ὁμφαλός*), having a navel, having a boss like a navel in the middle: *ἄσπις ὁμφαλόεσσα*, Il. 4, 448. Od. 19, 32, and often; *ζυγόν*, Il. 24, 269.

ὁμφαλός, ὁ (akin to *ἄμβων*), 1) a navel, Il. 4, 525. 2) any navel-shaped elevation in the middle of a surface: a) the boss of a shield, Il. 11, 34. cf. *ἄσπις*. b) a knob on the yoke for fastening the reins, Il. 24, 273. c) Generally, the centre, the middle, *θαλάσσης*, as the island of Calypso, Od. 1, 50.

ὁμφαξ, ακος, ἡ, an unripe wine-grape, Od. 7, 125. †

ὁμφή, ἡ, poet. (*ἔπω*, with epenthetic *μ*), a voice, in Hom. always the voice of the gods, the voice of destiny, which was thought to be recognized in dreams, in the flight of birds, and in other omens, Il. 2, 41. 20, 129; *θιού*, Od. 3, 215.

ὁμώνυμος, ὄν (*ὀνόμα*), having the same name, Il. 17, 720. †

ὁμῳς, adv. (*ὁμός*), 1) together, at once, equally, in like manner, frequently between two substantives, which are already connected by *τί καί*, Il. 8, 214. 24, 73. 2) alike, in the same way, Il. 1, 196. Od. 11, 565; with

dat. ὁμῶς Πριάμοιο τέκουσιν, like the sons of Priam, Il. 5, 535. Od. 13, 405. [Conf. Jahrb. J. und K., p. 276.]

ὅμως, conj. (ὁμός), however, still, notwithstanding, Il. 12, 393. †

ὄναρ, τό, only nom. and accus. sing. a dream, a dreaming vision, in the nom. Il. 1, 63. 10, 496; in opposition to ὕπαρ, Od. 19, 547. 2) = ὄνειαρ, in h. Cer. 269; accord. to a conjecture of Herm. (From ὄναρ are formed ὀνείρατα, ὄνειρος, see the latter.)

ὄνειαρ, ατος, τό, poet. (ὀνίνημι), 1) Prop. every thing profitable, help, aid, profit, advantage, Il. 22, 433. 486; refreshment, Od. 4, 444. 15, 78. 2) In the plur. pleasing things; hence, valuables, Il. 24, 367; [elsewhere always] food, a refreshing repast, Il. 9, 91. Od. 1, 149. (In h. Cer. 270, εἰ in ὄνειαρ is shortened.)

* ὀνειδείη, ἡ, poet. for ὀνειδος, Ep. 4, 12.

ὀνειδείος, ον (ὀνειδος), insulting, blaming, chiding, reproaching, often with ἔπεια, also μῦθος, * Il. 21, 393.

* ὀνειδεῖω, poet. for ὀνειδίζω, Fr. I. 18, ed. Wolf.

ὀνειδίζω (ὀνειδος), aor. 1 ὀνειδισα, part. ὀνειδίσας, 1) Absol. to vituperate, to insult, to reproach, ἔπεισιν, Il. 1, 211. 2) to cast reproach, τινί, Il. 2, 255; τινί τι, to allege any thing as a reproach to any one, Od. 18, 380. Il. 9, 34.

ὀνειδος, εος, τό, insult, abuse. a) Espec. in words: reproach, blame, vituperation, often in the plur. ὀνείδεα μυθεῖσθαι, λέγειν, Il. 1, 291. Od. 22, 463. b) that which brings reproach to others: σοὶ κατηφείη καὶ ὀνειδος ἔσσομαι, I shall be to thee a reproach and shame, Il. 16, 498. 17, 556. Od. 6, 285.

ὀνειράτα, τά, see ὄνειρον.

ὀνειρείος, η, ον (ὄνειρος), of a dream, belonging to a dream. ἐν ὀνειρείῃσι πύλῃσι, in the gates of dreams, Od. 4, 809. †

ὄνειρον, τό, see ὄνειρος.

ὄνειροπόλος, ον (πολίω), conversant with dreams, i. e. expounding dreams, γέρον, Il. 5, 149. Subst. an expounder of dreams, * Il. 1, 63.

ὄνειρος, ό (from ὄναρ), a rare form is ὄνειρον, Od. 4, 841; [irreg.] nom. plur. ὀνείρατα [cf. ὄναρ], Od. 20, 87. † 1) a dream, a vision, comm. sent by Jupiter. Accord. to Od. 19, 562 seq., dreams come from the lower world, cf. Od. 24, 12; δῆμος Ὀνείρων, through two

gates: the true come through a gate of horn, and the false through one of ivory; a pun with ἐλεφαίρω and κρῖνω, q. v. 2) As a prop. name: the god of dreams, Il. 2, 6. 16, 22. Od. 24, 12.

ὄΝΕΩ, theme of ὀνίνημι.

ὀνήμενος, see ὀνίνημι.

ὄνησα, ep. for ὠνησα, see ὀνίνημι.

* ὀνήσιμος, η, ον, poet. (ὄνησις), profitable, advantageous, h. Merc. 30.

ὄνησις, ιος, ἡ, poet. (ὀνίνημι), profit, help; and generally, happiness, welfare, Od. 21, 402. †

ὄνητορίδης, ον, ό, son of Onetor, Od. 3, 282.

ὄνήτωρ, ορος, ό (= ὀνήσιμος), a priest of Jupiter on Ida near Troy, Il. 16, 604. 605.

ὄνθος, ό, poet. dung, manure, * Il. 23, 775. 777. 781.

ὀνίνημι, Il. 24, 45; infin. ὀνινάναι, fut. ὀνήσω, aor. ὠνησα, ep. ὄνησα, fut. mid. ὀνήσομαι, aor. 2 ὠνήμην, imperat. ὄνησο, part. ὀνήμενος, to profit, to help, to rejoice, to promote, absol. Il. 8, 36; with accus. of person, Il. 1, 503. 5, 205. 24, 45; apparently with double accus. σὲ δὲ τοῦτό γε γῆρας ὀνήσει, in this will age profit thee, Od. 23, 24; to rejoice, to gladden, κραδίην τινός, Il. 1, 395. Mid. to have advantage or profit from any thing, to enjoy any thing, with gen. δαιτός, Od. 19, 68; τινός, to have advantage from any one, Il. 16, 31. b) Often absol. to be well, to enjoy oneself, Il. 6, 260. ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος, good he seems to me to be, the happy man, (V. the blessed!), Od. 2, 33. The part. stands as adj.; incorrectly the ancients supply εἶη, so that it is ὄναιτο ταύτης, let him have the profit of it, see Nitzsch ad loc.

ὄνομα, τό, Ion. for οὔνομα, only three times, Il. 3, 235. 17, 260. Od. 6, 194. 1) a name, the appellation of a person, Od. 19, 180. 409. 2) a name, fame, reputation, Od. 13, 248. 24, 93. (For τοὔνομα, Il. 3, 235, Herm. ad Vig. p. 708, reads καὶ τ' οὔνομα.)

ὀνομάζω (ὄνομα), aor. ὠνόμασα, to name, to call by name, τινά, Il. and Od. 2) to mention, to enumerate, to recount, δῶρα, Il. 9, 515.

ὀνομαι, ep. and Ion. depon. 2 sing. ὀνοσαι, 3 plur. ὀνονται, imperat. ὀνοσο, fut. ὀνόσομαι, ep. σσ, aor. ὠνοσάμην, optat. ὀνοσαίμην, also the ep. form from the theme ὄΝ, pres. οὔνευθαι (Il. 24, 241.) for ὄνεσθαι, (for which Buttm. § 114, prefers οὔνοσθαι,) and aor. 1

mid. ὤνατο, Il. 17, 25. 1) *to insult, to rebuke, to reproach, to blame.* a) Absol. Od. 17, 378. ἡ οὐνεσθε, ὅτι, blame you it, or are you still dissatisfied, that, Il. 24, 241. b) With μῦθον, Il. 9, 55; φάλαγγας, Il. 13, 127. c) With gen. of the thing: κακότητος, to chide the misery, i. e. to esteem it too little, Od. 5, 379. 3) *to despise, to reject*, with accus. ἔργον, Il. 4, 539; also φρένας, Il. 14, 95.

ὀνομαίνω, poet. form of ὀνομάζω (ὄνομα), pres. h. Ven. 291, in Il. and Od. only aor. 1 ὠνόμηνα, subj. ὀνομήνω, 1) *to name, to call by name*, τινά. 2) *to recount, to relate*, τί τινι, Il. 9, 121; with accus. and infin. Od. 24, 341. b) *to nominate, to appoint*, τινά θεράποντα, Il. 23, 90.

ὀνομακλήδην, adv. (καλῶ), *mentioning by name, namely*, Od. 4, 278. †

ὀναμακλυτός, ὄν (κλυτός), *having an illustrious name, famous*, Il. 22, 51. † Heyne: ὄνομα κλυτός.

ὀνομαστός, ἡ, ὄν (ὀνομάζω), *named, to be named*. οὐκ ὀνομαστός, *not to be named, nefandus*, Κακοῖλιος, * Od. 19, 260. 597. 23, 19. h. Ven. 255.

ὄνος, ὁ, an ass, Il. 11, 558. †

ὀνοσσάμενος, ὀνόσσεσθαι, see ὄνομαι.

ὀνοστός, ἡ, ὄν, poet. (ὄνομαι), *reviled, abused, to be reviled, blameworthy, despicable*. δῶρα οὐκέτ' ὀνοστά, Il. 9, 164. †

ὀνοτάζω, poet. form of ὄνομαι, *to revile*, h. Merc. 30.

ὈΝΟΩ, an assumed theme, from which are derived the tenses of ὄνομαι.

ὀνύξ, νχος, ὁ, dat. plur. ὀνύχεσσι, prop. a *nailed, a talon, a claw*, spoken only of the eagle, Il. 8, 248. Od. 2, 153. [Βέλος, however, never means 'point', but always 'missile.' Hence ὀϊστός δξυβελής = ὀϊστός δξὺν βέλος ὤν, cf. Jahrb. Jahn und K., p. 276.]

ὀξυβελής, ἑς, poet. (βέλος), gen. ἰός, *having a sharp weapon, sharp-pointed*, epith. of the arrow, Il. 4, 126. †

ὀξυόεις, εσσα, εν, poet. for ὀξύς, *sharp, pointed*, often epith. of ἔγχος and δόρυ, Il. 14, 443. Thus Voss after Apion. (According to other Gramm. [incorrectly] for ὀξύϊνος, *beechen*, from ὀξύα.)

ὀξύς, εἶα, ὕ, superl. ὀξύτατος, *pointed, sharp*, μόχλος, Od. 9, 382; hence 1) *pointed, cutting*, spoken of weapons and other things, σκόλοπις, λάας. 2) Metaph. spoken of the senses: *sharp, cutting, piercing*. αὐγῇ

Ἥλιόιο δξεία, the burning beam, Il. 17, 372; ὀδύναι, ἄχος, Il. 16, 518; αὐτή, a piercing cry, Il. 15, 313. b) Of the mind: *hot, violent, raging*, Ἄρης, Il. 2, 440. The neut. sing. and plur. ὀξύ and ὀξεία stand often as adv. 1) Spoken of sight: ὀξὺ νοεῖν, to observe closely. ὀξεία δέφρεσθαι, h. 18, 14. 2) Of the voice and the hearing: ὀξεία κεκληγώς, Il. 2, 222; ἀκούειν, Il. 17, 256. (On the elision of αι in ὀξεῖ' ὀδύναι, see Butt. Gr. Gram. § 30. p. 126, who would read ὀξείαι.)

* ὀξύσχοινος, ὁ, a kind of rush, schœnus mucronatus, Batr. 169.

ὄον, ep. for οὐ, see ὄς, ἦ, ὄ.

ὀπάζω, poet. (ὀπάων), fut. ὀπάσω, ep. σσ, aor. 1 ὤπασα, ep. ὤπασσε, imperat. ὤπασσον, mid. fut. ὀπάσομαι, ep. σσ, aor. ὤπασάμην, 1) *to give as a companion, to cause to follow, to associate*, τινά τινι, spoken of persons: πομπόν, ἡγεμόνα τινί, Il. 13, 416. Od. 15, 310; τινά πομπόν τινι, to associate any one with another as a companion, Il. 24, 153; λαόν τινι, Il. 9, 483. b) Spoken of things: *to add, to give, to bestow*, κῦδός τινι, Il. 8, 141; in like manner αἰοιδήν, κτήματα, with pleon. infin. Il. 23, 151. 2) = διόκω, *to follow, to pursue, to press*, τινά, Il. 8, 341; metaph. spoken of age, Il. 8, 103; and absol. *to press on*, Il. 5, 334. Pass. χειμάφρους ὀπαζόμενος Διὸς ὀμβρῶ, a torrent pressed with the rain of Jupiter, swollen, Il. 11, 493. Mid. *to cause to follow oneself, to associate to oneself*, to take any one as a companion, τινά, Il. 10, 238. 19, 238. Od. 10, 59.

ὀπαῖος, αῖη, αῖον (ὀπή), see ὀνοπαῖα.

ὀπατρος, ὁ, poet. for ὁμόπατρος, *from the same father*. κασίγνητος καὶ ὀπατρος, a brother and sprung from the same father, * Il. 11, 257. 12, 371.

ὀπάων, ονος, ὁ (ὀπάζω), a companion, a comrade, an associate in war, espec. an armor-bearer, Il. 7, 165; also fem. a female companion, h. Cer. 440.

ὀπερ, ep. for ὅςπερ.

ὀπη, ep. ὀπη, adv. (πή), 1) Spoken of place: *where, in which place*, prop. dat. local. Il. 22, 321. Od. 1, 347; for the most part with reference to direction, *whither*, Il. 12, 48. Od. 3, 106. 2) Spoken of manner, etc.: *how, in what way*, Il. 20, 25. Od. 1, 347. 8, 45.

ὀπηδέω, poet. (ὀπηδός), Ion. for ὀπαδῖα, only pres. and imperf. ὀπηδεῖ and ὀπήδει, *to follow, to accompany, to go with*, τινί, spoken

of persons, also ἅμα τινί, Od. 7, 181; to help, h. Ap. 530. b) Spoken of things, Il. 5, 216. ἐκ δῖος τιμὴ ὀπηδεῖ, honor and fame come from Jupiter, Il. 17, 251.

*ὀπηδός, ὁ, ἡ, following, accompanying, τινί, h. Merc. 450.

ὀπιζομαι, depon. poet. (ὀπις), only pres. and imperf. to dread, to fear, to regard, always from fear of guilt and punishment, with accus. μητρὸς ἐφειμένην, Il. 18, 216; also τινά, to dread any one, Il. 22, 332; in the Od. only in reference to the gods: Διὸς μῆνιν, θυμόν, Il. 14, 283. 13, 148.

ὀπιθε and ὀπιθεν, poet. for ὀπισθεν.

ὀπιπτεύω (ὀπτω), fut. σω, aor. ὀπιπτεύσας, to look about oneself at any thing, to observe with curiosity, to explore, with accus. πολέμοιο γεφύρας, Il. 4, 371; γυναῖκας, to gaze at the women, Od. 19, 67; absol. λάθρη, to watch for secretly, Il. 7, 243.

ὀπις, ἰδος, ἡ, poet. (ἐπώ), accus. ὀπιδα, accord. to Apoll. prop. the consequence of human actions, in Hom. for the most part, of bad actions: θῆων, punishment, vengeance of the gods, Il. 16, 388. Od. 20, 215; without θῆων, Od. 14, 82. 88. (According to others, from ὄψ, the monitory inspection of the gods; thus Nitzsch ad Od. 5, 146, and Köppen, contrary to the Gramm., cf. Spitzner ad Il. 16, 388.)

ὀπισθε, before a vowel ὀπισθεν, adv. ep. also ὀπιθε, Il. 16, 791; ὀπιθεν. 1) Spoken of place: behind, from behind, backwards. ὀπισθε μένειν, to remain behind, Il. 9, 332. οἱ ὀπισθε, those behind, Od. 11, 66. τὰ ὀπισθεν, the hinder part, the back, Il. 11, 613. b) As prep. with gen. behind. ὀπ. μάχης, Il. 13, 538. 2) Spoken of time: hereafter, henceforth, in future, Il. 9, 519. Od. 2, 270. h. Merc. 78.

ὀπίσω, ep. for ὀπίω, q. v.

ὀπίστατος, η, ον, superl. from ὀπισθε, the hindmost, the last, * Il. 8, 342. 11, 178.

ὀπίω, ep. ὀπίσω, adv. (ὀπις), 1) Spoken of place: backwards, back; also strengthened, πάλιν ὀπίσω, Od. 11, 149. ὀπίσω χάριζεσθαι, Il. 5, 443; νεκρῶν, Il. 13, 193. 2) Spoken of time: henceforth, hereafter, in future, prop. that which is yet behind, which cannot be seen, Il. 3, 411. Od. 1, 222. ἅμα πρόσσω καὶ ὀπίσω νοεῖν, λεύσσειν ὄρεῖν, to see that which lies before and the following, i. e. the present and the future, Il. 1, 343. 3,

109. Od. 24, 452 (according to Heyne, Voss, and Nägelsbach, 'forwards and backwards,' i. e. into the future and the past, contrary to the *usus loquendi*).

Ὀπίτης, ον, ὁ, a Greek, slain by Hector, Il. 11, 301.

ὀπλέω, poet. for ὀπλίζω, only imperf. ὀπλεον, to harness, to prepare, ἅμαξαν, Od. 6, 73. †

ὀπλή, ἡ (akin to ὄπλον), a hoof, of a horse, * Il. 11, 536. 20, 501; spoken of bovine cattle, h. Merc. 77.

ὀπλίζω (ὄπλον), aor. 1 ὠπλισα, ep. σσ, aor. pass. ὠπλισθην, without augm. ὀπλισάμεσθα and ὀπλισθεν for ὠπλισθησαν, to put right, to fit out, hence 1) to prepare, with accus. of food: κυκείῳ, Il. 11, 641; ἦϊα, Od. 2, 289. 2) to harness, spoken of a chariot, Il. 24, 190. 3) Of ships: to fit out, Od. 17, 288. Mid. 1) to equip oneself, to adapt oneself to an employment, with infin. Il. 7, 417. ὀπλισθεν γυναῖκες, the women prepared or adorned themselves (for the dance), Od. 23, 143; espec. to arm oneself, Il. 8, 55; ἐπὶ πόλεμον, Batr. 140. 2) to prepare for oneself (sibi), with accus. δεῖπνον, δόρπον; ἵππους, to harness one's horses, Il. 23, 301.

ὀπλομαι, poet. for ὀπλίζομαι, mid. to prepare for oneself, δεῖπνον, * Il. 19, 172. 23, 159.

ὄπλον, τό, mostly in the plur. sing. only Od. Batr. equipment, instruments, furniture in general and in particular. 1) the tools of a forge, Il. 18, 409. Od. 3, 433. 2) a ship's gear, tackle, every thing belonging to the equipment of a ship, a cable, a sail, in the last signif. twice in the sing. Od. 14, 346. 21, 390. 3) implements of war, espec. arms, equipment, * Il. Sing. spoken of the lightning of Jupiter, Batr. 282.

ὀπλότερος, η, ον and ὀπλότατος, η, ον, poet. compar. and superl. without positive, younger, later, the youngest, the latest; γενεῇ, younger in birth, Il. 2, 707. Od. 19, 184. ὀπλότατος, γενεῇφιν, Il. 9, 58. ὀπλοτάτη, Od. 3, 465. (Originally from ὄπλον, capable of bearing arms, cf. Il. 3, 108. Ep. 4, 5.)

Ὀπόεις, εντος, ὁ, ep. for Ὀποῦς, the chief city of the Locrians, not far from the sea, founded by Opus, son of Locrus, and the native city of Patroclus, Il. 2, 531. 18, 326.

ὀπόθεν, ep. ὀππόθεν, adv. (πόθεν), whence, from whence, in a dependent question, * Od. 1, 406. 3, 80. 14, 47.

ὀπόθι, ep. ὀππόθι, adv. poet. for ὅπου,

where, in which place, Il. 9, 577; and ὀππόθ' ὄλωλεν, Od. 3, 89.

ὅποιος, η, ον, ep. ὀπποῖος, of what kind, what sort of, qualis, prop. in the dependent question: ὀπποῖ' ἄσσα for τινά, Od. 19, 218; and in the direct question, Od. 1, 171. 2) Also for οἷος in reference to τοῖος: ὀποῖον κ' εἴρησθα ἔπος, τοῖόν κ' ἐπακούσαις, such a word as thou shalt have spoken thou mayest hear again, Il. 20, 250. Od. 17, 421.

ὀπός, ὁ, prop. sap, the juice of plants; espec. the sap of the wild fig-tree, which was used for coagulating milk, Il. 5, 902. † conf. Columell. de re Rust. VII. 8.

ὀπός, see ὄψ.

ὀπόσε, ep. ὀππόσε, adv. (πόσε), poet. for ὅποι, whither, Od. 14, 139. † h. Ap. 209.

ὀπόσος, η, ον, ep. ὀππόσος and ὀπόσσο; (πόσος), how great, how many, spoken of space and number, Il. 23, 238. Od. 14, 47.

ὀπόσσο; ep. for ὀπόσος.

ὀπότ' ἄν, see ὀπότε.

ὀπότε, ep. ὀππότε, conj. (ποτέ), I) To indicate simultaneousness: when, as. 1) With indicat. when the declaration is represented as something real, comm. with things past, Il. 1, 399. Od. 4, 731. In Il. 8, 229, ὀπότ' ἐν Ἀθήνῃ, supply ἤμεν. b) In comparisons, chiefly ὡς ὀπότε, as when, Il. 11, 492; however also with subjunct. 2) With subjunct. a) Spoken of possible actions, present or future, in reference to a primary tense. The subjunct. aor. indicates a conceived action completed in the future, if, in case, as soon as (fut. exact.), Il. 13, 271. Od. 1, 77. By an annexed ἄν, κί: ὀπότ' ἄν, ὀπότε κεν, the designation of time is indicated as a condition, Il. 4, 40. Od. 8, 444; φθέγξομαι, ep. for φθίσγξομαι, Il. 21, 340; in like manner Od. 1, 41. b) To mark an indefinite repetition: as often as, Il. 1, 163; with ἄν, Il. 4, 229. 9, 702. c) In comparisons, ὡς ὀπότε, only ep. Il. 11, 305. Od. 4, 335. 17, 126. 3) With optat. a) In reference to a historical tense of the main clause, Il. 7, 415. 19, 317. b) To mark an indefinite repetition, Il. 3, 233. 4, 344. 13, 711. Also with ἄν or κέν annexed, Il. 7, 415. II) In assigning a reason: as, since, whereas (quando); according to Thiersch § 323, 8, here belongs Od. 20, 196; cf. Kühner § 675 seq. Rost § 121.

ὀπότερος, η, ον, ep. ὀππότερος (πότερος), which of the two, uter, Il. 3, 71. Od. 18, 46;

spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the ep. form.

ὀποτέρωθεν, ep. ὀπποτέρωθεν, adv. (ὀπότερος), from which of two sides, from which of the two parts, Il. 14, 59. †

ὅπου, adv. (ποῦ), where, wherever, * Od. 3, 16. 16, 306.

ὀππόθεν, ὀππόθι, ὀπποῖος, ὀππόσε, ὀππόσος, ὀππότε, ep. for ὀπόθεν, ὀπόθι, ὀποῖος, etc.

ὀππως, ep. for ὅπως.

ὀπτάλεος, η, ον (ὀπτιάω), roasted, κρέα, Il. 4, 345. Od. 12, 396.

ὀπτιάω, aor. 1 ὤπτησα, to roast, spoken of flesh (never, to boil), κρέα, Il. 1, 466. Od. 3, 33.

ὀπτήρ, ἦρος, ὁ ('ΟΠΤΩ), a spy, a scout, * Od. 14, 261. 17, 430.

ὀπτός, ἦ, ἦν (ὀπτιάω), roasted, * Od. 4, 66. 16, 443.

'ΟΠΤΩ, an obsol. root, which furnishes some tenses to ὀράω.

ὀπνίω, infin. pres. ὀπνιέμεν and ὀπνιέμεναι for ὀπύειν, only pres. and imperf. to marry, to take as a wife, spoken of the man, Il. 13, 379. Od. 2, 336; absol. ὀπνιόντες, those married, in opposition to ἡῖθεοι, Od. 6, 63. Pass. and mid. to marry, to be married, spoken of the woman, Il. 8, 304.

ὀπωπα, see ὀράω.

ὀπωπή, ἡ (ὀπωπα), poet. 1) the act of seeing, a look, Od. 3, 97. 4, 327. 2) the sight, the visual power, * Od. 9, 512.

* ὀπωπητήρ, ἦρος = ὀπτήρ, poet. h. Merc. 15. .

ὀπώρη, ἡ, the season of the year from the rising of Sirius to the rising of Arcturus, i. e. from July to the middle of September, consequently prop. the warmest time of the year, dog-days, or perhaps late summer or early autumn (Homer recognizes four seasons: ἔαρ, θέρος, ὀπώρη, χειμών), Il. 22, 27; in connection with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed, Il. 16, 395; and because in it the fruits come to maturity, hence τεθαλυῖα ὀπώρη (the fruit-ripening season, Voss), Od. 11, 192. .

ὀπωρινός, ἡ, ὅν (ὀπώρη), in or of the time of dog-days, autumnal; ἀστὴρ, the autumnal star, i. e. the dog-star, see κίων, Il. 5, 5; Βορέης, the autumnal Boreas, which brought

heat and drought, Od. 5, 328. (ι in Homer long; in itself, however, short.)

Ὅπως, ep. ὅπως (πῶς), 1) Adverb. 1) Spoken of the way and manner: *how, in what way, as.* a) With indicat. when the declaration is indicated as a real determination, Il. 4, 37. 10, 545. The fut. frequently after verbs of considering, Il. 1, 136. 4, 14. 17, 144. b) With subjunct. without ἄν or κί, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; κί is annexed when the sentence is at the same time to be taken as conditional, Il. 9, 681. Od. 1, 295. c) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: *as soon as, as, like ut*, with indicat. Il. 12, 208. Od. 3, 373. In Od. 4, 109, it is almost equivalent to ἐπεὶ, since. II) Conjunct. *that, in order that*, in sentences indicating design or purpose. 1) With subjunct. without ἄν after a primary tense, Il. 3, 110. Od. 1, 77. If ἄν or κί is annexed, the expressed or implied condition is alluded to, Od. 4, 545. 2) With optat. after a historical tense, Il. 1, 344. Od. 3, 129. 3) With indicat. fut. to indicate a certain expectation of the result, only Od. 1, 57; conf. Kühner § 690. Thiersch § 341. 7. § 342. Rost § 122.

* ὄραμα, ατος, τό (ὄράω), *a thing seen, a sight*, Batr. 83.

ὄράω, ep. ὀρώω, imperf. without augment. ὀρων, fut. ὀψομαι, aor. εἶδον, perf. ep. ὀπωπα. Hom. uses partly the contr. forms, as ὄρῶ, ὄρῃς, etc.; partly the ep. expanded, as ὀρέω, ὀράας, ὀράαν, ὀρόωσα, 2 plur. optat. ὀρόοιτε for ὀρώιτε, etc. The mid. is depon.; rare forms are 2 sing. pres. ὀρήαι for ὀρέῃ, and 3 sing. imperf. ὀρήτο, for which others write ὀρηαι, ὀρητο, as if from ὀρημαι. Also the aor. εἰδόμην, infin. ἰδέσθαι, *to gaze, to look.* a) Absol. with the prep. εἰς τι or τινα, at any thing or any one, Il. 10, 236. Od. 5, 439; again, ἐπὶ πόντον, Il. 1, 350; κατὰ τινα, Il. 16, 646. b) Trans. with accus. *to see, to behold, to observe, to perceive*, Il. 23, 323; with the adjunct ὀφθαλμοῖσιν, Od. 3, 94. ὀρᾶν φάος Ηελίοιο, *to behold the light of the sun, for to live*, Il. 5, 120; with ὅτι, Il. 7, 448; with part. Il. 9, 359. 2) Mid. as depon. *to see, to behold*, τινα, Il. 1, 56. Od. 4, 226.

* ὄργη, ἥ ('ΕΡΓΩ), prop. *impulse, emotion, passion* = θυμός, h. Cer. 205. †

* ὄργια, τά, *secret religious usages, mysti-*

ries, orgies, spoken of the secret worship of Ceres, h. Cer. 274. 476; (from ὀργάω, ὀργή, because these usages were solemnized with enthusiastic movements;) the sing. does not occur.

* ὀργῖων, ἴονος, ὁ, *one initiated, a priest*, h. Ap. 389.

ὄργυια, ἥ (ὀρέγω), in Hom. ᾱ (in the later language ὀργυιά with ᾱ), *a fathom*, the space between the hands when the arms are extended, Il. 23, 327. Od. 9, 325.

ὀρέγνυμι, poet. form of ὀρέγω, from which part. ὀρεγνύς, * Il. 1, 351. 22, 37.

ὀρέγω, fut. ὀρέξω, aor. ὤρεξα, mid. aor. 1 ὤρεξάμην, ep. ὀρεξάμην, perf. mid. ὀρώρεγμαι, 3 plur. ὠρώρεχαι, pluperf. 3 sing. ὀρώρεχαι, 1) *to stretch, to reach, to extend*, with accus. χεῖρα εἰς οὐρανόν (spoken of supplicants), Il. 15, 371. cf. 1, 351; χεῖράς τινι, *to stretch out the hands towards any one*, Od. 12, 257. 2) *to reach, to present, to give*, often κῦδος or εὐχός τινι, κοτύλην καὶ πύρον, Od. 15, 312. Mid. 1) *to stretch oneself, to extend oneself*; with dat. χερσὶ, with the hands, i. e. *to reach to any thing*, Il. 23, 99. ἵπποι ποσσὶ ὀρώρεχαι, *the steeds stretched themselves with their feet, i. e. they took long strides*, Il. 16, 834. τρίς ὀρέξατ' ἰών, *thrice he strode forth* (spoken of Neptune), Il. 13, 20; ἔγχεϊ, δουρί, *to stretch oneself with the spear, i. e. to thrust with the spear*, Il. 4, 307. 13, 190. 2) With gen. *to stretch oneself towards any thing, to reach after*, παιδός, Il. 6, 466. 3) With accus. trans. *to reach any thing, to attain*, Od. 11, 392; *to hit*, σκέλος, Il. 16, 314. 322. 4) = act. ἄνδρὸς ποτὶ στόμα χεῖρ' ὀρέγεσθαι, i. e. (according to the Schol. Vict.), *χεῖρε ἄνδρὸς ποτὶ στόμα*, *to press the hands of the man (viz. of Achilles) to the mouth.* This explanation is followed by Voss. It is confirmed also by v. 478, where Priam kisses Achilles' hand, Il. 24, 506.

* ὀρειχαλκός, ὁ (ὄρος, χαλκός), *orichalcum, mountain brass, a metal of uncertain composition*; accord. to Beckmann, *copper-brass*, h. 5, 9.

ὀρεκτός, ἥ, ὄν (ὀρέγω), *stretched out, extended*, μελῖαι, Il. 2, 543. †

ὀρέομαι = ὀρνυμαι, only 3 plur. imperf. ὀρέοντο, *they hastened*, * Il. 2, 398. 20, 140. 23, 212.

Ὀρέσβιος, ὁ (living on mountains), *a rich Bæotian of Hyle*, Il. 5, 707.

Ὀρεσίτροφος, ον, poet. (τρέφω), *raised or nourished upon the mountains*, epith. of the lion, Il. 12, 299. Od. 6, 130.

Ὀρεσκήος, ον, poet. (κίω), *lying in the mountains, dwelling in the mountains, wild*, Il. 1, 268. Od. 9, 155.

Ὀρέστερος, η, ον, poet. (ὄρος), for ὄρειος, *living upon mountains, in mountains*, epith. of the serpent, of wolves, Il. 22, 93. Od. 19, 212.

Ὀρέστης, αο, ὁ (mountaineer, Herm. Excitus), son of Agamemnon and Clytemnestra, Il. 9, 142; he was brought by his sister to his uncle Strophius in Phocis, where he entered into the well-known bond of friendship with his son Pylades. Homer does not mention this, unless Od. 11, 458-462, refers to it. Accord. to Od. 3, 305, he returned in the eighth year of the reign of Ægisthus to Mycenæ, slew him and his mother Clytemnestra, in order to avenge the death of his father, and then reigned in Mycenæ, Od. 11, 457 seq. Because all the traditions point to Phocis, Zenodot. wrote, Od. 3, 307: ἀπὸ Φωκίων for ἀπ' Ἀθηναίων. 2) A Greek, [slain by Hector], Il. 5, 705. 3) [A Trojan, Il. 12, 139. 193.]

Ὀρεστιάς, ἄδος, ἡ (ὄρος), *inhabiting mountains*, Νύμφαι, the mountain nymphs, Il. 6, 420.

Ὀρεσφι, see ὄρος.

Ὀρεχθέω, poet. strengthened form of ὀρέγω, intrans. only βόες ὀρεχθεὶν ἀμφὶ σιδήρῳ σφαζόμενοι, Il. 23, 30; the oxen stretched themselves about the iron, accord. to the Schol. ἀπεινόντο ἀναιροίμενοι, Il. 28, 30. † Others: *palpitated, struggled*, thus Suid. κινεῖν and Bothe. Others, with Hesych.: *bel-lowed*, ἐμυκῶντο, ἐρύόχθουν. Thus Voss, cf. Spitzner Excurs. XXXIV. [According to others it is akin to ὀργή, ὀργάω, and means *intumescere*, see Jahrb J. und K. p. 276.]

ὀρθαί, see ὄρνυμι.

Ὀρθαῖος, ὁ, a Phrygian of Ascania, Il. 13, 791.

Ὀρθή, ἡ, a town in Thessaly (Perrhæbia), in the neighborhood of Phalanna, Il. 2, 739.

ὀρθιος, η, ον (ὀρθός), *upright, straight*. 2) Metaph. spoken of the voice: *high, loud*. The neut. plur. as adv. ὀρθια ἦνσε, Il. 11, 11. † ἐβόησα ὀρθια φωνῇ, h. Cer. 432.

ὀρθόκραιρος, η, ον (κραῖρα), *having straight horns, high-horned*, epith. of cattle,

Il. 8, 231. Od. 12, 348. b) Spoken of ships: *high-beaked*; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last quarter, Il. 18, 319, 344.

ὀρθός, ἡ, ὅν (ὄρνυμι), *upright, straight, erect*, with στήναι, Il. 18, 246. 24, 359; with ἀναΐζας, Od. 21, 119. Batr.

ὀρθόω (ὀρθός), aor. ὤρθωσα, aor. 1 pass. ὀρθωθείς, *to erect, to set up, to lift up* (one fallen, τινά, Il. 7, 272; often ὀρθωθείς ἐπ' ἀγκῶνος, supported upon the elbow, * Il. 2, 42.

* ὀρθριος, η, ον (ὄρθρος), *early, in the morning*, h. Merc. 143.

* ὀρθρος, ὁ (ὄρνυμι), *the early dawn, the morning*, h. Merc. 98. ὑπ' ὀρθρου, at day-break, Batr. 103.

* Ὀριγανίων, ὁ, the *Origanon-eater*, prop. patronym. from τὸ ὀρίγανον, a plant of a sharp, bitter taste, of which there are mentioned espec. two kinds: *Origanum onites* and *Orig. heracleoticum* (winter marjoram or wild mint), Batr. 259.

ὀρίνω (poet. form of ὀρῶ, ὄρνυμι), aor. ὤρινα, ep. ὄρινα, aor. pass. ὤρίνθην, ep. ὀρίνθην. 1) *to excite, to move*, with accus. πόντον, Il. 9, 4; θάλασσαν, Od. 7, 273; and pass. Il. 2, 294; metaph. often θυμόν τινι, to move or excite any one's mind, by pity, fear, anger, etc., Il. 2, 142. 4, 208. Od. 4, 366; and passive: ὀρίνθη πᾶσιν θυμός, Il. 5, 29; in like manner, κῆρ and ἦτορ, Od. 17, 47; γόον, Il. 24, 760. 2) In pass. also spoken of suppliants: *to be driven away*, Il. 9, 243. 14, 14.

Ὀρκιον, τό (ὄρκος), *the pledge or token of an oath, an oath, a covenant*, Il. 4, 158. 2) Comm. plur. τὰ ὄρκια subaud. ἱερεῖα, *the victims* which were sacrificed in solemn covenants, Il. 3, 245. 269. b) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; *a covenant-sacrifice*, hence, *a covenant by oath, the covenant or treaty itself*. ὄρκια πιστὰ ταμεῖν, to conclude a faithful treaty, like *fœdus ferire*, since victims were slaughtered on such occasions, Il. 2, 124; ὄρκια μετ' ἀμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. ὄρκια φυλάσσειν, τέλειν, to keep, to fulfill a covenant, Il. 3, 280. 7, 69. The opposite is δηλήσασθαι, καταπατεῖν, συγγεῦαι. (ὄρκιον is not, as Buttm. would consider it, Lexil. II.

p. 58, a deriv. diminutive, but prob. a neut. of adj. ὀρκιος, belonging to an oath.)

Ὀρκος, ὁ (from εἶργω, originally of like signif. with ἔρκος), prop. the check, which retains that which any one promised; therefore: *the object by which any one swears, the witness of an oath*, thus spoken of the Styx, by which the gods swore, Il. 2, 755. 15, 38; men swore by Jupiter, the earth and the Furies, Il. 3, 276 seq. 19, 258 seq. Od. 14, 394; Achilles by his sceptre, Il. 1, 234. 2) *an oath*, Il. 1, 239. 23, 42; cf. Buttm. Lexil. II. p. 52.

ὀρμαθός, ὁ (ὄρμος), *a series or string of things hanging together*, a flock of bats, Od. 24, 8. †

ὀρμαίνω (poet. form of ὀρμάω), aor. ὤρμηνα, prop. to move here and there; in Hom. only metaph. *to move any thing here and there in mind*, animo volvere, *to ponder, to consider, to weigh*, often with the adjuncts κατὰ φρένα καὶ κατὰ θυμόν, Il. 1, 193; κατὰ φρένα, alone, Il. 10, 507; ἀνὰ θυμόν, Il. 21, 137. Od. 2, 156; ἐνὶ φρεσίν, Od. 4, 843; and φρεσί, Il. 10, 4; without these adjuncts, Il. 10, 28. Od. 3, 169. Constr. a) With accus. *to consider any thing, to purpose, to meditate*, πόλεμον, Il. 10, 28; ὁδόν, Od. 4, 732; χαλεπὰ ἀλλήλοισι, to devise evil against another, Od. 3, 151. b) Often absol. with ὅπως, Il. 21, 137; εἰ, ἥ, whether, Od. 4, 789; with ἥ—ἣ, whether—or whether, Il. 14, 20. 16, 455; and with infin. Epig. 4, 16.

ὀρμάω (ὀρμή), aor. ὤρμησα, aor. mid. ὤρμησάμην, aor. pass. ὤρμήθην, 1) Trans. *to put in motion, to urge on, to excite, to stimulate*, spoken of persons and things, with accus. τινὰ ἐς πόλεμον, Il. 6, 338; πόλεμον, Od. 18, 376. Pass. ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, moved by a god, he began, Od. 8, 499. 2) Intrans. *to put oneself in motion, to raise oneself, to begin, to address oneself to*. a) With infin. spoken of Achilles, Il. 21, 265; of the hawk: ὀρμαῖ διώκειν ὄρνειον, he rose to pursue a bird, Il. 13, 64. b) *to rush upon, to attack*, τινός, any one, Il. 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) *to put oneself in motion, to begin*, Od. 13, 82; with infin. Il. 8, 511. 10, 539; metaph. ἦτορ ὤρματο πολεμίζειν, the heart desired to fight, Il. 21, 572. 2) *to rush upon, to attack, to assault, to press*, with gen. τινός, Il. 14, 488; μετὰ τινα, Il. 17, 605; ἐπὶ τινι, Od. 10, 214; also

ὤρματ' ἐκ θαλάμοιο, she hastened from her bed chamber, Il. 3, 142. 9, 178; often absol. *to rush upon, to press*, Il. 13, 559. 16, 402; ἔγχεϊ, ξιφείσσι, σὶν τείχεσι, Il.

Ὀρμενίδης, ον, ὁ, son of Ormenus = Amyntor, Il. 9, 448.

Ὀρμένιον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town Demetrias, Il. 2, 734.

Ὀρμενος, ὁ, 1) son of Cercaphus, grandson of Æolus, father of Amyntor, [according to later mythology] founder of Ormenion, Il. 9, 448. 2) a Trojan, Il. 8, 274. 3) a Trojan, Il. 12, 187. 4) father of Ctesius, Od. 15, 414.

ὄρμενος, see ὄρνιμι.

ὄρμή, ἡ (ὄρνιμι), *a vehement assault, an attack, fury*, spoken of a warrior, Il. 9, 355; of a beast, Il. 11, 119. h. Cer. 382; often spoken of inanimate things: of the waves, Od. 5, 320; of fire, Il. 11, 157. ἐς ὄρμην ἔγχεος ἐλθεῖν, to come within the cast of the spear, Il. 5, 118. 2) *the beginning of an undertaking*, Il. 4, 466; the commencement of a journey, Od. 2, 403. 3) Generally, *impulse, inclination, effort*, Od. 5, 416; ψυχῆς, h. 7, 13.

ὄρμημα, ατος, τό (ὀρμάω), of uncertain signif. occurring only twice, in the plur. * Il. 2, 356. 590; in the verse: τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε, Eustath. explains: ὄρμημα (ἡ ἐξ ἀρχῆς ἐκονσία ἔλευσις), therefore: 'the undertaking of Helen and her groans,' i. e. her repentance; so also Bothe: *Helene causa et gemitus*. Most ancient critics take ὀρμήματα for *troubles, cares*, hence Voss translates: 'before he has avenged the troubles and groans of Helen,' and Buttm. follows him, Lexil. II. p. 4. More probable, accord. to Rost in Damm's Lex. is the first signif. *the undertaking*, and the gen. is explained as gen. object: 'anxieties and groans on Helen's account.'

ὀρμιζω (ὄρμος), prop. to bring into port; then, *to anchor*, ῥῆα, Od. 3, 11. 12, 317; and generally, *to make fast, to render secure*, ὑπὲρ ἐπ' εὐνάων or ὑποῦ ῥῆα ἐν ῥοτίῳ, a ship upon the sea, Il. 14, 77. Od. 8, 55; by means of a large stone, see εὐνή. Cf. Nitzsch ad Od. II. p. 118; [who thinks the ship was drawn partly up upon the moist, overflowed sand of the shore,] see ῥότιος.

ὄρμος, ὁ (εἶργω), 1) *a string, a chain*, especially, *a necklace, a neck-chain*, as an orna-

ment of women, Il. 18, 401. Od. 15, 460. 2) *an anchorage, a harbor, a road, a haven*, Il. 1, 435. Od. 13, 101. Batr. 67. (For the second signif. ὄρνυμι is taken as the theme.)

Ὀρνειαί, αἱ, ep. for Ὀρνεαί, a city in Argolis, with a temple of Priapus, Il. 2, 571.

ὄρνεον, τό, poet. for ὄρνις, a bird, Il. 13, 64. †

ὄρνις, ἴθως, ὅ and ἥ, plur. ὄρνιθες, dat. ὄρνιθεσσιν (ὄρνυμι), 1) a bird, both wild and tame. 2) a bird from whose flight and voice omens were taken; hence generally, *omens*, Il. 24, 219. (ι in the dissyllabic cases is double-timed, Il. 9, 323. 12, 218; in the trisyllabic always long.)

ὄρνυμι, poet. ep. form ὄρνύω (from this imperf. ὄρνυον), imperat. ὄρνυθι, infin. ep. ὄρνύμεν, fut. ὄρσω, aor. 1 ὤρσα, iterat. form ὄρσασκε, ep. aor. 2 ὤρορεν, comm. trans. = ὤρσα, only for perf. intrans. Il. 13, 78. Od. 8, 539. Mid. ὄρνυμαι, imperf. ὀρνύμεν, fut. ὀρούμαι, 3 sing. ὀρεῖται, aor. ὤρόμην, ep. 3 sing. ὤρτο, 3 plur. ὄροντο, Od. 3, 471; subj. ὄρηται, imperat. ὄρσο and ὄρσεο, [contr. ὄρσειν, Il. 4, 264.] infin. ep. ὄρθαι, Il. 8, 474; part. ὄρμενος, η, ον, perf. act. intrans. only sing. ὄρωρε, subj. ὄρώρη, pluperf. ὄρώρει and ὤρώρει, Il. 18, 498 (to be distinguished from aor. 2 ὤρορε). Of like signif. is the perf. mid. ὀρώρεται, subj. ὀρώρηται, Il. 13, 271; ep. ὀρέοντο, see ὀρέομαι. 1) Trans. in the act. *to excite, to move, to arouse*, with accus. 1) Spoken of persons, and generally of animate beings: a) to put in motion bodily, *to urge on, to make to go*, τινὰ κατὰ μέσον, Il. 5, 8; espec. in a hostile signif. τινὰ ἐπὶ τινι, Il. 5, 629; ἀντία τινός, Il. 20, 79. β) *to cause to rise, to make to lift oneself*, Ἡριγένειαν ἀπ' Ὀκεανοῦ, Od. 23, 348; *to awaken*, Il. 10, 518; spoken of beasts: *to drive up, to rouse*, αἶγας, Od. 9, 154. b) Frequently in reference to the mind: *to excite, to impel, to encourage, to inflame*, τινὰ, spoken espec. of excitement by the gods, Il. 5, 105. Od. 4, 712; with infin. following, Il. 12, 142. 13, 794. 2) Spoken of things: *to excite, to move, to cause*, πόλεμον, μάχην, ρούσον, spoken of states of mind: ἔμερον, γόον, φόβον; of natural objects: ἄνεμον, θύελλαν, κύματα. II) Intrans. in the mid. together with perf. 2 ὄρωρα, *to rouse oneself, to move oneself, to stir*. 1) Spoken of persons in reference to the body: *to move, to hasten*, Il. 4, 421; with infin. Od. 2, 397; espec. *to raise oneself, to arise*, εἰς ἐννήφην, Od. 2, 2; ἐκ

λεχέων, Il. 11, 2; ἀπ' Ὀκεανοῦ φοάων, Il. 19, 2; ἀπὸ θρόνου, Il. 11, 645; absol. espec. in imperat. pres. and aor. ὄρσο and ὄρσεο, *stand up! rouse up!* hence in a hostile signif. *to leap upon, to rush upon, to run upon*, χαλκῷ, with the spear, Il. 3, 349. 5, 17; ἐπὶ τινι, Il. 5, 590; also with infin. *to raise oneself, to begin to do any thing*: νιφόμεν, ἔμεν, Il. 12, 279; and with part. ὄρσο κίων, up, to go to sleep, Od. 7, 342. 2) Spoken of things: *to rise, to be excited, to begin, to arise*, espec. in perf. 2, *I have arisen*, spoken of bodily and mental states: εἰσόχε μοι φίλα γούνατ' ὀρώρη, as long as my limbs move, (prop. have raised themselves,) Il. 9, 610. 10, 90; spoken of events in life: πόλεμος, μάχη, νεῖκος; of states of nature: νύξ, φλόξ, ἄνεμος. πῦρ ὄρμενον, the fire which has arisen, Il. 17, 738. δοῦρα ὄρμενα πρόσσω, spears flying forwards, Il. 11, 572; and with infin. πῦρ ὤρετο καίμεν ὕλην, Il. 14, 397. ὤρτο—οἶρος ἀήμεναι, the wind rose to blow, Od. 3, 176.

ὄρνύω, poet. form of ὄρνυμι, q. v.

ὄροθύνω, poet. lengthened form of ὄρνυμι, only act. *to excite, to arouse, to put in motion, to stimulate, to encourage*, comm. spoken of persons, τινά. b) Of things: *to raise the mountain streams*, Il. 21, 312; αἰέλλας, Od. 5, 292.

ὄρομαι (akin to οὔρος, ὀράω), *to watch*, ὄρονται, Od. 14, 104. †

ὄρος, εος, τό, Ion. οὔρος, dat. ὄρεσι, ὄρεσσι, ep. gen. and dat. ὄρεσφιν, Il. 4, 452. 11, 474; *a mountain, an elevation, a height*, with gen. Κυλλίνης, Τηρεῖης, Il. 2, 603. 829 (prop. that which is raised, from ὄρνυμι).

ὀρός, ὅ, *whey*, the watery part of coagulated milk, * Od. 9, 222. 17, 225. (Prob. from ῥέω, thin, fluid milk.)

ὀρούω, poet. (ὄρνυμι), fut. ὀρούσω, h. Ap. 417; aor. ὀρουσα, *to rise quickly or impetuously, to rush*, spoken of animate and inanimate objects, ἐπὶ and ἐν τινι, upon any one, Il. 14, 401. 15, 625; ἐς δίφρον, to leap upon the chariot, Il. 11, 359; of serpents: πρὸς πλατάνιστον, * Il. 2, 310.

ὀροφή, ἡ (ἐρέφω), *an arch, a roof*, Od. 22, 298. †

ὀροφος, ὁ (ἐρέφω), *a reed*, for thatching houses, Il. 24, 451. †

ὀρώω, ep. for ὀρώ, see ὀράω.

ὀρπηξ, ηκος, ὁ, Att. *a sprout, a branch, a twig*, Il. 21, 38. †

Ὅρσας, see ὄρνυμι.

ὄρσασκε, see ὄρνυμι.

ὄρσεο, contr. ὄρσειν and ὄρσο, see ὄρνυμι.

Ὅρσίλοχος, ὁ, 1) son of Alpheus, father of Diocles, sovereign of Phœræ in Messenia, Il. 5, 546. Od. 3, 488. [21, 16.] 2) son of Diocles, brother of Crethon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. [4] a Trojan, Il. 8, 274.]

ὄρσοθύρη, ἡ (ὄρνυμι, θύρα), prob. a door to which there was an ascent by steps, a stair-door, Voss, * Od. 22, 126. 233.

* ὄρσολοπέω, poet. to provoke, to attack, to assail, τινά, h. Merc. 308.

Ὅρτυγίη, ἡ, prop. Quailand. 1) According to the ancient critics, an old name of the island *Delos*; for here Diana slew Orion, Od. 5, 123. 15, 403. conf. Apd. 1, 43; or an island near Delos, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygiæ*, off Syracuse, is to be understood by it, cf. Völcker Hom. Geogr. § 17.

ὄρυκτός, ἡ, ὄν (ὀρύσσω), dug, excavated, τάφος, * Il. 8, 179. 15, 344.

ὄρυμαγδός, ὁ, poet. (ὀρυγμός), tumult, noise of many men, voices, Od. 1, 133; the uproar, the tumult of those in haste, Il. 2, 810; of hunters and dogs, Il. 10, 185; of wood-cutters, Il. 16, 633; spoken of the roaring of a stream, Il. 21, 256; spoken of the crash of a fragment of rock, Il. 21, 313; of a falling tree, Od. 9, 235.

ὀρύσσω, aor. ὀρύξα, to dig, to excavate, τάφρον, ep. always without augm. (ὀρύζομεν, aor. subj.) Il. 7, 341; to dig up, μῶλυ, Od. 10, 305.

ὀρφανικός, ἡ, ὄν, poet. for ὀρφανός, ὀρφανή, parentless, fatherless, παῖς, Il. 6, 432. ὀρφ. ἡμαρ, the day of orphanage, i. e. the fate of an orphan, * Il. 22, 490.

ὀρφανός, ἡ, ὄν, destitute, orphan, Od. 20, 68. †

ὀρφναῖος, η, ον, poet. (ὀρφνη), dark, gloomy, epith. of night, Il. 10, 83. 386. Od. 9, 143. h. Merc. 97.

ὄρχαμος, ὁ (akin to ὄρχομαι), the leader of a row, and gener. a leader, a commander, a sovereign, always with ἀνδρῶν and λαῶν, Il. 2, 837. Od. 4, 316.

ὄρχατος, ὁ, poet. (from ὄρχος), the whole of a planting arranged in rows, a garden; φυτῶν, a vegetable-garden, a fruit-garden, Il. 14, 123. Od. 7, 112. 24, 222.

ὄρχέομαι, depon. mid. imperf. ὠρχεῖντο, aor. ὠρχησάμεν, to spring, to leap, espec. to dance, Il. 18, 594. Od. 8, 371. 14, 465.

ὄρχηθμός, ὁ (ὄρχέομαι), Ion. the act of dancing, a dance, a choral dance, Il. 13, 637. Od. 8, 263.

ὄρχηστήρ, ἦρος, ὁ (ὄρχέομαι), a dancer, Il. 18, 494. †

ὄρχηστής, οὔ, ὁ = ὄρχηστήρ, * Il. 16, 617. 24, 261.

ὄρχηστύς, ὅς, ἡ, Ion. for ὄρχησις, the act of dancing, a dance, Il. 13, 731; dat. contr. ὄρχηστὺ, Od. 8, 253. 17, 605.

Ὅρχομενός, ὁ, 1) ὁ Μινυήϊος, a very ancient town in Bœotia, at the mouth of the Cephissus, on the lake Copais, chief city of the kingdom of the Minyæ, espec. remarkable for the treasury of Minyas; the ruins are near the village Skripu, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 605. [Pausanias makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc.]

ὄρχός, ὁ (prob. from ἔργω), a row of trees or vines, or a single trellis of espalier-plants, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

ὄρωρε, see ὄρνυμι.

ὀρώρεται, see ὄρνυμι.

ὀρωρέχεται and ὀρωρέχαιο, see ὀρέγω.

ὅς, ἡ, ὁ, a relative pronoun, rarely demonstrative, ep. forms: sing. gen. rarely ὅου, Il. 2, 325; ἑὸς for ἥς, Il. 16, 208. † Plur. dat. ἡς, ἡσι:

I) a relative pronoun, *who, which, that*, frequently in Homer in connection with ὁ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only in like, but also in unlike cases, Od. 11, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) In gender: Διὸς τέκος, ἦτε, Il. 10, 278. b) In number: κῆτος, ἃ (such as)—βόσκει, Od. 12, 97. τοὺς ἄλλους, ὃν κς κίχλω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), Il. 9, 131. 17, 640. 4) Often the relative suffers attraction, Il. 5, 265. 23, 649. 5) When two or more sentences connected by καί, τέ, δέ, succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, Il. 1, 78.

3, 235. Od. 1, 161. 6) Construc. in relative sentences, 1) With indicat. without ἄν, where any thing is indicated with certainty, ep. also with indicat. fut. and κί, Il. 9, 155. b) With indicat. of the historical tenses and ἄν or κί, Od. 5, 39. 14, 62; cf. ἄν. 2) With subjunct. with ἄν, κί, and ep. also without ἄν, after a primary tense, when the declaration is given as supposed or possible, or can be resolved by εἰάν or τίς, Od. 1, 352. Il. 2, 231; hence also a) To indicate an often-recurring case, Il. 2, 391. b) In comparisons, Il. 13, 63. 17, 110. 3) With optat. without ἄν after a historical tense, Il. 10, 20. 489; as with subjunct. again: b) As part of a wish, Il. 14, 107. Also ἄν or κί is added, Il. 15, 738. 7) Absol. use of single cases, a) Gen. sing. οὗ, always ἐξ οὗ, *since*. b) Dat. sing. ᾧ, q. v. c) Accus. neut. ὃ very common for ὅτι, *that*, Il. 1, 120; for δι' ὃ, *thereat, that*, Od. 1, 382; *because*, Il. 9, 493. 17, 207.

II) As a demonstrative pronoun, for οὗτος, *this*, and *he, she, it*, espec. with οὐδέ, μηδέ, γάρ, καί, Il. 6, 59. 21, 198. Od. 1, 286. οἱ—οἱ, *these—those*, Il. 21, 353. 354.

ὅς, ἧ, ὅν, a possessive pronoun of the third person for ἐός, ἐή, ἐόν, *his, her, its*; it has in the gen. sing. οἴο, Il. 20, 235; without subst. ὅν, Il. 15, 112. 2) Ep. it stands instead of the pronoun of the second and third person, Od. 1, 402. 13, 320. Doubtful is Od. 9, 28. Other places have been altered by Aristarch., Il. 19, 174. cf. Buttm. Lexil. 1. p. 90.

ὅσακι and ὅσακις, ep. ὅσσακι, *how many times, how often, as often as*, always in the ep. form, Il. 21, 265. Od. 11, 585.

ὅσατιος, η, ον, ep. ὅσσατιος, poet. for ὅσος, λαός, Il. 5, 587. †

ὀσίη, ἧ (prop. fem. of ὀσιος, holy), 1) *divine or natural right*, and every thing which in accordance with it is consecrated or permitted; hence οὐχ ὀσίη, with infin. it is not right, permitted, Od. 16, 423. 22, 412. 2) *a sacred service, a holy usage*, in sacrifices and the worship of the gods, h. Ap. 237. ὀσίη πρῆάων, the sacred use of the sacrificial flesh, h. Merc. 130. ὀσίης ἐπιβῆναι, to go to a sacred service, h. Cer. 211. Merc. 173.

*ὀσιος, η, ον, prop. consecrated by divine laws; spoken of persons: *pious, devout*, Ep. 6, 6.

ὅσος, ὅση, ὅσον, ep. ὅσος, 1) *how great, how wide, how long, how much, how many,*

spoken of space, time, number, and degree; if the correlative demonstrative τόσος precedes, ὅσος is translated *as* [cf. Il. 3, 12. 6, 450]; with the gen. it stands periphrastically: ὅσον πένθεος for ὅσον πένθος, Il. 11, 658. conf. Il. 5, 267. c) In the plur. *all who, as many as*, with preceding τοσοῖδε, Il. 14, 94. οὔτις—ὀνόσσεται ὅσσοι Ἀχαιοί for οὔτις Ἀχαιῶν, Il. 9, 55. ὅσαι νύκτες καὶ ἡμέραι ἐκ Διὸς εἰσιν, all the days and nights, which come from Jupiter, Od. 14, 93. 2) Frequently the neut. plur. and sing. as adv. *as greatly, as much, as far, so greatly, so much, so far*, with τόσον, Il. 5, 786. Od. 4, 356; and without τόσον: ὅσον, as far as, Il. 5, 860; absol. ἀλλ' ὅσον ἐς Σχαιῶς πύλας ἵκανεν, he came only, Il. 9, 354. b) When with ὅσον τε the limitation of space stands in the accus. it signifies *about*. ὅσον τε ὀργυίαν, Od. 9, 322. 325. 10, 167; prop. an attraction, cf. Kühner § 656, and Od. 10, 113. c) ὅσον ἐπὶ and ὅσον τ' ἐπὶ for ἐφ' ὅσον, as far as, Il. 2, 616. 3, 12. d) With compar. and superl. *by how much, how much*. ὅσον ἐγὼ—ἀτιμοιότατ' εἰμι, how much I am the most dishonored, Il. 1, 516. On ὅσος τε and ὅσος περ, see τέ and πέρ.

ὅσπερ, ep. also ὅπερ, ἧπερ, ὅπερ; the strengthening πέρ indicates, a) That the relative clause has equal compass with the main clause: *entirely, the very same, the very—who*. Θεὸς ὅσπερ ἔφηνεν, the very god, who, Il. 2, 318. cf. 4, 524. b) Or that the clauses oppose each other. ὑπόσχεσις, ἧπερ ὑπέσταν, i. e. ὑποστάντες περ, which they nevertheless promised, although having promised, Il. 2, 286. 6, 100. Od. 20, 46. Frequently, however, it can be translated only by the simple relative *who, which*, cf. πέρ.

ὅσσα, ἧ (akin to ὄψ, ἔπος), 1) Gener. *a voice, sound, a tone*, as of the cithara, h. Merc. 443. 2) *fame, report, rumor*, espec. that of which the author is not known; it is therefore, as every thing for which a reason cannot be given, derived from the deity, Od. 1, 282.

Ὅσσα, ἧ, as pr. n. *Ossa*, a messenger of Jupiter, Il. 2, 93. Od. 24, 413.

Ὅσσα, ἧ, a mountain in Thessaly, famed as the abode of the centaurs, now Κίσαρος, Od. 11, 315.

ὅσσα, ep. for ὅσα.

ὅσακι, ep. for ὅσακι.

ὁσάτιος, η, ον, ep. for ὅσατιος.

ὅσσε, τῶ, only nom. and accus. dual neut. in Il. and Od.; later also plur. ὅσσοις, h. 31, 9; *the two eyes* [in two passages], with adj. neut. plur. φαεινά, αἵματόεντα, Il. 13, 435. 617.

ὅσσομαι (from ὅσσε), depon. mid. only pres. and imperf. 1) Prop. *to look with the eyes, to see*, cf. Od. 7, 31; espec. 2) *to see with the mind, to foresee, to surmise, to think upon any thing*, κακά or κακόν, Od. 10, 374. 18, 154; ἄλγεα θυμῷ, Il. 18, 224; πατέρα ἐνὶ φρεσίν, Od. 1, 115; and without θυμῷ, φρεσίν, Od. 20, 81. 3) *to indicate any thing by the countenance or aspect, to foretoken, to look*, κακά (Voss, 'with threatening look'), Il. 1, 105; ὀλεθρον, to threaten destruction, Od. 2, 152; spoken of the sea, Il. 14, 17; and gener. τινί τι, to predict any thing to any one, Il. 24, 172.

ὅσσοις, η, ον, ep. for ὅσος.

ὅστε, ἥτε, ὅ, τε, *he who, she who, that which*; τί indicates the mutual internal relation of the main and adjunct clauses, Il. 2, 365. Od. 3, 73. Plur. ἄτε after a sing. *like these which* [qualia], Od. 5, 438; hence also *such as*.

ὀστέον, τό, ep. gen. plur. ὀστέοφιν, Od. 12, 45; *a bone*, spoken of the living, Il. 12, 185. Plur. ὀστέα, *the bones* of the dead, Il. 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὗτινος, ἧστινος, οὗτινος, ep. forms: sing. nomin. ὅτις, ὅ, τι, gen. ὅτευ, ὅτιεο, ὅτιευ, dat. ὅτεφ, accus. ὅτινα, ὅ, τι, plur. nomin. neut. ὅτινα, Il. 22, 450; gen. ὅτιων, dat. ὀτέοισι, accus. ὀτινας, neut. ὅσσα, *whoever, whatever*; this pronoun expresses the idea of indefiniteness or universality; hence frequently to be translated *each who, any one*, Il. 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the idea of indefiniteness lies at the bottom: *such as, which*, Od. 2, 124. 3) In the indirect question: *who, what*, Il. 3, 167. Od. 1, 401.

*ὀστοφυής, ἐς (φυνή), *of a bony nature, bony*, Batr. 298.

*ὀστρακόδερμος, ον (δέρμα), *having a testaceous covering, having a hard skin*, Batr. 297.

*ὀστρακον, τό, *the hard shell* of the tortoise, h. Merc. 33.

ὅταν, in Hom. ἔτ' ἄν, see ὅτε.

ὅτε, conj. of time: 1) To mark a point of time: *as, when, after*, mostly spoken of the past, more rarely of the present and future.

1) With indic. when the declaration respects a fact; also in comparisons, Il. 3, 33. 4, 275.

In the fut. the ep. κί is sometimes added, Il. 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κί, ὅτ' ἄν, ὅτε κεν, whereby the designation of time also appears as conditional: *when, in case, as soon as*, Il. 1, 519. 4, 53; without ἄν and κί, Il. 2, 395. 782.

b) To mark a frequently returning case: *as often as*, with ἄν, Il. 2, 397. Od. 9, 6. c) Espec. frequently in comparisons with ἄν, Il. 2, 147. 3) With optat.

a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. b) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: *as, since, quando*, rarely, Il. 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248.

IV) ὅτε for ὅτι, that, after οἶδα, μέμνημαι, ἀκούειν, etc. Il. 14, 71. 15, 18. V) In connection with other particles: ὅτε δή, ὅτε τε, ὅτε περ, πρὶν γ' ὅτε, before when; εἰς ὅτε κε, for the time when, Od. 2, 99; conf. Kühner § 688 seq. Thiersch § 322. Rost § 121.

ὅτε, adv. (orig. = ὅτε), *sometimes, now and then, oftentimes*, Il. 17, 178; commonly in double sentences: ὅτε μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὅτε δέ, now—now, Il. 18, 599. 11, 566. [See Jahrb. J. und Klotz, p. 277.]

ὀτέοισιν, ep. for οἷστισιν.

ὀτευ, ep. for οὗτινος, Od.

ὀτέφ, ep. for ὥτινι.

ὅτι, ep. ὅτι, conj. *that, because*. 1) In introducing explanatory clauses after verbs of thinking and declaring: *that*, always with indicat. in Hom. Il. 4, 32. 6, 126; also ὅτι φά, ὅτι δή. 2) In assigning a reason: *since, because*, always with indic. Il. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, as quick as possible [quam citissime], Il. 4, 193. Od. 5, 112. [Jahrb. J. und Klotz, p. 277.]

ὀτινα, ὀτινας, see ὅστις.

ὅτις, ep. for ὅστις.

ὀτραλέως, adv. (ὀτρύνω), *quickly, busily, fleetly, with despatch*, Il. 19, 317. Od. 19, 100.

Ὀτρεύς, ἦος, ὁ, son of Dymas, brother of Mygdon, sovereign of Phrygia, Il. 3, 186. h. Ven. 111.

ὀτρηρός, ἦ, ὄν (ὀτρύνω), *busy, quick, fleet, hasty*, epith. of θεράποντες and of ταμῖν, Il. 6, 381. Od. 1, 109.

ὀτρηρῶς, *busily, quickly*, Od. 4, 735. †

ὀτριχες, see ὀθριξ.

Ὀτρυντείδης, ον, ὁ, son of Otrynteus = Iphition, Il. 20, 383.

Ὀτρυντεύς, ἦος, ὁ, king of Hyde on the Tmolus, father of Iphition, Il. 20, 384.

ὀτρυντός, ὅος, ἦ (ὀτρύνω), poet. for ὀτρυνσις, *encouragement, instigation, command*, V. * Il. 19, 234. 235.

ὀτρύνω, fut. ὀτρυνέω, ep. for ὀτρυνῶ, aor. ὤτρυνα, to urge on, to excite, to encourage, τινά. 1) Comm. spoken of persons: to awaken from sleep, Il. 10, 158; εἰς τι, to drive or send any one to any place, Il. 15, 59. Od. 1, 85; πύλινδε, Od. 15, 306; πόλεμόνδε, to drive to the war, Il. 2, 589. 17, 383. b) For the most part with infin. to arouse, to animate, to stimulate, πολεμίζειν, μάχεσθαι, ἰέναι, Il. 4, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Il. 16, 167. 18, 584. c) Spoken of things: to urge on, to accelerate, to further, πομπήν, Od. 8, 30; τινὶ ὁδόν, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. to urge oneself, to move oneself, to make haste, Il. 14, 369; πύλινδε ἰέναι, Od. 17, 183; and thus once the act. ὤτρυνον, Il. 7, 420; where Aristarchus however read: ὤτρύνοντο νέκυνς ἀγέμεν.

ὅττι, ep. for ὅτι.

ὄ, τι, ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the ep. forms οὐκί and οὐχί, q. v. This particle denies independently and directly, not merely the idea, (cf. μή,) but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the idea contained in them: οὐ φημι, i. e. I deny, I refuse, Il. 7, 393; οὐκ ἔάω, Il. 5, 256; sometimes in whole sentences. I) In main clauses, οὐ stands, 1) When any thing is denied positively, whether it is expressed as something certain by the indicat. or as something possible by the optat. In Hom. οὐ also stands in connection with the subjunc. when it has the signif. of the future, Il. 1, 262. Od.

6, 201. 2) In interrogative sentences, as non, nonne, when the speaker expects an affirmative answer, Il. 10, 165. 3) In sentences which express a command, by the optat. with ἄν, with and without a question: οὐκ ἄν δὲ τόνδ' ἄνδρα μάχης ἐρύσαιο, wouldst thou not—draw? Il. 5, 456. Od. 7, 22. II) In subordinate clauses: 1) In such as are introduced by ὅτι, ὥς, that; because they have the character of independent main clauses. 2) In subordinate clauses showing the time and reason, commencing with ἐπεὶ, ἐπειδὴ, ὅτε, etc. Il. 21, 95. 3) In relative clauses, when the thought contained in them is positively denied. III) The negation is repeated: 1) For emphasis' sake, Od. 3, 27; thus also οὐ—οὐδέ, Il. 17, 641. Od. 8, 280. 2) When a whole which is denied is distributed into parts: οὐ—οὐτε—οὐτε, Il. 6, 450. 3) General limiting words in a negative sentence, as any one, any where, etc. are negatively expressed, Il. 1, 86. 88.

οὐ, gen. sing. of the defect. pronoun of the third pers. masc. and fem. ep. εἰ, εἴ, εἴο, εἴω, dat. εἰο, accus. εἴ (εἴ and εἴω are enclitics), prop. reflexive: of himself, of herself, of itself; but often a personal pron. his, her, to him, to her, she, it; the accus. εἴ as neut. Il. 1, 236; and for the plur. h. Ven. 268.

οὐας, ατος, τό, ep. and poet. for οὐς.

οὐδας, τό (akin to οὐδός), poet. gen. οὐδαος, dat. οὐδεῖ and οὐδεῖ, 1) the floor or pavement in chambers or houses, Od. 23, 46. Il. 5, 734. 2) the ground, the earth, Od. 9, 135. 13, 395. οὐδας ὁδὰς ἐλεῖν, to seize the earth with the teeth, i. e. to fall, Il. 11, 749. ὑπτιος οὐδεῖ ἐρελσθη, he sank backwards to the earth, Il. 7, 145; οὐδάςδε, to the ground, Il. 17, 457.

οὐδέ, conjunc. (δέ), but not, and not; οὐδέ unites 1) Entire sentences, and expresses prop. an antithesis: not however, but not, Il. 24, 25. Od. 3, 143. Often οὐδέ stands, when the same idea is expressed first affirmatively and then negatively: μνήσομαι οὐδέ λάθωμαι, h. Apoll. 1. Od. 9, 408. 2) Commonly it serves to annex a new sentence: and not, also not, Il. 9, 372; often οὐ, οὐδέ. 3) οὐδέ—οὐδέ, when occurring in one sentence it is a strengthened οὐδέ: not at all, certainly not, Il. 5, 22. Od. 8, 32. οὐδέ—οὐδέ at the beginning of two clauses signifies: both not—and not, (never: neither—nor,) Il. 9, 372.

Sometimes we have also οἶδέ—οἷτε, h. Cer. 22. 4) οὐδέ in the middle of a sentence also stands in an adverbial signif. and means: *also not, not even (nequidem)*; often οὐδ' ἔβαιόν, οὐδὲ τυτθόν.

οὐδείς, οὐδεμία, οὐδέν, gen. οὐδενός, etc. (οὐδέ, εἷς), *also not one, i. e. no one, nothing*. The neut. οὐδέν often stands as an adv. *not at all, not in the least*, Il. 1, 412. Od. 4, 195. [A still stronger form of speech is οἷχ εἷς, found only once, h. Merc. 284.]

οὐδενόσωρος, *ον, ὁ* (οὐδείς, ὥρα), *not to be esteemed, contemptible, worthless, τείχεα*, Il. 8, 178. †

οὐδέπῃ or οὐδέ πῃ, adv. *in no wise, i. e. not at all*; in Hom. separated, Od. 12, 433; οὐδέ πῃ ἔστιν, with infin., it is by no means possible, h. 6, 58.

οὐδέποτε or οὐδέ ποτε, adv., *also not ever, i. e. never*, spoken of the past and future. Wolf writes at one time οἶδέποτε, Il. 5, 789; at another divided, οὐδέ ποτε, Od. 2, 203.

οὐδέπω or οὐδέ πω, adv. *not yet, comm. not at all, in no wise*, in Hom. comm. separated by a word or more, Il. 1, 108.

οὐδετέρωσσε, adv. (οὐδέτερος), *on neither side, in neither direction*, Il. 14, 18. †

οὐδός, ὁ, Ion. and ep. for ὀδός, *a threshold of a house*; then also used of any other entrance, Il. 6, 375. Od. 1, 104; of the lower world, Il. 8, 15. b) Metaph. γήραος οὐδός, the threshold of old age, i. e. its commencement. Thus Voss and Heyne; accord. to the ancient Gramm. = ἔξοδος γήρως, extreme old age, Il. 22, 60. 24, 487. Od. 15, 246.

οὐδός, ἡ, Ion. for ὀδός, *a way*, Od. 17, 196. †

οὐθαρ, ατος, τό, *the udder, the breast*, prop. of animals, Od. 9, 440. b) Metaph. οὐθαρ ἀρούρης, the fruitfulness of the land, i. e. the blessed land, the land where milk and honey flow, Il. 9, 141. 283.

οὐκ, before a vowel for οὐ.

Οὐκαλέγων, *οντος, ὁ* (οὐκ, ἀλέγω), a Trojan counsellor, Il. 3, 148.

οὐκέτι, adv. (ἔτι), *no more, no longer, not again*, strengthened by οὐδέ, Il. 12, 73. οὐκέτι πάγχυ, *no more at all*, Il. 19, 343.

οὐκί, adv. ep. and Ion. for οὐκ, *not*, comm. at the close of a sentence, Il. 15, 137. Od. 11, 493.

οὐλαί, αἱ [accord. to Eustath. ad Il. 1, 449; and Et. Mag. οἷ], Att. ὀλαί, *coarsely ground barley-corn*, (Voss: 'sacred barley,')

which was strown between the horns of the victim before the sacrifice, Od. 3, 441. † The Gramm. derive οὐλή from ὅλος, whole, and supply κρίθαι, *whole barley-corns*; more prob. accord. to Buttm. Lexil. I. p. 191, ὀλή comes from ΕΛΩ, ἀλέω, as τόμη from τέμω, and signifies prop. that which is ground; then plur. οὐλαί, *bruised barley-corns, peeled barley*, the simplest treatment of grain. This was retained in sacred rites as a memorial of the earliest kind of food. Perhaps it was first roasted and mixed with salt, (*mola salsa*, amongst the Romans.) [Conf. Jahrb. J. und Klotz, p. 277.]

οὐλαμός, ὁ (εἶλω), *a press, a tumult, a crowd, ἀνδρῶν*, * Il. 4, 251. 20, 113.

οὐλε, see οὐλω.

οὐλή, ἡ (οὐλω), *a cicatrized wound, a scar*, * Od. 19, 391. 393. 464.

οὐλιος, η, *ον* (= οὔλος), ep. for οὔλος, *destructive, pernicious*, epith. of the dog-star, Il. 11, 62. †

οὐλοκάρηνος, *ον* (κάρηνον), *having curled hair*, Od. 19, 246. † 2) οὐλοκάρηνα for ὅλα κάρηνα, whole heads, h. Merc. 137.

οὐλόμενος, η, *ον*, prop. poet. for ὀλόμενος, part. aor. 2 mid. from ὀλλυμι; as adj. always in act. signif. *destructive, mischievous, deadly, pernicious*, spoken both of persons and of things, Il. 1, 2. 14, 84. Od. 10, 304. (The pass. signif. *perditus, ruined, wretched*, as Od. 4, 92. 11, 410, have been explained, Heyne prefers ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

* οἰλόπους, ποδος (πούς), from this οὐλόποδ' for ὅλους πόδας, *whole feet*, h. Merc. 137.

οὔλος, η, *ον*, 1) Ep. and Ion. for ὅλος, *whole, unconsumed, entire*; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) *healthy, sound*; and gener. *powerful, vigorous, sound, stout*. a) Spoken of the voice: οὐλον κεκληγόντες, *stoutly, loudly crying*, Il. 17, 756. 759. b) Spoken of material substances: *thick, firm, woolly*, (V. 'curled,') epith. of woollen stuffs, Il. 16, 224. Od. 19, 225. 4, 50. οὐλη λάχνη, *thick wool*, Il. 10, 134. οὐλαι κόμαι, *thick hair*, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, *destructive*, (V. 'noisy, raging,') epith. of Mars and Achilles, Il. 5, 461. 21, 336; ἔναιρος, the pernicious dream, Il. 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. ~ (Passow

would explain it as a 'corporeal god of dreams,' accord. to l. b.) Buttm. Lex. I. p. 183, arranges the signification of οὐλος in the following branches: 1) For ὅλος, *whole*. 2) ep. for ὀλοός from ὀλεῖν, *destructive, evil, dreadful*; to this add: οὐλον κεκληγόντες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, *rough, woolly, bushy, curled*, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω) = οὐλαί, *the bruised barley-corns*, which before the sacrifice were strewn upon the victim: 'sacred barley,' V., Il. 1, 449. Od. 3, 447. 2) *the strewing of the sacred barley*, Od. 3, 445.

Οὐλυμπος, ὁ, ep. for Ὀλυμπος.

οὐλω (οὐλος), *to be healthy, well*, only imperat. οὐλε, as a greeting: *be well*. οὐλε τε καὶ χαῖρε, 'health and joy be with thee,' V., Od. 24, 402. †

οὐμός, contr. for ὁ ἐμός, Il. 8, 360.

οὐν, adv. *now, therefore*, is connected in Hom. with other particles, and points back to something preceding, ἐπεὶ οὐν, *since now*, Il. 1, 57. Od. 16, 453; ὡς οὐν, Il. 8, 251; γὰρ οὐν, Od. 2, 123; and οὐτ' οὐν, μήτ' οὐν.

οὐνεκα, by crasis for οὐ ἔνεκα, *wherefore, on which account*, Od. 3, 61. 2) Comm. *therefore because, because*, Il. 1, 11. Od. 4, 569; also with preceding, τοῦδ' ἔνεκα, Il. 1, 111; or a following τοῦνεκα, Il. 3, 403. 3) In the Od. after some verbs: *therefore that, in as far, that*, like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4) In a single passage demonstrative = τοῦνεκα, Il. 9, 505.]

οὐνεσθε, ep. for ὄνεσθε, see ὄνομαι.

οὐνομα, Ion. and ep. for ὄνομα, q. v.

οὐπερ and οὐ περ, adv. *by no means, not at all*, Il. 14, 416.

οὐπη, adv. (πή), *no where, in no place*. 2) *in no way, in no manner*, Il. 13, 191. Od. 5, 140.

[οὐ ποθι (οὐ ποθί), *nowhere*, Il. 13, 309. 23, 463; οὐδέ ποθι, also not in any way, *in no way*, Od.]

οὐποτε, adv. (ποτί), *never*, often separated by several words, Il. 1, 163. 4, 48.

οὐπω (πώ), *not yet*, often separated by a word, Il. 1, 224; espec. οὐ γάρ πω, Od. 1, 196. 216.

οὐπως, adv. (πώς), *not how, i. e. in no wise, not at all*, often οὐπως ἔστιν, with infin. it is impossible, Il. 12, 65. Od. 2, 130; so also οὐπως ἔτι εἶχεν, he was no longer able, Il.

7, 354; also separated, οὐ γάρ πως, Il. 14, 63; οὐ μὲν πως, Il. 2, 203.

οὐρά, ἡ, see οὐρή.

οὐρα, τά, see οὐρον.

οὐραῖος, η, ον (οὐρά), *belonging to the tail*. τρίχες οὐρ., the hairs of the tail, Il. 23, 520.

* Οὐρανίη, ἡ, name of a nymph, prop. *the heavenly* [Urania], h. Cer. 423.

* οὐράνιος, η, ον (οὐρανός), *heavenly*, or in heaven, h. Cer. 55. οὐράνια πειτηνά, Batr. 26.

[οὐρανίων, without a capital, defended by Freytag and Lange, see Οὐρανίων.]

Οὐρανίων, ωνος, ὁ (οὐρανός), 1) *heavenly, dwelling in heaven*, epith. of the gods, Il. 1, 570; as subst. οἱ Οὐρανῖνες, the celestials, Il. 5, 373. 2) Patronym. the sons of Uranus = *the Titans*, Il. 5, 898.

* οὐρανόδεικτος, ον (δείκνυμι), *showing itself in heaven*, αἶγλη, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), *from heaven, down from heaven*, ἐξ οὐρανόθεν, Il. 8, 19; and ἀπ' οὐρανόθεν, Il. 8, 365. Od. 11, 18.

οὐρανόθι, adv. (οὐρανός), *in heaven*, οὐρανόθι πρό, i. e. πρό οὐρανοῦ, in the lower air, Il. 3, 3. †

οὐρανομήκης, ες (μήκος), *heaven-high, extending into heaven*, ἐλάτη, Od. 5, 239. †

οὐρανός, ὁ, *heaven*, i. e. 1) *the vault of heaven*, which rests upon the tops of the highest mountains, hence: οὐρανός, a limit, from ὀρεῖν, ὀρίζειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, Il. 8, 16. The arch is called *brazen* or *iron*, Il. 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 485 seq. The clouds cover the heavens, and hide from the inhabitants of the earth the view of it, of the æther and the constellations, Od. 5, 293. Il. 8, 555; hence 2) *the atmospheric space above the earth*, which was distinguished from the αἰθήρ, Il. 2, 458. 8, 558. 15, 192. Since Olympus extends into the upper air, οὐρανός is called, 3) *the abode of the gods*, Il. 6, 108. Od. 1, 67. (We nowhere, however, find in the poems of Hom. the observation of Voss confirmed, that the arch of heaven has an opening directly over Olympus.) 4) Metaph. *heaven*, to denote the highest,

region: οὐρανὸν ἱκάνειν, to reach, to pierce to heaven, Il. 2, 153. Od. 12, 73, and often; cf. Volckers Hom. Geog. p. 5-14.

Οὐρανός, ὁ, prop. name, son of Erebus and of Tellus, husband of Tellus, by whom he begat the Titans and Titanides, the Cyclopes, the Hecatoncheires, Hes. Th. 125. Il. 15, 36. Od. 5, 184.

οὐρεα, τά, Ion. for ὄρεα, see ὄρος.

* οὐρειος, ἡ, ον, Ion. and ep. for ὄρειος (ὄρος), mountainous, h. Merc. 244.

οὐρεύς, ἦος, ὁ, Ion. for ὄρεύς (probably from ὄρος), a mule, Il. 1, 50. 24, 716; see ἡμίονος.

οὐρεύς, ἦος, ὁ, Ion. for οὔρος, a watch, a guard, Il. 10, 84; † in the gen. οὐρήων. This verse was rejected by the ancients because οὐρεύς should here signif. a watch. Voss translates it mule, which is possible, cf. Rost ad Damm.

οὐρή, ἡ, Ion. for οὐρά, the tail, Il. 20, 170. Od. 17, 302.

οὐρίαχος, ὁ (οὐρά), the extreme end; always with ἔγχος, * Il. 13, 443. 16, 612.

οὔρον, τό, ep. for ὄρος. a boundary, extent, space, plur. οὔρα. ὅσον τ' ἐν νειῷ οὔρον πέλει ἡμιόνοι, as far in the fallow field as is the limit to the mules, i. e. as much as is required of a span of mules in the same time in which Clytoneus ran, as oxen accomplish less, Od. 8, 124. ὥτε δὴ ῥ' ἀπείην ὅσον τ' ἐπὶ οὔρα, (thus Spitzner after the Schol. instead of the common ἐπὶ λούρα,) πέλονται ἡμιόνων, when he was so far removed as the space of mules extends, Il. 10, 350. The sense is: Dolon ran so far forward as a span of mules could plough, viz. in the time that Ulysses and Diomedes remain standing. The words αἱ γὰρ τε βοῶν προφερέστεραι εἰσιν are added by Hom. to show that the distance between Dolon and the two heroes was considerable. Thus Heyne and Spitzner Excurs. XX, correctly explain the passage. Less natural seems the explanation of Aristarchus followed by Voss. Aristarchus namely supposes two teams, and found the point of comparison in the space by which a span of mules in ploughing outstrips a yoke of oxen. ('When he was as far removed as a span gains at the end of a field,' Voss.); ὅσα δίσκου οὔρα πέλονται, as far as are the limits of the discus, i. e. as far as it flies, Il. 23, 431.

οὔρος, ὁ, poet. a favourable wind, often ἱκμενος οὔρος, (secundus ventus,) Il. 7, 5. Od. 2, 420; plur. Od. 4, 360. (From ὄρνυμι, or prob. akin to αἶρη.)

οὔρος, ὁ, Ion. for ὄρος, ep. also οὔρον, τό, a boundary, a limit, dat. plur. Il. 12, 421; accus. sing. * Il. 21, 405.

οὔρος, εος, τό, Ion. for ὄρος, q. v. a mountain.

οὔρος, ὁ, poet. (from ὄράω), a watcher, a guard, Od. 15, 89. Thus espec. Nestor, οὔρος Ἀχαιῶν, a guard, a protector of the Greeks, Il. 8, 80. Od. 3, 411. [Cf. Jahrb. J. und K. p. 277-278.]

οὔρος, ὁ (ὈΡΩ, moveo), the trench or canal (ὄρυγμα), by which the ships were drawn into the sea. These canals must have been easily choked up, since they were cleaned out when the ships were to be run into the sea, Il. 2, 153. †

οὔς, τό, gen. ὠτός, dat. plur. ὠσίν, ep. and Ion. οὔας, ατος [dat. plur. οὔασις, Il. 12, 442]. (Of the comm. form only accus. sing. and dat. plur. Il. 11, 109. 20, 473. Od. 12, 200.) 1) the ear. ἀπ' οὔατος, far from the ear, Il. 22, 454. 2) an ear, i. e. a handle, Il. 11, 633. 18, 376.

οὔτάζω, fut. ἄσω; and οὔτάω, fut. ἦσω. Of the first form Hom. has pres. and imperf. aor. οὔτασα, perf. pass. οὔτασμαι, Il. 11, 661; and from οὔτάω only aor. 1 οὔτησα, aor. pass. οὔτηθείς. Besides the ep. iterat. imperf. οὔτασσε and the aor. 1 οὔτήσασσε, we find the ep. aor. 2 οὔτα, infin. οὔτάμεν and οὔτάμεναι, and part. aor. 2 mid. οὔτάμενος, to wound, to hit, to strike, with any kind of weapon, χαλκῷ, ἔγχει, δουρί, ξίφει: but spoken espec. of weapons used with the hand, Il. 11, 661. Od. 11, 536; with accus. of the pers. or the part wounded, and with double accus. τινὰ πλευρά, Il. 4, 469. 13, 438; also τινὰ κατὰ λαπάρην, κατ' ἀσπίδα, Il. 6, 64. 11, 434; and spoken of things: οὔτάζειν σάκος, to injure the shield, Il. 7, 258; also ἔλκος, to strike a wound, Il. 5, 361; hence οὔταμένη ὠτειλή, Il. 14, 518.

οὔτασσε, see οὔτάω.

οὔτάω, see οὔτάζω.

οὔτε, adv. and not, comm. doubled: οὔτε, οὔτε, neither, nor, to connect negative members of a sentence. We also find the following constructions: οὔ—οὔτε, Il. 6, 450. 22, 265; οὔδε—οὔτε, h. Cer. 22. A negative

sentence is connected with a positive by οὔτε—τις, *not—and*, Il. 24, 185.

οὐτήσασκε, see οὐτάζω.

οὔτι, neut. of οὔτις, q. v.

οὐτιδανός, ἡ, ὅν (οὔτις), *profitless, worthless, good for nothing*, Il. 1, 231. Od. 9, 460.

οὔτις, neut. οὔτι (τίς), *no one, no man*. The neut. οὔτι, stands after adv. *not at all, by no means*, Od. 4, 199; often separate, Od. 1, 202.

Οὔτις, ὁ, accus. Οὔτιν, a feigned name of Ulysses, which he assumed to Polyphemus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὔτοι, adv. (τοι), *certainly not, verily not, assuredly not*, Il. 6, 335. Od. 1, 203.

οὔτος, αὕτη, τοῦτο (ὅ, τος), demonstrat. pron. *this, that*. Hom. rarely connects οὔτος by the article with the substant. τοῦτον τὸν ἀναλτον, Od. 18, 114. 1) Comm. it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 306. 2) Frequently it is used to point out the near or remote place of an action and can be translated only by an adverb: οὔτός τοι,—ἔρχεται ἀνὴρ, *there comes a man*, Il. 10, 341. τίς δ' οὔτος—ἔρχεται, Il. 10, 82. 3) Before a relative sentence with ὅς it signifies: *he, the one*, Od. 2, 40. 6, 201. It is frequently however omitted before ὅς, Il. 10, 306. Od. 11, 433 seq.; also in exclamations, ἄλγιον, Od. 4, 292. 4) The neut. ταῦτα often signifies, *in this, therefore*, Od. 2, 180. Il. 3, 399.

οὔτω, and before a vowel οὔτως, adv. (οὔτος), *of this kind, in this way, i. e. thus, so*, under these circumstances, in this condition. a) Comm. there correlates to the οὔτως α ἄς, *so—as*, Il. 4, 178. b) Emphatically with the fut. and imper.: οὔτως ἔσται, *so shall it be*, Od. 11, 348; κεῖσ' οὔτω, *lie there thus*, Il. 21, 184. c) Like αὕτως: *thus idly*, μάψ οὔτω, Il. 2, 120. d) In wishes and asseverations, also after εἰ and αἶψα with ὥς following: εἰ γὰρ ἐγὼν οὔτω γε Διὸς παῖς εἴην, *if I were indeed thus certainly (i. e. as truly as I wish it), the son of Jupiter*, Il. 13, 825. e) It also stands connected: οὔτω δῆ, *thus then*; οὔτω που, *thus indeed*; οὔτω πη, *thus perchance* [Il. 24, 373]. [f) So=*tam*, Il. 13, 309; cf. Il. δέυω.]

οὐχί, before an aspirate or a spiritus asper for οὐκ.

οὐχί, a strengthened form of οὐχ, *not, no*, * Il. 15, 716. 16, 762.

ὀφείλω, ep. also ὀφείλω, Od. 8, 332. 462. 3, 367; aor. 2 ὤφελον, ep. ὄφελον, ὄφελον and ὤφελον, 1) *to be indebted, to have to pay, to owe*, χρεῖός τινι, *a debt to any one*, Il. 11, 688; and pass. χρεῖος ὀφείλεται μοι, *a debt is owed to me*, Il. 11, 688. Od. 3, 367. 2) Gener. *to be under obligation, duty or necessity*, as expressed by *ought, should, must*, in Hom. only aor. 2 ὤφελον comm. with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Espec. this aor. with and without αἶψα, εἶψα, ὥς, expresses a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past; (cf. Rost's Gram. p. 577.) αἶψ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, *O that thou mightest sit tearless at the ships*, Il. 1, 415. ὥς ὤφελος αὐτόθ' ὀλέσθαι, *would that thou hadst perished there*, Il. 3, 428. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μὴ ὄφελος, *would thou hadst not* —, Il. 9, 698. Od. 8, 312.

Ὀφελέστης, ου, ὁ, 1) a Trojan, Il. 8, 274. 2) a Pæonian, Il. 21, 210.

ὀφείλλω, ep. for ὀφείλω, q. v.

ὀφείλλω, besides pres. and imperf. only optat. aor. ὀφείλλειν, Od. 2, 334; *to augment, to increase, to enlarge, to strengthen, to bless*, πόνον, στόνον, μένος, ἀρετήν; spoken of the wind: κύματα, *to increase the waves*, Il. 15, 383; οἶκος, *to enrich the house*, Od. 15, 21; pass. Od. 14, 233; μῦθον, *to amplify discourse, i. e. to make many words*, Il. 16, 631; ὀφείλλειν τινὰ τιμῇ, *to increase any one in honor, i. e. show him greater honor*, Il. 1, 510.


ὄφελος, εος, τό (ὀφείλλω), *profit, advantage, furtherance*. αἶψ' ὄφελός τι γενώμεθα, *if perchance we may be of some use*, Il. 13, 236. ὅς τοι πόλλ' ὄφελος γένητο, *who was of great use to thee*, * Il. 17, 152. h. Merc. 34.

Ὀφέλτιος, a Trojan, Il. 6, 20. 2) a Greek, Il. 11, 302.

ὀφθαλμός, ὁ (ὀφθῆναι), 1) *the eye*. ὀφθαλμῶν βολαί, *the looks of the eyes*, Od. 4, 150. 2) Gener. *the sight, the countenance*, Il. 24, 204.

ὄφρις, ιος, ὁ, *a serpent*, Il. 12, 208. † (o is long through the arsis.)

ὄφρα, conjunc. ep. and Ion. 1) Conj. of time. 1) To indicate simultaneousness: *whilst, as long as*. a) With indicat. when

the declaration respects something real, Il. 2, 769. 5, 788; in the apodosis comm. τόφρα, Il. 4, 220. 18, 257. *b*) With subj. when the declaration is represented as something ideal or possible, Il. 4, 346. 5, 524; also , *κς* are annexed, Il. 11, 187; (ὄφρα *κιν* *κεῖται*, Il. 24, 554; where Spitzner correctly reads *κῆται*.) 2) To indicate something following: *until, till, up to*. *a*) With indicat. mostly preterite, Il. 5, 557. 10, 488; fut. Il. 8, 110. 16, 243. *b*) With subjunc. when an expected or designed end is expressed, mostly in the aor. Il. 1, 82. 6, 113. 17, 186; also *ἄν* and *κς* are annexed, Il. 6, 258. Od. 4, 588. *c*) With optat. Il. 10, 571; and with *ἄν*, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time*, Il. 15, 547. II) Conjunc. of purpose: in sentences indicating design, *that*. *a*) With subj. after a primary tense: also with *ἄν*, *κς*, Il. 2, 440. Od. 12, 52; and after an aorist with pres. signif. Od. 1, 311. Often with a short mood-vowel, Od. 3, 419. Il. 1, 147. *b*) With optat. after an historical tense, or in dependent discourse, Il. 4, 300. 5, 690. Od. 1, 261; ὄφρα *μή*, *that not*, Kühner § 668 seq. 644 seq. Thiersch § 316. 338. 341. Rost § 121. 122.

ὄφρυόεις, *εσσα*, *εν* (ὄφρῖς), *having eminences, situated on lofty ground*, epith. of Troy, Il. 22, 411. †

ὄφρῦς, *ύος*, *ή*, accus. plur. ὄφρῦς, contr. for ὄφρύας, Il. 16, 740. 1) *the eye-brows*, mostly plur., Il. 13, 88. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill*, Il. 20, 151.

ὄχα, adv. ep. (ἔχω, ὄχος), *prop. prominently; then, by far*, always in connection with the superl. ὄχ' ἄριστος, Il. 1, 69. Od. 3, 129.

ὄχεσφι, poet. dat., see ὄχος.

ὄχετῆγός, *όν*, poet. (ἄγω), *drawing a trench or canal, or conducting through a trench*, (V. watering,) ἀνήρ, Il. 21, 257. †

ὄχεύς, *ῆος*, *ό*, poet. (ὀρέω), *a holder, an instrument for carrying or fastening; hence*, 1) *the strap or thong with which the helmet was bound under the chin*, Il. 3, 372; *the clasps of the girdle*, Il. 4, 132. 2) *Frequently the bolts or bars which fastened the gate*, Il. 12, 121. 291. Od. 21, 47.

ὀχέω (ὄχος), *iterative imperf. ὀχέισκον, fut. mid. ὀχῆσομαι*, Il. 24, 731; aor. ὀχησάμην. 1) *to carry, to convey, to conduct*, hence metaph. *νηπιᾶς*, *to practise puerilities*, Od. 1,

297. 2) *to endure, to bear*, διζύν, μόρον, Od. 7, 211. 11, 619. Mid. *to be borne, to suffer oneself to be borne*, κύμασιν, Od. 5, 54; chiefly by ships, chariots, and beasts; *to travel, to ride*, νηυσίν, Il. 24, 731; ἵπποισιν, h. Ven. 218; ἵπποι ἀλεγεινοὶ ὀχέσθαι, *horses difficult to manage*, Il. 10, 403. 17, 77.

Ὀχῆσιος, *ό*, an Ætolian, Il. 5, 843.

ὀχθέω, ep. (akin to ἄχθεσθαι), *to be hearty at heart, from pain, anger, despondency; hence to be displeased, sad, dispirited, troubled*; often μέγ' ὀχθήσας ἔφη or εἶπε, Il. 4, 30. Od. 4, 332.

ὀχθη, *ή* (ἔχω), *prop. prominence; an elevation of earth, a wall of earth; espec. a shore, a coast*, Il. 4, 475. Od. 6, 97; spoken of a trench, Il. 15, 356.

* ὀχθος, *ό* = ὀχθη, *a mound of earth, a hill*, h. Ap. 17.

ὀχλέω, Ion. for ὀχλεύω (ὀχλεύς), *prop. to move forward with a lever, to roll on, only pass. ὑπὸ ψηφίδες ἄπασαι ὀχλεύνται*, Il. 21, 261.

ὀχλίζω (ὀχλεύς), = ὀχλέω, only optat. aor. 1 ὀχλίσειαν, *prop. to remove with a lever, to convey away, to roll away*, τὸ ἀπ' οὐδεὸς ἐπ' ἄμαξαν, *something from the ground to the carriage*, Il. 12, 448. Od. 9, 242.

ὄχος, *σος*, *τό* (ἔχω), always in the plur. τὰ ὄχεα, ep. dat. ὀχέισσιν and ὀχεσφιν, *a chariot*, often παρ' ἵπποισι καὶ ὀχεσφιν, Il. 5, 794. 12, 114; also ἐπ' ὀχεσφι τιτύσκεσθαι, Il. 13, 23.

ὄχος, *ό* (ἔχω), *a holder, a bearer; νηῶν ὄχοι*, *a holder or protector of ships*, spoken of a port, Od. 5, 404. † 2) *a carriage, a chariot* = τὸ ὄχος, h. Cer. 19.

ὄψ, ὀπός, *ή* (ἔπος), accus. ὄπα, *the voice of men and of animals*, Il. 2, 182; spoken of the shriek of Cassandra, Od. 11, 421; of the weeping of Penelope, Od. 20, 92; of the voice of the cicada, Il. 3, 152; of the bleating of lambs, Il. 4, 435. 2) *utterance, discourse*, Il. 7, 53; ὄπ' for ὄφ', h. 27, 18.

ὄψέ, adv. (akin to ὄπισ), *late, long after, espec. late in the day, at evening*, Il. 21, 232. Od. 5, 272.

ὀψείω (ὀψομαι), *desiderat. to wish to see*, with gen. αὐτῆς καὶ πολέμοιο, Il. 14, 37. †

ὀπίγονος, *ον* (γόνος), *late-born, born after*, h. Cer. 141; ἄνθρωποι, *posterity*, Il. 3, 353. Od. 1, 302.

ὀψιμος, *ον*, poet. (ὀψέ), *late, late-fulfilled*, τέρας, Il. 2, 325. †

ὄψις, ιος, ἡ (ὄψομαι), dat. ὄψει, *the sight, i. e. the aspect, the appearance, the countenance*, Il. 6, 468. Od. 23, 94. h. 18, 29.

ὄψιτέλεστος, ον (τελείω), *late-fulfilled, or to be fulfilled*, τέρας, Il. 2, 325. † [Like ὄψιμος, Passow. The emphasis lies not merely in the synonym, but also in the asyndeton; see Nägelsbach ad Il. 1, 99.]

ὄψομαι, fut. of ἑράω.

ὄψον, τό (fr. ἔψω, prop. any thing cooked), espec. any thing eaten with bread, particularly *meat*, Od. 3, 480; gener. *viands*, Il. 11, 630; the onion is called ὄψον ποτῆ, a luncheon with drink. Later, fish were so called, but these in the Homeric age were eaten only in case of necessity.

Π.

Π, the sixteenth letter of the Greek alphabet; hence in Hom. the sign of the sixteenth rhapsody.

πάγεν, ep. for ἐπάγησαν, see πήγνυμι.

πάγη, ep. for ἐπάγη, see πήγνυμι.

* παγίς, ἴδος, ἡ (πήγνυμι), *a trap, a snare*, Batr. 50.

* παγκράτιον, τό (κρατέω), *a kind of combat including at once wrestling and boxing, prop. the all-combat*, Batr. 95.

πάγος, ὁ (πήγνυμι), *a point of rock, a cliff of rock, a rocky summit*, * Od. 5, 405. 411.

παγγάλκεος, ον (χαλκός), *all of brass, entirely brazen*, Il. 20, 102; ἄορ, Od. 8, 403; ῥόπαλον, Od. 11, 505.

πάγγαλκος, ον = παγγάλκεος, * Od. 18, 378. 22, 102.

παγγρύσεος, ον (χρυσός), *all of gold, entirely golden*, Il. 2, 448. † h. 8, 4.

πάγχυ, adv. (πᾶς), poet. for πᾶν, *altogether, entirely*, with augment. μάλα πάγχυ, Il. 14, 143. Od. 17, 217; once πάγχυ λίην, Od. 4, 825.

πάθε, ep. for ἔπαθε, see πάσχω.

παθέειν, ep. for παθεῖν, see πάσχω.

παιδνός, ἡ, ὄν (shortened from παιδινός), *childish, childlike*, in Hom. as subst. for παῖς, a boy, * Od. 21, 21. 24, 338.

παιδοφόνος, ον (φονεύω), *slaying children or boys*, Il. 24, 506. †

παίζω (παῖς), fut. σω, comm. in pres. and imperf., imperat. aor. only Od. 8, 251, παῖσατε, prop. to conduct like a child, hence 1) *to play, to trifle, to sport, to amuse oneself*, Od. 6. 106. 7, 291. h. Cer. 5, 425. 2) Espec. *to dance*, Od. 8, 251. 23, 147. b) *to play, σφαίρη, with a ball*, * Od. 6. 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, *Pæon, prop. the healer, the deliverer*, from πᾶω = παύω, accord. to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Pluto and Mars, Il. 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, Il. 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Æsculapius, as even h. in Ap. 272.

παιήων, ονος, ὁ, as appell. *the pæan*, a solemn hymn to Apollo for deliverance from pestilence, Il. 1, 473; and gener. *a hymn of praise, a song of rejoicing*, * Il. 22, 391.

Παῖονες, οἱ, sing. Παῖων, *the Pæones, inhabitants of Pæonia, who were famed as archers*, Il. 2, 848. 10, 428.

Παιονίδης, ου, ὁ, son of Pæon = *Agastrophus*, Il. 11, 339.

Παιονίη, ἡ (Παῖων), *a region in the north of Thrace, on the Orbelus, between the Axios and Strymon*, Il. 17, 350.

παιπαλόεις, εσσα, εν, a word of uncertain signif., prop. according to Herm. ad h. Ap. 39, from πάλλειν with the reduplication παι, much twisted or wound, hence *rough, rocky, jagged*, epith. of mountains, Il. 13, 17. Od. 10, 97; spoken of steep (V. rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Cf. Jahrb. J. und Klotz, p. 278.]

παῖς, παιδός, ὁ and ἡ, often in the ep. language, nom. παῖς, voc. παῖ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost p. 381; *a child*. a) In respect to age: *a boy, a girl, a lad, a virgin*; as adj. παῖς συφορβός, *a young swine-*

herd, Il. 21, 282. 2) In respect to descent: a son, a daughter, Il. 1, 20. Od. 4, 263. παῖς παιδός, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

Παισός, ἡ = Ἀπαισός, q. v.

παιφάσσω (φάω), poet. to look around wildly, restlessly, only part. παιφάσσουσα (V. far-shining), Il. 2, 450. † (Wolf in den Comment. z. Il. explains it, with the Schol. and Eustath. to rush wildly on.)

Παίων, ονος, ὁ, see Παίονες.

πάλαι, adv. anciently, from ancient times, formerly, in opposition to νέον, Il. 9, 527. 2) long ago, even earlier, Il. 23, 871. Opposed to νῦν, Il. 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γένος), born long since, old, aged, epith. of γεραιός, ἄνθρωπος, Il. 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὄν (πάλαι), compar. παλαιότερος, η, ον, 1) old, from former times, ἴλος, ξεινός; spoken of things: οἶνος, neut. plur. παλαιά, Od. 2, 188. 2) old, aged, full of years, in oppos. to νέος, Il. 14, 108. 136; γέρων, Od. 13, 432.

παλαιμοσύνη, ἡ, poet. (παλαίω), wrestling, the art of wrestling, Il. 23, 701. Od. 8, 103.

παλαιστής, οῦ, ὁ (παλαίω), a wrestler, Od. 8, 246. †

παλαιφάτος, ον (φημί), spoken a long time since, very old, θέσφατα, Od. 9, 507. 13, 172. b) of which there is an old fable, fabulous. οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου, not from the oak in the fable art thou sprung, V., Od. 19, 163. cf. δρῦς.

παλαίω (πάλη), ἐπάλαισα, to wrestle, to engage in a wrestling-match, Il. 23, 621; τῶι, with any one, * Od. 4, 343. 17, 134.

παλάμη, ἡ (πάλλω), ep. gen. and dat. παλάμηφι, 1) the palm of the hand, gener. the hand itself. 2) As a symbol of strength: the hand or fist, Il. 3, 128. 5, 558.

παλάσσω (πάλλω), fut. παλάξω, perf. pass. πεπάλαγμαι, 1) to sprinkle, to stain, to defile; τί τινι, any thing with any thing, αἵματα, τ' ἐγκεφάλῳ οὐδας, Od. 13, 395; often pass. Il. 5, 100; λύθρῳ πεπλαγμένος, Il. 6, 268. ἐγκέφαλος πεπάλακτο, the brain was defiled (viz. with blood) (V., mingled with blood), Il. 11, 98, 12, 186. b) Mid. to sprinkle oneself; χυῖρας λύθρῳ, to defile one's hands with blood, Il. 11, 169. conf. h. Merc. 554. 2) Like πάλλω only in the perf. pass.

κλήρῳ πεπαλάχθαι, to be taken by lot, to decide by lot, to cast lots, Il. 7, 171. Od. 9, 331. (According to Eustath. παλάσσω signifies not merely to sprinkle, but also to strike gener., conf. βάλλειν.)

πάλη, ἡ (πάλλω), wrestling, a combat of wrestling (lucta), Il. 23, 635. Od. 8, 206.

παλίλλογος, ον (λέγω), collected again. παλίλλογα ἐπαγείρειν, to bring together things again collected, Il. 1, 126. †

παλιμπετής, ἐς (πίπτω), prop. falling back, only the neut. παλιμπετές as adv. back; ἐσργειν, to drive backwards, Il. 16, 395. ἀπονέυσθαι, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. παλιμπετέες, see Buttm. Lexil. I. p. 42.

παλιμπλάζομαι (πλάζομαι), only part. aor. pass. παλιμπλαγχθείς, poet. to wander back, to wander round again. παλιμπλαγχθέντες (Bothe: iterum erroribus acti), Il. 1, 59. Od. 13, 5. [Cf. Jahrb. Jahn und K., p. 257, where the above definition is denied, and that of Eustath. adopted: ἀντὶ τοῦ ὀπίσω μάτην (Schol. ἀπράκτους, infecta τε), ἀπονοστήσαντας.]

πάλιν, adv. 1) back, backwards, always spoken of place in Hom. πάλιν δοῦναι, οἴχεσθαι, τρέπειν, to give, go, turn back, Il. 1, 116, 380. 13, 2; sometimes with gen. πάλιν τρέπειν ἔγχος τινός, to turn back the spear from any one, Il. 20, 439. πάλιν κίε θυγατήρος, Il. 21, 504; sometimes strengthened. πάλιν αὐτίς, back again, Il. 5, 257. ἄψ πάλιν and πάλιν ὀπίσσω, Il. 18, 280. Od. 11, 149. 2) back, with the idea of opposition: πάλιν ἐρέειν, to contradict, Il. 9, 56. πάλιν λάξεσθαι μῦθον, to take back the word, i. e. to speak otherwise than before, Il. 4, 357. Od. 13, 254. 3) Later: again, anew, Batr. 115.

παλινάγρετος, ον, poet. (ἀργίω), prop. taken back; then to be taken back, to be recalled. τέκμωρ οὐ παλινάγρετον, an irrevocable pledge, Il. 1, 526. †

παλινόρμενος, ον, poet. (ὄρνυμι), turning back, hastening back, Il. 11, 326. †

παλινόρσος, ον, poet. (ὄρνυμι), turning back, hastening back, Il. 3, 33. †

παλίντιτος, ον, poet. (τίνω), paid back, requited, hence punished, avenged. παλίντιτα ἔργα γίγνονται, the deeds were avenged, * Od. 1, 379. 2, 144.

παλίντονος, ον (τείνω), stretched back, epith. of the bow, which can be drawn back,

hence a gener. epith. in reference to its elasticity; *flexible, elastic*, Il. 8, 266. Od. 21, 11. Thus Köppen and Spitzner ad Il. 15, 443. Some critics take it in a double sense: *a) stretched back*, spoken of the bow, whose string is drawn back when it is to be shot, Il. 8, 266. 15, 443. *b) loosed, unbent*, spoken of the bow in a state of rest, Il. 10, 459. Others, with Eustath. ad Il. 8, 266, understand by *παλίντονον τόξον*, a bow which has a repeated curvature, as the Scythian bow, or which at both ends was bent upwards.

παλιρρόθιος, ον (ρόθος), *rushing back, flowing back*, κῦμα, * Od. 5, 430. 9, 485.

* *παλίσκιος, ον*, poet. (σκιά), *deeply-shaded, dark*, ἄντρον, h. 17, 6.

παλίωξις, ιος, ἡ, poet. (ἰωκή), *the act of pursuing back, beating back*, when the flying party turns and repels the pursuer, and in turn becomes the pursuer, * Il. 12, 71. 15, 69.

παλλακίς, ἰδος, ἡ, *a concubine*, Il. 9, 449. 452. Od. 14, 203.

Πάλλας, ἄδος, ἡ, epith. of Minerva, from *πάλλω*, as brandishing the spear, or on account of the expertness of her hands in certain arts, comm. *Παλλάς Ἀθήνη* or *Ἀθηναίη*, Il.

Πάλλᾱς, αντος, ὁ, father of Selene, h. Merc. 100.

πάλλω, aor. 1 ἔπηλα, ep. sync. aor. masc. 3 sing. *πάλτο*, Il. 15, 645. 1) *to brandish, to hurl, to cast*; with accus. *τινὰ χερσίν*, to toss any one in the hands, Il. 6, 474. Espec. *a) Spoken of weapons*: *δοῦρα, ἔγχος, λίθον*. *b) Spoken of lots*: *κλήρους*, to shake the lots, viz. in the helmet till one should fly out whose owner was destined, Il. 3, 316; and without *κλήρους*: *to cast lots*, Il. 3, 324. 7, 181. Mid. *to leap, to spring*. *ἐν ἀσπίδος ἄντυγι πάλτο*, he sprang upon the rim of the shield, Il. 15, 645 (cf. Spitzner Exc. XVI.); metaph. *to tremble, to palpitate*, with fear or joy. *πάλλεται ἦτορ ἀνὰ στόμα*, my heart leaps up to my mouth, Il. 22, 451; *δείματι*, h. Cer. 294. 2) *to cast lots*, *μετά τινος*, with any one, Il. 24, 400. *παλλομένων*, subaud. *ἡμῶν*, Il. 15, 191; spoken of those casting lots, not pass. as explained by Heyne, *κληρῶν* being understood.

Πάλλμυς, υος, ὁ (the brandisher), an ally of the Trojans from Ascania, Il. 13, 792.

πάλτω, ep. for ἔπαλτο, see *πάλλω*.

παλύνω (akin to *πάλλω*), *to strew, to strewn*, ἄλφιτα, Il. 18, 560. Od. 14, 77. *b) to*

bestrew, to cover; with accus. *τὶ ἄλφιτον ἄκτῃ*, any thing with barley flour, Od. 14, 429; spoken of snow: *ἀρούρας*, Il. 10, 7.

* *παμβώτωρ, ορος, ὁ* (βώτωρ), *all-nourishing*, Fr. 25.

παμμέλᾱς, αῖνα, αν (μέλας), *entirely black*, ταῦροι, * Od. 3, 6. 10, 525.

* *παμμήτειρα, ἡ* (μήτηρ), *mother of all, all-mother*, epith. of the earth, h. 30, 1.

Πάμμων, ονος, ὁ (the wealthy, fr. *πῦμα*), son of Priam and Hecube, Il. 24, 250.

πάμπαν, adv. (πᾶς), *entirely, altogether*, Il. 12, 406. Od. 2, 49.

παμποίκιλος, ον (ποικίλος), *exceedingly variegated, beautifully wrought*, πέπλοι, Il. 6, 289. Od. 15, 105.

πάμπρωτος, ον (πρῶτος), *the very first*, Il. 7, 324. The neut. sing. and plur. as adv. *first of all*, Il. and Od.

παμφαίνω, poet. (from *φαίνω*, formed by reduplic.), only pres. and imperf., whence *παμφαίνησι*, 3 sing. pres. indic. as if fr. *παμφαίνημι* (where, however, with Spitzner, the subj. *παμφαίνησι* should stand), Il. 5, 6; *to shine brightly, to beam, to gleam brightly*, spoken of stars, Il. l. c. 11, 63; and of brass, with pres. part.; sometimes with dat. *χαλκῷ*, Il. 14, 11. *στήθεσσι παμφαίνοντις*, v. 100; ep. *παμφανόνων*.

παμφανόων, gen. *ωντος*, fem. *παμφανόουσα*, ep. part. from *παμφαίνω*, as if from *παμφανάω*, resolved from *παμφανῶν*, always as adj. *brightly shining, gleaming, beaming, flashing*, epith. of arms and of brass; *ἐνώπια*, beaming walls, because they were on the sunny side, Il. 8, 435. Od. 4, 42.

Πᾶν, gen. *Πῶός, ὁ*, *Pan*, son of Mercury and the daughter of Dryops, accord. to h. 18, 28; or son of Jupiter and Thymbris, Apd.; a field, forest, and pastoral divinity of the Greeks, espec. of the Arcadians. Particularly sacred to him was the mountain Lycaon, in Arcadia. He was represented as having a rough, hairy form, goat's ears, short goat's horns, and goat's feet. He commonly bears a pipe, cf. h. Pan. 2 seq. According to h. 18, 47, his name is derived from *πᾶς, ὅτι φρένα πᾶσιν ἔτερπεν*.

πάναγρος, ον (ἄγρος), *all catching, all embracing*, λίνον, Il. 5, 487. †

πάναιθος, η, ον, poet. (αἶθω), *all burning, all radiant*, κόρυς, Il. 14, 372. †

παναίολος, ον, poet. (αἰόλος), *very easily*

moved, or very bright, exceedingly variegated; epith. of the girdle, shield and cuirass, (Voss, 'easily turned,' of the shield; elsewhere *splendid*.) * Il. 4, 186. 13, 552; [conf. αἰόλος].

πανάπαλος, *ον*, poet. (ἀπαλός), *very tender, very young*, Od. 13, 223; † (here the first α is long).

πανάποτος, *ον*, poet. (ἄποτος), *very unfortunate*, * Il. 24, 493. 255.

πανάργυρος, *ον* (ἄργυρος), *all of silver, very silvery*, * Od. 9, 203. 24, 275.

παναφήλιξ, Gen. ἴκος, ὁ, ἡ (ἀφήλιξ), *without youthful companions*. παῖδα παναφήλικα τιθέναι, to rob the child of all playmates, Il. 22, 490. †

* πανάφυλλος, *ον* (φύλλον), *all-leafless*, h. Cer. 452.

Παραχαιοί, οἱ, *the collective Achæans*, by which name in Hom. the wide-spread tribe of the Achæans was designated, Il. 2, 404. Od. 1, 239. 14, 369. cf. Ἀχαιοί.

παναώριος, *ον*, poet. (ἁώριος), *very untimely*; παῖς, a child dying prematurely, Il. 24, 540. †

πανδαμάτωρ, *ορος, ὁ*, poet. (δαμάω), *that subdues all, all-conquering*, (V. 'all-powerful'), epith. of sleep, Il. 24, 5. Od. 9, 373.

Πανδάρεος, ὁ, son of Merops from Miletus in Crete, and friend of Tantalus; his eldest daughter Ædon, accord. to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518 seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers called Merope and Cleothera, Paus. 10, 30. 1.

Πάνδαρος, ὁ, son of Lycaon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, Il. 2, 827. 4, 93. He was slain by Diomedes, Il. 5, 290.

πανδήμιος, *ον*, poet. (δημιος), *amongst or of the whole people*, πτωχός, a common beggar, who begs of all, Od. 18, 1. †

* Πανδίη, ἡ, daughter of Jupiter and Selene, h. 32, 15.

Πανδίων, *ονος, ὁ*, a Greek, a companion of Teucer, Il. 12, 372.

Πάνδοκος, ὁ, a Trojan slain by Ajax, Il. 11, 490.

* πάνδωρος, *ον* (δῶρον), *giving everything, all-yielding*, epith. of the earth, Ep. h. 7.

Πανέλληνες, οἱ, *the collective Greeks*, a

comprehensive name of the Grecian tribes in connection with Ἀχαιοί, Il. 2, 530; see Ἕλληνες. [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

πανῆμαρ, *adv.* (ἡμαρ), *the whole day long*, Od. 13, 31. †

πανημέριος, *η, ον* (ἡμέρα), *lasting or doing something the whole day*, *adj.* for *adv.* Il. 1, 572. Od. 3, 486. 4, 356. The neut. as *adv.* Il. 11, 279.

Πανθοίδης, *ον, ὁ*, son of Panthous = Polydamas, Euphorbus, Il. 13, 756. 16, 808.

Πάνθοος, ὁ, *contr. gen.* Πάνθου, Il. 17, 9; Πάνθω, v. 40; son of Othryades, father of Euphorbus and Polydamas, a priest of Apollo at Delphi, whence Antenor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, Il. 3, 146.

πανθῦμαδόν, *adv.* (θυμός), *in high anger, in vehement wrath*, Od. 18, 33. †

παννύχιος, *η, ον* (νύξ), *lasting the whole night, or doing any thing the whole night*, *adj.* for *adv.* Il. 2, 2. 24. Od. 2, 434.

πάννυχος, *ον* = παννύχιος, Il. 10, 159.

* πανόλβιος, *ον* (ὀλβιος), *very happy*, h. 6, 54.

πανομφαῖος, ὁ, poet. (ὀμφή), *the author of all omens* ('all-disclosing,' V.), appellation of Jupiter, as the giver of all oracles and signs, Il. 8, 250. †

Πανοπεύς, ἦος, ὁ, a town in Phocis on the Cephissus, on the borders of Boeotia, now Blasios, Il. 2, 520. 17, 307. Od. 11, 581. [2] Prop. name of a man, the father of Epeus, Il. 23, 665.]

Πανόπη, ἡ, daughter of Nereus and Doris, Il. 18, 45.

πάνορμος, *ον* (ὄρμος), *very convenient for landing*, λιμὴν ('sheltering,' V.), Il. 13, 195. †

πανόψιος, *ον*, poet. (ὄψις), *visible to all, clear-shining*, ἔγχος, Il. 21, 397. †

πανσυδίη, *adv.* (σεύω), *with all haste, with all dispatch*, Il. 2, 12. 29. 11, 709.

πάντη or πάντῃ, *adv.* (πᾶς), *everywhere, at all events*, in every direction, Il. 1, 384. 11, 156. Od. 2, 383.

* παντοδαπός, ἡ, ὄν (πᾶς), *of every kind, manifold*, h. Cer. 402.

πάντοθεν, *adv.* poet. (πᾶς), *from all sides or places*, Il. 13, 28. Od. 14, 270.

παντοῖος, η, ον (πᾶς), of every kind, manifold ('from all sides,' V.), both sing. and plur. παντοῖοι ἄνεμοι, winds from all sides, i. e. a confusion of gusts, Il. 2, 397. Od. 5, 293.

πάντοσε, adv. (πᾶς), in every direction, to all sides, Il. 5, 300. Od. 11, 606.

πάντως, adv. (πᾶς), entirely, altogether, exceedingly, always with οὐ, Il. 8, 450. Od. 19, 91.

πανυπέρτατος, η, ον, poet. exceedingly elevated, the highest of all, Od. 9, 25. †

πανύστατος, η, ον, poet. (ὑστάτος), the very last, the last of all, Il. 23, 532. Od. 9, 452.

πάομαι, furnishes tenses to πατιέμαι, q. v.

παππάζω (πάππας), to say παπα, τινά, to call any one father, Il. 5, 408. †

πάππας, ον, ὁ, vocat. πάππα, παπα, father, a tender mode of address, formed from the language of children, Od. 6, 57. †

παπταίνω, aor. 1 ἐπάπτηνα, always without augm. prop. to be timorous, or to look around uneasily, and gener. absol., ἄμφι ἔ, Il. 4, 497; ἀνά, κατά τι, Il. 12, 333. 18, 84; πάντη, Od. 12, 233. 2) With accus. to look around for any one who is missed, Il. 4, 200. 17, 115.

πάρ, poet. shortened: 1) for παρά. 2) for πάρεστι, Il. 9, 43.

παρά, ep. παραι, and shortened πάρ, I) Prep. with gen. dat. and accus., primar. signif. by, near, beside. A) With gen. 1) spoken of space: α) to indicate withdrawal from the vicinity of a place or person, prop. from the side, comm. from: φάσγανον παρὰ μηροῦ ἐρύσσασθαι, to draw the sword from the side, Il. 1, 190; ἐλθεῖν παρὰ Διός, to come from Jupiter, like *de chez qqn.*, Il. 21, 444; φέρειν τεύχεα παρὰ Ἥφαίστοιο, to bring arms from Vulcan, Il. 18, 137; φθίγγεσθαι παρὰ νηός, Il. 11, 585; ἀπονοστεῖν παρὰ νηών, Il. 12, 114. 15, 69; ἔρχεσθαι παρὰ ναῦφιν, Il. 12, 225; more rarely spoken of a state of rest: ατ, by, παρ' ἀσπίδος, Il. 4, 468. 19, 253. 2) To indicate a causative relation in naming the author, still closely bordering on the signif. of place: δέχεσθαι τεύχεα παρὰ τινος, to receive from any one, Il. 19, 10. 24, 429; τιχεῖν παρὰ τινος, Od. 6, 290; φράζειν τι παρὰ Ζηνός, Il. 11, 795. B) With dat. 1) spoken of space: α) In marking continuance with an object or person: by, near, at, before: ἵσθαι παρὰ κλισίῃ, to sit by the tent, Il. 1, 329; μένειν παρ' ἀλλήλοισιν, to remain

near one another, Il. 5, 572; αἰδεῖν παραμνηστῆρσιν, to sing by or before the suitors, Od. 1, 154. 2) In a causative signif. perhaps φιλέεσθαι παρ' αὐτῇ, Il. 13, 627, where however it may be taken in the local sense: to be hospitably entertained with or by any one, cf. Od. 1, 123. C) With accus. 1) spoken of space: α) In indicating an aim. α) Spoken of motion or direction to the vicinity of a person or thing, to, towards: παρὰ νῆας ἵεσθαι, to go to the ships, Il. 1, 347; ἔρχεσθαι παρὰ Μενέλαον, Od. 1, 185. β) Of motion or direction by a place: by, along: βῆναι παρὰ θῖνα, to go along the shore, Il. 1, 34; οἱ δέ—παρ' ἐρινεὸν ἐσσεύοντο, they hastened along by the fig-tree hill, Il. 11, 167. β) To indicate an extension in the vicinity of an object without special reference to the motion to it: along, around. οἱ δὲ κοιμήσαντο παρὰ πρυμνήσια νηός, Od. 12, 32; cf. Il. 1, 463. 16, 312. 2) Metaph. spoken of immaterial states, prop. along by, i. e. without touching; hence, against, contrary, παρ' δύναμιν, beyond one's power, Il. 13, 787; often παρὰ μοῖραν, against fate, Od. 14, 509; opposed to κατὰ μοῖραν. Note: παρά in all three cases can be placed after the nouns, but is then in anastrophe, Il. 4, 97. II) As adv. only ep. thereby, by the side, thereupon, Il. 1, 611. 2, 279. III) In composition it has all the significations cited, and in addition to this, it denotes a transformation or change, as the German *um, vor*.

πάρα, in anastrophe stands 1) for παρά, when it is placed after the case governed, Il. 6, 177. 2) for πάρεστι, Il. 5, 603. Od. 3, 324. πάρα σοί, it rests with thee, Il. 19, 148.

παραβαίνω (βαίνω), part. perf. παραβεβαώς, ep. for παραβεβαώς, to mount beside, hence in the perf. to stand in the chariot beside any one, with τινί, Il. 11, 522. 13, 708; see παραβάτης.

παραβάλλω (βάλλω), aor. παρῆβαλον, prop. to cast beside; to cast before, τινί τι, any thing to any one, spoken of food, Il. 5, 369. Od. 4, 41; always in tmesis. Mid. prop. to put oneself at stake upon; hence, to hazard upon, to venture, ψυχὴν, Il. 9, 322.

παραβάσκω (βάσκω), ep. form of παραβαίνω, only imperf. 3 sing. παρῆσθ' stood by him, Il. 11, 104. †

παραβάτης, ον, ὁ, ep. παραιββαίνω, one who stands beside

i. e. the hero who stands beside the chariot-
eer in the chariot, Il. 23, 132. † in ep. form.

παραβλήθην, adv. (παραβάλλω), properly,
thrown beside; hence metaph. in an ironical
signif. παραβ. ἀγορεύειν, to speak covertly,
illusively, Il. 4, 6. † According to Schol. 'to
speak deceitfully or in reply;' or according
to Wolf, 'falling into the discourse,' inter-
rupting; = ὑποβλήθην.

παραβλώσκω (βλώσκω), perf. ep. παρμέμ-
βλωκα, to go to the side, to help, τινί, any
one, * Il. 4, 11. 24, 73.

παραβλώψ, ὤψομαι, ἦ, ep. (παραβλέπω),
looking sidewise, looking askance, Il. 9, 503. †

* παράβολος, ον, poet. παραίβολος; only
παραίβολα κερτομεῖν like παραβλήθην, to
reduke in a sly, covert manner, to provoke
with side thrusts, h. Merc. 56.

παραγίγνομαι (γίγνομαι), to be beside or
at, with dat. δαιτί, Od. 17, 173. †

παραδαρθάνω (δαρθάνω), aor. παρέδαρ-
θον, ep. παρίδραθον, infin. παραδραθέειν, to
sleep beside or with any one, τινί, Od. 20, 88;
τινὶ φιλότῃ, Il. 14, 163.

παραδέχομαι, depon. mid. (δέχομαι), aor.
παρεδεξάμην, to take, to receive, τί τινος, any
thing from any one, Il. 6, 178. †

παραδραθέειν, see παραδαρθάνω.

παραδραμέτην, see παρατρέχω.

παραδράω (δράω), 3 plur. pres. παραδρώ-
ωσι, ep. resolved for παραδράοισι, to serve,
to render service, τινί, to any one, Od. 15,
324. †

παραδύω (δύω), infin. aor. 2 παραδύμεναι,
poet. for παραδύναι, only intrans. to glide
along, to creep by, Il. 23, 416. †

παραεῖδω (αῖδω), to sing by or before;
τινί, to sing before any one, Od. 22, 348. †

παραεῖρω (εἰρω), aor. pass. παρήρθην,
to raise beside, pass. to hang beside, Il. 16,
341. †

παραί, poet. for παρά.

παραιβάτης, ον, ὁ, ep. for παραβάτης, q. v.

* παραίβολος, ον, poet. for παρύβολος.

παραιπεπίθησιν, see παραπείθω.

παραίσιος, ον, poet. (αἴσιος), of unfavoura-
ble omen, inauspicious, σήματα, Il. 4, 381. †

παράϊσσω (αἴσσω), aor. παρήϊξα, to spring
away from, to rush or run by, Il. 5, 690. 20,
414; τινά, any one, * Il. 11, 615.

παραιφάμενος, see παράφημι.

παραίφασις, ιος, ep. for παράφασις.

παρακάββαλα, see παρακαταβάλλω.

παρακαταβάλλω (βάλλω), only aor. 2
παρακάββαλον, ep. for παρακατέβαλον, prop.
to cast down beside, to lay down, ὕλην, Il. 23,
127; ζῶμά τινι, to put a girdle about any
one, * Il. 23, 683. conf. 685. (Voss, on the
other hand, 'he laid the girdle by him.')

παρακαταλέγομαι, mid. (λέγομαι), only
sync. ep. aor. 3 sing. παρακατέλεκτο, to lie
down beside any one, τινί, * Il. 9, 565. 664.

παράκειμαι (κεῖμαι), iterat. imperf. παρε-
κίσκετο, Od. 14, 521; to lie beside, to stand or
be placed beside, Il. 24, 476; with dat. τρα-
πέζῃ, by the table, Od. 21, 416. 2) Metaph.
to lie before, to be free to, ὑμῖν παράκειται,
Od. 22, 65.

παρακίω (κίω), to go by, τινά, in tmesis,
Il. 16, 263. †

παρακλιδόν, adv. (κλίνω), averting, turn-
ing aside. τρέπειν ὄσσε, to avert the eyes,
h. Ven. 183; ἄλλα παρὲς εἰπεῖν παρακλιδόν,
turning aside to speak other things, i. e. to
speak contrary to the truth, Od. 4, 348. 17,
139.

παρακλίνω (κλίνω), aor. 1 παρέκλινα, to
incline or bend sidewise, κεφαλὴν, Od. 20,
301. 2) Intrans. to turn aside, Il. 23, 424.

παρακοίτης, ον, ὁ (κοίτη), a bed-fellow, a
husband, * Il. 6, 430.

παράκοιτις, ιος, ἡ, ep. dat. παρακοίτῃ, Od.
3, 381; a female bed-fellow, a wife, Il. 3, 53.

παρακρεμάννυμι (κρεμάννυμι), aor. part.
παρακρεμάσας, to hang beside, to let hang,
with accus. χεῖρα, Il. 13, 597. †

παραλέγομαι, mid. (λέγω), only aor. 3
sing. παρελέξατο and subj. 1 sing. παραλέξο-
μαι, ep. for παραλέξωμαι, Il. 14, 237; syncop.
2 aor. 3 sing. παρελέκτο, h. Ven. 168; to lay
oneself beside; τινί, to sleep with any one, Il.
2, 515. Od. 4, 305; ἐν φιλότῃ, to have amor-
ous commerce with any one, Il. 14, 237.

παραμείβομαι, mid. (αμείβω), only aor.
παρμευσάμην, to go by, to ride by, τινά, any
one, * Od. 6, 310. h. Ap. 409.

παραμένω, ep. παρμένω and παραμίνω
(μένω), aor. 1 παρέμεινα, to remain by or be-
side, to persist, to hold out, Il. 13, 151; τινί, to
remain with any one, * Il. 11, 402.

παραμίνω, poet. for παραμένω, * Od. 2,
297. 3, 115.

παραμυθεομαι, depon. mid. (μῦθος), aor.
1 παρεμύθησάμην, to address, in order to
comfort or animate, τινί, any one, Il. 9, 417.
684; with infin. * Il. 15, 45.

παρανηνέω, poet. for παρανέω (νέω), to *hear up by*, σῖτον ἐν κρηνοῖσιν, * Od. 1, 147. 16, 51.

παρανήχομαι, depon. mid. (νήχομαι), fut. παρανήξομαι, to *swim beside or by*, Od. 5, 417. †

* παρανίσσομαι, depon. mid. (νίσσομαι), to *go by*, with accus. h. Ap. 430.

πάραντα, adv. (ἄντα), *sidewise, obliquely*, Il. 23, 116. †

παραπαφίσκω (ἀπαφίσκω), aor. παρήπαφον, to *mislead, to seduce, to infatuate*, with infin. Il. 14, 360. †

παραπείθω, poet. παραιπείθω (πείθω), aor. παρέπεισα, ep. aor. 2 with ep. reduplic. παραπέπιθον, whence the subj. παραιπεπείθῃσι, Od. 22, 213; part. παραιπεπιθών, οὔσα, and παρπεπιθών, prop. by crafty discourse to convert from one opinion to another, gener. to *persuade, to wheedle, to win over*, with accus. τινά, Od. 24, 119; φρένας τινός, Il. 7, 120. 13, 788; τινὰ ἐπέεσσιν, Il. 14, 208; with infin. Od. 22, 213.

παρπεπιθών, see παραπείθω.

παραπέμπω (πέμπω), aor. παρέπεμψα, to *send by, to convey by*, Od. 12, 72. †

παραπλάζω (πλάζω), aor. 1 παρέπλαγξα, aor. pass. παρεπλάγχθην, 1) to *lead from the right way, to conduct astray, to cause to err*, τινά, with gen. of the place, Od. 9, 181. 19, 187; hence pass. to *turn aside, to wander*, spoken of the arrow, Il. 15, 464. 2) Metaph. to *cause to err, to confuse*, νόημα, Od. 20, 346.

παραπλήξ, ἦγος, ὅ, ἥ (πλήσσω), prop. *beaten sidewise*. παραπλήγες ἡῖόνες, shores on which the waves beat only sidewise, i. e. low (V. sloping) shores, Od. 5, 418. 440.

παραπλώω (πλώω), ep. for παραπλίσω, 3 sing. ep. aor. παρέπλω, to *sail by*, Od. 12, 69. †

παραπνέω (πνέω), aor. subj. παραπνεύσῃ, to *breathe through a side opening, to blow by, to breathe by*, spoken of the bottle of Æolus, Od. 10, 24. †

παραρρήγτος, ἦ, ὄν (ρήγτος), *addressed*. a) that can be addressed, appeased; ἐπέεσσιν, by words, Il. 9, 526. b) τὰ παραρρήγτιά, addresses, admonitions (monita), cf. ἀμήχανος, * Il. 13, 726.

* παρασκώπτω (σκώπτω), to *deride aside, to deride covertly*, h. Cer. 203.

παρασταδόν, adv. (παρίστημι), *standing near*, Il. 15, 22. Od. 10, 173.

* παραστείχω (στείχω), aor. παρίστικον, to *go by*, with accus. h. Ap. 217.

παρασφάλλω (σφάλλω), aor. 1 παρῆσφηλα, to *thrust aside, to drive away*, οἷστόν, Il. 8, 311. †

παρασχέμεν, see παρέχω.

παρατανύω (τανύω), to *place beside*, τράπεζαν, Od. 1, 138. 7, 174; in tmesis.

παρατεκταίνομαι, mid. (τεκταίνω), aor. 1 παρετεκτηνάμην, to *ruin in constructing, to construct falsely, metaph. to transform, to metamorphose*, τί, Il. 14, 54; ἔπος, to falsify a word, i. e. to devise a lie (to invent a tale, V.), Od. 14, 131.

παρατίθῃμι (τίθῃμι), pres. 3 sing. παρατιθεῖ, fut. παραθήσω, aor. παρέθηκα, 2 aor. 3 plur. πάρθεσαν for παρέθεσαν, subj. παραθείω, ep. for παραθῶ, optat. 3 plur. παραθεῖεν, imperat. παραθές, mid. aor. 2 optat. 3 sing. παραθεῖτο, part. παρθέμενος for παραθ., 1) to *sit by or near, to place beside*, τινὶ τι; τράπεζαν, δίφρον, Od. 5, 92. 20, 259; spoken espec. of food: to *place before*, δαῖτα, Il. 9, 90; βρώσιν τε, πόσιν τε, Od. 1, 192. b) Gener. to *present, to give, to bestow*, ξεινιά τινι, Il. 11, 779. 18, 408; δύναμιν τινι, Od. 3, 205. Mid. to *set or put before oneself*, δαΐδας, Od. 2, 105. 19, 150. 2) to *place upon* (prop. spoken of a stake), to *venture upon, to peril*, κεφαλάς, Od. 2, 237; ψυχάς, Od. 3, 74.

παρατρέπω (τρέπω), aor. 1 παρέτρεψα, to *turn sidewise, to turn aside, to guide away*. παρατρέψας εἶχεν ἵππους, turning he conducted the horses by, * Il. 23, 398; ἐκτός ὁδοῦ, 423; other forms, παρατροπέω, τρωπάω.

παρατρέχω (τρέχω), only aor. 2 παρῆδραμον, ep. παραδραμέτην, to *run by*, Il. 10, 350. 2) to *outrun, to outstrip* any one, τινὰ πόδεσσιν, Il. 23, 636. h. 18, 16.

παρατρέω (τρέω), aor. 1 παρῆτρεσα, ep. σσ, to *tremble at the side, to start timorously aside*, Il. 5, 295. †

παρατροπέω (τροπέω), poet. for παρατρέπω, only particip. metaph. τί με ταῦτα παρατροπῶν ἀγορεύεις, wherefore sayest thou these things to me turning aside, i. e. dissembling (Proteus well knew the design of Menelaus, but dissembled, pretending not to know), Od. 4, 465. †

παρατροπάω, poet. = παρα pres. to *turn about*; θιούς θύει on the gods by the vapor of 500. †

παρατυγχάνω (τυγχάνω), *to be close by, to come to*, τινί, Il. 11, 74. †

παραυδάω (αὐδάω), part. aor. παραυδήσας, 1) *to address, to comfort*, Od. 15, 53; θάνατόν τινι, *to comfort any one concerning death*, Od. 11, 488. 2) *to say or tell*, Od. 18, 178.

παράφασις, ἡ, ep. παραίφασις and πάφασις, 1) *the act of addressing, persuading, encouraging*, Il. 11, 793. 15, 404. b) *allurement*, Il. 14, 217; in the girdle of Venus; according to the Schol. *to be taken as adj. with ὁριστύς; ὁμιλία παραινετική*, intimate intercourse.

παραφεύγω (φεύγω), aor. 2 ep. infin. παρφυγείν, *to flee by*, with dat. Od. 12, 99. †

παράφημι (φημί), *to which* aor. παρῆπον, mid. παράφασμαι, part. παρφαμένος for παραφάμ., infin. παρφάσθαι for παραφ., 1) *to persuade, to counsel*, τινί, Il. 1, 577; comm. mid. with accus. τινά ἐπέσσειν, *to persuade any one by words, to wheedle*, with the idea of craft, Il. 12, 249. Od. 2, 189.

παραφθάνω (φθάνω), only aor. optat. παραφθαίησι, part. παραφθάς, and aor. 2 mid. παραφθάμενος, *to outstrip, to surpass*, τινά πόδεσσι, Il. 10, 346. Mid. = act. τινά τάχει, Il. 23, 515.

παρβεβαώς, see παραβαίνω.

παρδαλέη, ἡ, poet. for παρδαλή, subaud. δορά, *a panther-skin*, § Il. 3, 17. 10, 29; prop. fem. of παρδάλειος, ἡ, εὐν (πάρδαλις), *belonging to a panther*.

*πάρδαλις, ιος, ἡ, *a panther*, Il. 13, 103. 21, 573, where Spitzner has adopted this form as approved by Aristarch. for πορδαλίων, πόρδαλις, cf. πόρδαλις, h. Ven. 71.

παρέζομαι, depon. mid. (ἔζομαι), *to sit by, to seat oneself*; absol. τινί, *by any one*, Il. 1, 557; espec. *to converse with him*, Od. 4, 738.

παρειά, ἡ, *a cheek*, prop. spoken of human beings; rarely of the eagle, Od. 2, 153. 2) *the cheek-pieces of the helmet*, h. 31, 11.

παρεΐθη, see παρήμι.

πάρεμι (εἶμι), pres. 3 plur. παρῆασι, impf. 3 plur. πάρεσαν, infin. παρέμμεναι, poet. for παρῆναι, fut. παρέσομαι, ep. σσ, 1) *to be beside, present, near*, absol. Il. 2, 485. 14, 299; with dat. τινί, *to be near any one*; often for support or assistance; hence *to aid*, Il. 11, 75. 18, 472; also spoken of things: μάχη, *to be present in the battle*, Od. 4, 497; and ἐν δαίτησι, Il. 10, 217. 2) Gener. *to be there*,

to be ready, to be in store; hence τα παρόντα, *property, stores*, Od. 1, 140. εἴ μοι δύνάμεις γε παρείη, *if I had the power*, Od. 2, 62. ὅση δύνάμεις γε πάρεσσι, *as much as is in my power*, Il. 8, 294. 13, 786.

πάρεμι (εἶμι), part. παριών, *to go near or by, to pass by*, * Od. 4, 527. 17, 233. Ep. 3, 6.

παρεῖπον (εἶπον), defect. aor. 2 to παράφημι, 1) *to persuade, to address, to wheedle*, τινά, Il. 1, 555. 2) With accus. of the thing: *to advise, to counsel*, αἴσιμα, Il. 6, 62. 7, 121; absol. Il. 11, 793.

παρέκ, before a vowel παρέξ, also before consonants, Il. 11, 496. Od. 12, 216. 14, 168 (in later writers πάρεξ), I) Prepos. 1) With gen. *without, out of*. (ἐκ with the idea of παρά,) παρῆξ ὁδοῦ, Il. 10, 349. h. in Merc. 188; παρῆξ λιμένος, *not far from the harbor*, Od. 9, 116. 2) With accus. *near by, without, out of, beyond, aside from*. (παρά with the idea of ἐκ,) παρῆξ ἄλλα, Il. 9, 7. παρῆκ μίτον, Il. 23, 672. Od. 12, 443. 16, 165. 343; *along by*. παρῆξ τὴν νῆσον ἐλαύνειν νῆα, Od. 12, 276. 15, 199. h. Ap. 410. In Il. 24, 349, the prep. stands after the accus. when, according to Spitzner, παρῆξ would better be connected with the verb and the accus. depend upon it, cf. Od. 12, 53. b) Metaph. παρῆκ νόον, *beyond reason, i. e. without reason, foolishly*, Il. 10, 391. 20, 133. h. Merc. 547. β) *without, except*. παρῆξ Ἀχιλλῆα, *without Achilles' knowledge*, Il. 24, 434. II) Adv. 1) *near, near by, along by*, στήναι, Il. 11, 486; νηχεῖν, Od. 5, 439; ὠθεῖν, Od. 9, 468. νῆα παρῆξ ἐλάαν, Od. 12, 109. conf. v. 53. 2) Metaph. *aside, i. e. contrary to right and truth, hence* a) ἄλλὰ παρῆξ εἰπεῖν, *turning aside from the truth*, Od. 4, 348. 17, 139. παρῆξ ἐρεῖν, Od. 23, 16. παρῆξ ἀγορεύειν, *contrary to propriety, i. e. unskillfully, foolishly*, Il. 12, 213. b) *besides, yet*, Od. 14, 168.

παρεκέσκετο, see παράκειμαι.

παρεκπροφεύγω (φεύγω), aor. subj. παρεκπροφύγω), *to flee away from, metaph. to escape*, τινά, Il. 23, 314. †

παρελαίνω (ἐλαύνω), fut. ἐλάσω, aor. παρήλασα, poet. παρέλασα (σσ), *to drive by, hence* a) Intrans. *to ride by, to travel by* (subaud. ἵππους or ἄρμα), Il. 23, 382; τινά ἵπποισιν, *beyond any one, to conquer one in a chariot-race*, Il. 23, 638. b) *to sail by*, νηϊ, Od. 12, 186; τινά, *beyond any one*, Od. 12, 197.

παρέλκω (ἔλκω), to draw beside, to prolong, to delay any thing; absol. to loiter, to linger, μύνησι, by pretexts, Od. 21, 111. Mid. to draw to oneself, to procure for oneself, by cunning and deceit, δῶρα, * Od. 18, 282.

παρέμμεναι, see πάριμι.

παρενήγεον, see παρανήγω.

παρέξ, see παρὲν.

* παρῆξιμι (εἶμι), to go out by, metaph. to overstep, to exceed, to transgress, h. Cer. 478.

παρεξελαύνω (ἐλαύνω), aor. subj. παρεξέλασθαι ed. Spitzner (παρὲξ ἐλάσθαι ed. Wolf), to drive out by; only intrans. to ride out by, Il. 23, 344. †

παρεξέρχομαι, depon. mid. (ἔρχομαι), aor. 2 infin. παρῆξιθῆναι, 1) to go out by, to go over, to go by, Od. 10, 573; πεδίῳ, Il. 10, 344. 2) Metaph. to overstep, to transgress, to violate, Διὸς νόον, etc. Od. 5, 104; ἄλλον θεόν, Od. 5, 138.

παρέπλω, see παραπλώω.

παρέρχομαι, depon. mid. (ἔρχομαι), fut. παρελεύσομαι, aor. 2 παρήλυθον and παρήλυθον, infin. ep. παρελθῆμεν, 1) to go by, to pass over, Od. 12, 62; τί, before a thing, Il. 8, 239; hence absol. to pass away, κύμα, Od. 5, 429. 2) With accus. to come before any one, to surpass him, to outstrip, τινά, Il. 23, 345. 8, 239; ποσίν, in running, Od. 8, 230; ἐν δόλοισιν, Od. 13, 291; hence gener. to overreach, to deceive, Il. 1, 132.

πάρεσαν, see πάριμι.

παρευνάζομαι, pass. (εὐνάζω), to lie or sleep by, τινί, any one, Od. 22, 37. †

παρέχω (ἔχω), fut. παρῆξω, aor. 2 παρέσκειν, ep. παρέσχεθον, subj. παρασχῶ, infin. ep. παρασχέμεν, 1) to hold near, to present, τί, any thing; δράγματα, Il. 18, 556. cf. 23, 50; φάος, Od. 18, 317. 2) Gener. to reach to, to present, to give, to accord, to bestow, ἐφῆια, δῶρα, σῖτον, ἰχθῦς, φιλότητα, to accord friendship, hospitality, Il. 3, 354; ἀρετήν, Od. 18, 133; γάλα τα καὶ εὐφροσύνην, Od. 20, 8; with infin. παρέχουσι γάλα θῆσθαι, they always give milk to milk, Od. 4, 89. Mid. παρεχίσκετο, var. lec. for παρεκίσκετο, Od. 14, 521.

παρηέρθη, see παραιῖω.

παρήιον, τό, Ion. for the unusual παρεῖον, 1) the cheek, spoken of animals, Il. 16, 159. Od. 22, 404. 2) a cheek-ornament upon the horse's curb, the part of the bit lying upon the cheek, Il. 4, 142.

παρήλασε, see παραιῖνω.

πάρημαι, depon. mid. (ἤμαι), to sit by or near; absol. and with dat. τινί, any one, Od. 1, 339; νηυσί, Il. 1, 421. b) Gener. to remain by, to dwell, to reside at or in, Il. 9, 311. Od. 11, 578.

παρηορίη, ἡ, poet. (παρήορος), the rein of a led horse, the thong with which he is attached, * Il. 8, 87. 16, 152.

παρήορος, ον, poet. (παραιῖω), 1) hanging at the side, subaud. ἵππος, a horse not attached to the yoke with the span, but going beside, a led horse, Il. 16, 471. 474; elsewhere πασάσειρος. 2) lying beside, extended near, Il. 4, 156; metaph. beside oneself, crazy, infatuated, * Il. 23, 603.

παρήπαφε, see παραπαφίσκω.

παρθένος, see παρατίθημι.

παρθενική, ἡ, poet. for παρθένος, a virgin, Il. 18, 567. Od. 11, 39; prop. fem. of παρθενικός = παρθένιος; hence παρθενική νεῆνις, Od. 7, 20.

παρθένιος, η, ον (παρθένος), maidenly, pertaining to virgins, ζώνη, Od. 11, 245; subst. ὁ παρθένιος, sc. παῖς, a virgin's son, Il. 16, 180. 2) innocent, pure, clear, h. Cer. 99.

Παρθένιος, ἡ, a river in Paphlagonia, which separates it from Bithynia, and flows into the Pontus; now Bartin, Il. 2, 854.

παρθενοπίτης, ον, ὁ (ὀπιπιεύω), one who eyes maidens, a maid-gazer, Il. 11, 385. †

παρθένος, ἡ, a virgin, a maiden, Il. and Od. 2) a young wife, Il. 2, 514.

παρθεσαν, see παρατίθημι.

παριάνω (ἰάνω), to sleep by or with, τινί, any one, Il. 9, 336. †

παρίζω (ἵζω), to seat oneself by, τινί, any one, Od. 4, 311. †

παρίημι (ἵημι), aor. 1 pass. παρείθην, to let down beside; pass. to hang down, Il. 23, 868. †

Πάρις, ιος, ὁ, also called Ἀλέξανδρος, son of Priam; he seduced Helen, under the protection of Venus, and was the cause of the Trojan war, Il. 3, 45 seq. The poet mentions the occasion of this seduction Il. 24, 25 seq.; of his voyage, he only mentions that he returned with Helen by way of Phoenicia, Il. 6, 290 seq. He was a friend of the female sex and of music, Il. 3, 39 seq.; and also not unacquainted with war though often dilatory and cowardly.

παρίστημι (ἴστημι), aor. 2 παρίστην, subj. ep. παρστήητον for παραστήητον, optat. παρσταίην, part. παραστάς and παρστάς, perf. παρήστηκα, infin. παρεστώμεναι, 3 plur. pluperf. παρήστασαν, fut. mid. παραστήσομαι, Od. 24, 28. 1) Trans. *to place near*, in Hom. not used. 2) Intrans. mid. also aor. 2 perf. and pluperf. a) *to place oneself near, to come to, to approach*, τινί, any one, espec. in pres. and imperf. mid. in a good sense, hence *to help, to aid, to stand by*, Il. 5, 809. 10, 290. Od. 13, 301; and in a bad sense, Il. 3, 405. 20, 472; often the part. aor. 2 παραστάς. 2) *to stand by, to be near*, espec. in the perf. and pluperf. τινί, any one, Il. 15, 255. 17, 563; also spoken of things: νῆες παρήστασαν, the ships were there, Il. 7, 467. b) Metaph. *to be near, to be before*. ἀλλά τοι ἤδε ἄγχι παρήστηκεν θάνατος, but now death stands near before thee, Il. 16, 853. αἴσα παρήστη ἡμῖν, Od. 9, 52.

παρίσχω (ἴσχω), poet. form from παρέχω, infin. ep. παρισχέμεν, 1) *to hold near*, ἵππους, Il. 4, 229. 2) *to reach to, to present*, τί τινι, Il. 9, 638.

παρκατέλεκτο, see παρακαταλέγομαι.

παρμέμβλωκε, see παραβλώσκω.

παρμένω, ep. for παραμένω.

Παρνησός, ὁ, Ion. for Παρνασσός, a large mountain in Phocis on the borders of Locris, at whose foot lay Delphi; now *Japara*, Od. 19, 431; with σσ, h. Ap. 269. Adv. Παρνησόνδε, to Parnassus, Od. 19, 394. On the orthography, see Buttm. Ausf. Gram. § 21. p. 86.

* παροίγνυμι (οἶγνυμι), *to open at the side, to open a little*, h. Merc. 152, according to Herm. conject.

πάροιθε, before a vowel πάροιθεν, adv. (πάρος), a) Spoken of place: *before, on the fore side*, Il. 8, 494. οἱ πάροιθεν (ἵπποι), the forward, in oppos. to δεύτεροι, Il. 23, 498. b) Of time: *before, previously, formerly*, Il. 15, 227. τὸ πάροιθεν, Od. 1, 322. οἱ πάροιθεν, those before, Il. 23, 498. 2) Prep. with gen. *before, in view, opposite*, τινός, Il. 1, 360. 14, 428.

παροίτερος, η, ον, compar. of πάροιθε, *the former, the earlier*, * Il. 23, 459. 480.

παροίχομαι (οἶχομαι), perf. παρόχηκα, *to go by, to pass beyond*, Il. 4, 272; spoken of time: *to pass away*, * Il. 10, 252.

πάρος, adv. of time: a) *before, formerly*; in like manner: τὸ πάρος, with the pres. at

other times. πάρος οὔτι θαμίξεις, thou art not at other times wont to come, Il. 18, 386. Od. 5, 88. cf. Il. 12, 346; with πρὶν γε following: *before*, Il. 5, 218. Od. 2, 127. b) As relat. partic. with infin. *before, ere*. πάρος τάδε ἔργα γενέσθαι, ere these deeds occurred, Il. 6, 348. Od. 1, 21. c) *rather*, Il. 8, 166; according to Damm: πάρος τοι δαίμονα δώσω, where it likewise signifies 'before.' 2) As prep. *before*, for πρό only Il. 8, 254. †

* Πάρος, ἡ, one of the Cyclades, an island in the Ægean sea, famed for its white marble, h. Ap. 44; now *Paro*.

παρπεπιθών, see παραπείθω.

Παρόρασίη, ἡ, a town in Arcadia accord. to Il. 2, 608; later, a district in the southwestern part of Arcadia.

παρσταίην, παρστάς, see παρίστημι.

παρστήητον, see παρίστημι.

παρτιθεῖ, see παρατίθημι.

πάρφαμαι, see παράφημι.

πάρφασις, ἡ, see παράφασις.

παρόφηκα, see παροίχομαι.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, dat. plur. ep. πάντεσσι for πᾶσι, and gen. plur. fem. πασῶν for πασῶν, 1) *every one*, in sing. Il. 16, 265. Od. 13, 313. Plur. *all*; when the idea of union or exclusion is expressed: ἐννέα πάντες, all nine, i. e. the whole nine, Il. 7, 161. Od. 8, 258. 2) *whole*, including all the parts. πᾶσα ἀληθείη, Il. 24, 407. Od. 11, 507; οἶκος, Od. 2, 48. 3) Pecul. uses = παντοῖος, of every kind, δαίδαλα πάντα. οἰωνοῖσι πᾶσι, Il. 1, 5. γίγνεσθαι πάντα, to become all things, i. e. to assume every form, Od. 4, 417. 4) The neut. plur. as adv. *entirely, altogether*, Il. and Od.

Πασιθέη, ἡ, one of the Graces, whom Juno promised to the god of sleep for a bride, Il. 14, 269. 276.

πασιμέλουσα, ἡ (μέλω), an appellation of the ship Argo, prop. *which is a care to all, known to all*, Od. 12, 70. †.

πάσσαλος, ὁ (πήγνυμι), ep. dat. πασσαλόφι, a wooden pin, a peg, to hang any thing upon, Il. ἀπὸ πασσαλόφι αἶρεῖν, to take down from the pin, Il. 24, 268.

πάσσασθαι, see πατέομαι.

πάσσω, only pres. and imperf. *to strew, lay, or sprinkle upon*, spoken of dry and of liquid things, prop. with accus. φάρμακα; also with gen. ἅλος, to strew some salt upon, * Il. 9, 214; see ἐμπάσσω.

πάσων, *ον*, compar. of παχύς.

πάσχω, fut. πείσομαι, aor. 2 ἔπαθον, perf. πέπονθα, also πέποσθε for πέπονθτε, πεπόνθατε, see Buttm. Gram. § 110. note 5 (accord. to Thiersch, perf. pass. § 212, 36); also ep. part. perf. fem. πεπαθυῖα, Od. 17, 555; (prop. to receive an impression, both good and bad;) in Hom. always in a bad sense: 1) *to suffer, to endure, to bear, to sustain*, spoken both of the body and the soul, with accus. κακόν, κακά, ἄλγεια, πήματα, often ἄλγεια θυμῷ, κατὰ θυμόν, Il. 9, 321. Od. 1, 4; ἔκ τινος, Od. 2, 134. b) Often absol. μήτι—πάθῃ, lest he should suffer something, i. e. die, Il. 5, 567. 10, 538. Od. 17, 596. 2) In the interrogation τί πάθω, what shall I do? as an expression of the greatest embarrassment, Il. 11, 404. Od. 5, 465; and in like manner in the part. aor. τί παθόντε λελάσμεθα ἄλκῃς, what has happened to us that we have forgotten our strength? Il. 11, 313. cf. Od. 24, 106.

πάταγος, ὁ, any loud noise arising from the collision of bodies, cracking of breaking trees, Il. 16, 769; the chattering of the teeth, Il. 13, 282; the dashing of the waves, * Il. 21, 9.

πατάσσω (akin to πάταγος), *to strike, to beat, to knock, to palpitate*, spoken of the heart, * Il. 7, 216. 13, 282.

πατέομαι, ep. depon. mid. aor. ἐπασάμην, ep. πασσάμην, pluperf. πέπασμην, Il. 24, 642; *to taste, to eat, to consume*, with accus. σπλάγχνα, Δαμήτερος ἀκτὴν, Il. 1, 464. 21, 76; elsewhere with gen. σίτοιο, οἴνοιο, δείπνου, Il. 19, 160. 24, 642. Od. 1, 124. (The pres. is not found in Hom.)

πατέω, see καταπατέω.

πατήρ, ὁ, gen. πατρός, poet. πατέρος, dat. πατρί, plur. gen. πατρῶν, 1) *father*. πατρός πατήρ, grandfather, Il. 14, 118. Jupiter is called, by way of eminence, πατήρ ἀνδρῶν τε θεῶν τε. 2) As an honorary mode of address, ξεῖνε πάτερ; Od. 7, 48. 3) Plur. οἱ πατέρες, the fathers, i. e. the forefathers, Il. 4, 405.

πάτος, ὁ, 1) *the act of stepping, a step*, Od. 9, 119. 2) *a trodden way, a path*, Il. 20, 137. 6, 202.

πάτρη, ἡ (πατήρ), *country, father-land*, Il. 1, 30. Od. 2, 365. [2) *family, stock, derivation*, Il. 13, 354, but denied by Passow.]

πατρίς, ἰδος, ἡ (πατήρ), *prop. poet. fem.*

belonging to country, native, γαῖα, Il. 2, 140; often subst. *country*, Il. 5, 213. Od. 9, 34.

πατρόθεν, adv. (πατήρ), *from the father*. πατρόθεν ἐκ γενεῆς ὀνομάζειν, to name after the father, Il. 10, 68.

πατροκασίγνητος, ὁ (κασίγνητος), *a father's brother, an uncle*, Il. 21, 469. Od. 6, 330.

Πάτροκλος, ὁ, and after the 3 dec. gen. πατροκλῆος, accus. κλῆα, voc. Πατρόκλεις, Il. 17, 670. 11, 602. 1, 337; son of Menætiüs and Sthenele, a friend and companion of Achilles, from Opus, Il. 18, 326; he fled when a youth, on account of the slaughter of the son of Amphidamas, to Peleus, Il. 11, 765 seq. 23, 84 seq.; he accompanied Achilles to Troy, and withdrew from battle till the Trojans cast fire into the ships. Then first he went to battle in the arms of Achilles, and was slain by Hector, Il. 16, 38 seq. His funeral solemnities see Il. 23.

πατροφονεύς, ἦος, ὁ (φονεύω), *a parricide*, * Od. 1, 299. 3, 307.

πατροφόνος, ὁ = πατροφονεύς, Il. 9, 461. †

πατρῷος, ἱη, ἰον, poet. for πατρῴος (πατήρ), *belonging to a father, paternal, μένος*, Il. 5, 125; γαῖα, father-land, Od. 13, 188. πατρῷα ἔργα, the deeds of the father, Od. 2, 22. b) *descending or inherited from a father*, Od. 1, 387; σκῆπτρον, Il. 2, 46; ξεῖνος, a paternal table-friend, Il. 6, 215.

παῦρος, η, *ον*, compar. παυρότερος, η, *ον*, *little, feeble, small*; λαός, a small people, Il. 2, 675; mostly in plur. Il. 9, 333. Od. 2, 276. Often in the compar. Il. 4, 407.

παυσωλή, ἡ (παύω), *ceasing, resting, rest*, Il. 2, 386. †

παύω, ep. infin. pres. παύεμεν, iterat. imperf. παύεσκον, fut. παίσω, aor. ἔπαυσα, ep. παῦσα, aor. mid. ἐπαυσάμην, ep. παυσάμην, perf. mid. πέπauμαι. I) *Act. to cause to cease, to bring to a stand, to restrain, to check, to cause to rest*. 1) With accus. a) Of persons, τινά, Il. 11, 506. b) Of things: *to terminate, to restrain, to allay, to soothe, χόλον, μένος, μάχην, πόλεμον*, Il. 1, 192. 207. 7, 29. 15, 459. 2) τινά τινος, *to cause any one to cease, to restrain, χαρμῆς, ἄλκῃς, μάχης; τινά ἀοιδῆς*, to deprive any one of a song, Il. 2, 595; ἄλας καὶ οἰζύος, to deliver any one from wandering and wretchedness, Od. 15, 342. Instead of the gen. stands the infin. Il. 11, 442. c) Also with the particip. as among the Attics, Il. 11, 506. II) Mid. with perf.

pass. *to cease, to rest, to leave off, to retire from.* a) Absol. spoken of persons and things, Il. 3, 134. 11, 267. 14, 260. b) With gen. of the thing: *πόνου*, to cease from the labor, Il. 1, 467; *πολέμοιο, μάχης*, with part. instead of the gen. *ἐπαύσατο νηπιαχέων*, he ceased playing, Il. 22, 502. N. B. The act. stands intrans. Od. 4, 659. *καὶ παῦσαν ἀέθλων*, and they rested from the combats [but cf. Buttm. Ausf. Sprachl. II. p. 264 seq. where the reading *μνηστῆρας* is defended.]

Παφλαγών, όνος, ό, plur. *οἱ Παφλαγόνες*, the *Paphlagonians*, inhabitants of a country of Asia Minor upon the Pontus, between the river Halys, the Parthenius, and Phrygia, Il. 2, 851. 5, 577.

παφλάζω (*φλάζω* with reduplic.), *to boil up, to bubble, to roar*, spoken of the sea, Il. 13, 798. †

Πάφος, ή, a town on the west side of the island Cyprus, with a famous temple of Venus, Od. 8, 363; later *Παλιπάφος*, to distinguish it from *Νεάπαφος*, a port situated not far from the ancient Paphos on the coast, now *Baffo*, h. Ven. 59.

πάχετος, τό (*παχύς*), accord. to the Schol. poet. for *πάχος*, *thickness*, Od. 23, 191. 2) Ep. for *παχύτερος*, *thicker*, Od. 8, 187. According to Nitzsch ad loc. it may very well in both be adj., either of the positive form, *very thick*, or comparative, *θάμνος—πάχετος δ' ἦν ἥύτε χλῶν*, it was thick as a pillar, Od. 23, 191. *λάβε δίσκον μελζονα καὶ πάχετον*, a larger and very thick discus, Od. 8, 187.

πάχιστος, η, ον, superl. of *παχύς*.

πάχνη, ή (*πήγνυμι*), *rime, hoar frost*, Od. 14, 476. †

παχνόω (*πάχνη*), prop. *to rime, to congeal into frost*; pass. *to be congealed to frost*; metaph. *to be chilled*. *τοῦ ἤτορ παχνοῦται*, his heart shuddered, Il. 17, 112.

πάχος, εος, τό (*παχύς*), *thickness*, Od. 9, 324. †

πάχυνς, εἶα, ύ (*πήγνυμι*), compar. irreg. *πάσσων, ον*, Od. 6, 230; superl. *πάχιστος, η, ον*, Il. 16, 314; *thick, clotted*, spoken of blood, Il. 23, 697. 2) *thick, fat, fleshy, solid, muscular*, spoken of human limbs, *αἰχὴν, μηρός, χεῖρ*. 3) Gener. *thick, heavy, lāas*, Il. 12, 446; *αὐλὸς αἵματος*, a thick stream of blood, Od. 22, 18.

πεδάα, see *πεδάω*.

πεδάω (*πέδη*), 3 sing. pres. *πεδάα*, ep. for

πέδη, aor. 1 *ἐπέδησα*, ep. *πέδησα*; *πεδάασκον*, iterat. imperf. Od. 23, 353; prop. *to put on foot-fetters*; and gener. *to bind, to fetter, to restrain, to hinder, to hold, to stop*, with accus. *ἄρμα, νῆα*, Il. 23, 585. Od. 13, 168; with double accus. *τινὰ βλέφαρα*, to blind any one's eyes, Od. 23, 17. 2) Spoken espec. of the supposed influence of a deity, who obstructs men in the accomplishment of their purposes: *to restrain, to entangle, to ensnare*, spoken of Ate, Moira, *Διόρεια Μοῖρ' ἐπέδησεν*, Il. 4, 517; *ἀπὸ πατρίδος αἰῆς*, to hold back from one's country, Od. 23, 353; and simply gen. *κελείθου*, from the way, Od. 4, 380; with infin. *Ἔκτορα μείναι Μοῖρα ἐπέδησε*, Fate compelled Hector to remain, Il. 22, 5. *Μοῖρ' ἐπέδησε δαμῆναι*, Fate entangled him to be slain, Od. 3, 269. (Nitzsch and Bothe correctly refer *μῖν* to the singer; the following *ἀοιδόν* is not superfluous, but opposed to *ἐθέλουσαν*. Eustath. and amongst the moderns Passow and Voss, refer it to Clytemnestra; Voss translates, 'after the fate of the gods had ensnared her for destruction;' and Passow, 'that she was overcome,' i. e. that she was compliant. But Hom. uses this phrase always of one who was about to die, Il. 16, 434. 17, 421; cf. *δαμάω*. Others refer it, with equal incorrectness, to Ægisthus.)

πέδη, ή (*πέδον*), *a foot-fetter for horses*, the tether with which horses pasturing in the field were bound; in the plur. Il. 13, 36. †

πέδιλον, τό, *a sandal*; these were bound upon the feet in going out, Od. 15, 550. They were made of ox-hide, Od. 14, 23; and sometimes ornamented. With the gods they are ambrosial and golden, and have a motive power of their own, Il. 24, 340; see Voss Myth. Br. I. p. 128.

πεδίον, τό (*πέδον*), *plain, field, level surface*, Il. and Od.; plur. *πεδία* with *ᾱ*, Il. 12, 283.

πεδίονδε, adv. *to the plain*, Il. 6, 693. Od. 3, 421.

πεδόθεν, adv. (*πέδον*), *from the ground*; metaph. *fundamentally, thoroughly*, φίλος, Od. 13, 295. †

* *πέδον, τό*, *the ground, the floor, the earth*, h. Cer. 455.

πέδονδε, adv. *down to the ground, to the earth*, Il. 13, 796. Od. 11, 598.

πέζα, ή (akin to *πούς*), *the foot, comm. the end, the extremity*, of the pole, Il. 24, 272. †

πέζος, ὁ (πέζα), *going on foot, one who walks*, in opposition to one who rides, Il. 4, 231. 5, 13. 2) *by land*, in distinction from those who go by ship, Il. 9, 329. Od. 1, 173. 11, 58.

πείθω, fut. πείσω, aor. 1 ἔπεισα, only optat. πείσεις, Od. 14, 123; aor. 2 ep. πέπιθον, subj. πεπίθω, optat. πεπίθοιμι, infin. πεπιθεῖν, part. πεπιθών, imperat. πέπιθε, h. Ap. 275; fut. mid. πείσομαι, aor. 2 ἐπιθόμην with redupl., optat. πεπίθοιτο, only Il. 10, 204; perf. 2 πέποιθα, *I trust*, pluperf. πεποίθεα, Od. 4, 434; also the syncop. form ἐπέπιθμεν, Il. 2, 341. Also an ep. form from aor. 2, fut. πιδήσω, ἐπίθησα, see ΠΙΘΕΩ, and fut. πεπιδήσω, trans. Il. 22, 223. 1) Act. *to move by representations and friendly means*; hence a) By words or prayers, *to persuade, to induce, to convince, to influence by entreaty*, with accus. τινά, Il. 1, 132. Od. 14, 363; often with φρένας τινί, Il. 4, 104; θυμόν τινος, Il. 9, 587; and with infin. Il. 22, 223; primar. in a good sense, but also *to persuade, to wheedle*, through craft, Il. 1, 132. Od. 2, 106. b) By presents: *to persuade, to appease, to conciliate*, Il. 1, 100. 9, 181. c) *to induce to obedience*, τινά, Il. 9, 345; poet. θυέλλας, *to excite storms*, Il. 15, 26. II) Mid. *to move oneself, to let oneself be persuaded, won over*, hence 1) *to be convinced, to believe, to trust*, often absol. Il. 8, 154. 2) *to obey, to follow, to yield to*, τινί, any one, with double dat. τινὶ ἔπεισι, Il. 1, 150; γέραϊ, *to obey or give up to age*, i. e. *to accommodate oneself to the disabilities of age*, Il. 23, 645; νυκτί, *to obey the night*, i. e. *to take rest*, Il. 7, 182; πάντα, *to obey in every thing*, Od. 17, 21. α' τιν' οὐ πείσεσθαι οἶω, in which I do not think any one will obey him, Il. 1, 289. cf. Il. 20, 466. Od. 3, 146. 3) The perf. πέποιθα, *to trust in, to confide in, to rely, to be confident*, espec. often in the part. with dat. ποδωκείησι, ἱπποσύνη, ἀλκί, Il. 2, 792; absol. Il. 1, 524; and with infin. following, Il. 13, 96. Od. 16, 71.

πείκω, see πέκω.

πεινάω (πεινα), contr. πεινώ, hence infin. πεινῆμεναι, Od. 20, 137; elsewhere uncontr. *to be hungry, to hunger*, Il. 3, 25; τινός, *to hunger for a thing*, Od. 20, 137.

πείνη, ἡ, ep. for πείνα, *hunger, famine*, Od. 15, 407. †

πειράζω = πειράω, *to tempt, to put to*

the proof, absol. Od. 9, 281; τινός, * Od. 16, 319.

Πειραΐδης, ου, ὁ, son of Piræus = *Ptolemaus*, Il. 4, 228.

Πείραιος, ὁ, son of Clytius, Od. 15, 539. 540.

πειραίνω, poet. for περαίνω, aor. 1 ἐπείρηνα, perf. pass. πεπείραμαι, 1) *to bring to an end, to accomplish*. πάντα πεπείρανται, Od. 12, 37. 2) *to pierce through, to transfix*. πειρήνας διὰ νῶτα χελώνης, sc. δόνακας, h. Merc. 48. 3) *to bind to, to attach*, prop. opposite ends (πείρατα), *to fasten with a knot*; σείρην ἔκ τινος, * Od. 22, 175.

πείραρ or πείρας, ατος, τό, ep. for πέρας, 1) *an end, a limit, a boundary*, γαλῆς, πόντου, Il. 14, 200. 8, 478. 2) *termination, completion, issue*. πείραρ ἐλίσσθαι, *to receive the issue* (viz. of the contest), *to bring the contest to an end*, Il. 18, 501. πείρατα νίκης ἔχονται ἐν θεοῖσιν, the end, i. e. the attainment of victory depends upon the gods, Il. 7, 102. πείρατα ὀλέθρου ἰννεῖσθαι, *to reach the limit of destruction*, Il. 6, 143; in like manner πειρ. ὀλ. ἐφῆπται, the end of destruction depends over the Trojans, Il. 7, 402. 12, 79. Od. 22, 33, where this is rather a poetical periphrasis for complete, utter destruction (τέλειος ὀλεθρος, Eustath.); hence 3) *the extremity, that which is most important* in a thing, as in a race, Il. 23, 350. πείρατα τέχνης, the tools with which artificial works are wrought, the ministers of art, Od. 3, 433. 4) *a rope, a cord, a cable*, Od. 21, 51. 162; metaph. πολέμοιο πείραρ, Il. 13, 359, see ἐπαλάσσω; according to Passow ad no. 1, prop. the ends of the cable.

πειράω (πείρα), ep. πειρήσω, aor. 1 ἐπείρησα, mid. fut. πειρήσομαι, aor. 1 ἐπειρησάμην, perf. mid. πεπείρημαι, aor. 1 pass. ἐπειρήθην, 1) *to try, to strive, to take pains*, absol. and with infin. Il. 8, 8. 19, 30; and with ὥς or ὅπως, Il. 4, 66. Od. 2, 316. 4, 545. 2) *to try any one, to put any one to the proof*, with gen. of the object proved, τινός, Il. 24, 390. conf. Il. 9, 345; espec. in a hostile signif.: *to venture an attack*, μήλων, Il. 12, 301. Od. 6, 134. Mid. embracing aor. mid. and pass. with reference to the subject, 1) *to attempt, to take pains, to undertake*, absol. and with infin. Il. 4, 5. 12, 341. It is not in Hom. combined with a part., for πάντα γιγνόμενος πρήσεται, Od. 4, 418, means: he will, assumi

every form, attempt, subaud. ἀλύξαι (Voss incorrectly translates, 'he will attempt to become every thing'), cf. Od. 21, 184. 2) *to try, to prove*, most frequently with gen. of the object which is tried. b) Spoken of persons: *to try, to prove* any one, with words: *to examine, to interrogate* any one, Il. 10, 444. Od. 13, 336; comm. in a hostile signif. Il. 19, 70. 20, 352; once ἀντιβίην τινί, Il. 21, 225. c) Of things: σθένεος, *to try his strength*, Il. 15, 359; χειρῶν καὶ σθένεος, Od. 21, 282; espec. *to try oneself* in any thing, ἔργον, ἀέθλου, Od. 18, 369. Il. 23, 707; τόξου, Od. 21, 159; once περὶ τινος, Il. 23, 553. 3) With dat. of the instrum. and means: ἔπеси, *to practise oneself* with words, Il. 2, 73; ἐγχείῃ, Il. 5, 279; also ἐν ἔντεσι, σὺν τεύχεσι, Il. 5, 220. 11, 386. πεπείρημαι μύθοισι, I have exercised myself in words, i. e. I am experienced, Od. 3, 23. 4) Rarely with accus. *to try, to prove* any thing, τροχόν, Il. 18, 601; τί, *to spy out* any thing, Od. 4, 119. 24, 238.

* Πειρεσίαι, αἱ, a town in Magnesia, h. Ap. 32. ed. Herm. for Εἰρεσίαι.

πειρητίζω, ep. form of πειράω, only pres. and imperf. *to try, to prove*, absol. and with infin. Il. 12, 257. 1) With gen. of pers. and thing, Il. 7, 235. Od. 21, 124. 22, 237; *to prove, to examine*, Od. 14, 459. 2) With accus. σίχας ἀνδρῶν, *to try the ranks of the men* (in battle), Il. 12, 47.

Πειρίθοος, ὁ (swift in attacking, from πείρω and θόος), *Pirithous*, son of Ixion or of Jupiter and Dia, of Larissa in Thessaly, king of the Lapithæ, and friend of Theseus. He was present at the Calydonian chase, and was the husband of Hippodamia, at whose nuptials the celebrated quarrel of the Centaurs and the Lapithæ arose, Il. 1, 263. 14, 318. Od. 21, 296.

πείρινς, ἰνθος, ἡ, a carriage-basket, for persons and things, Il. 24, 190. 267. Od. 15, 131.

πείρω (πέρας), aor. ἔπειρα, ep. πεῖρα, perf. pass. πέπαρμαι, *to pierce through from end to end*, hence 1) Intrans. *to go through, to sail through*; κέλευθον, *to sail through the way*, i. e. *to accomplish the voyage*, Od. 2, 434. ἀνδρῶν πτολέμους, ἀλεγεινά τε κύματα (by ἄ zeugma), Il. 24, 8. Od. 8, 183. 13, 91. 2) Trans. *to pierce, to transfix*; with accus. κρέα ὀβελοῖσιν, *to pierce the flesh with the spits*, Il. 7, 317. Od. 19, 422. ἰχθύς δ' ὡς πέ-

ροντες ἀτερπία δαῖτα φέροντο (i. e. ἰχθύας ὡς διαπείροντες τριαίναις), *as spearing fishes they bore them*, etc. Od. 10, 124. This is the correct explanation. [Thus Cowp. 'whom speared like fishes to their home they bore,' etc.] The other explanation, accord. to which ἰχθύς is nom. and πείροντες = περῶντες τὸν λιμένα, is incongruous; ἄμφ' ὀβελοῖσιν, Il. 1, 465. 2, 428; τινὰ αἰχμῇ διὰ χειρός, *to pierce any one through the hand with the spear*, Il. 20, 479; without accus. Il. 16, 405. ἥλοισι πεπαρμένους, *studded with nails, embossed with studs*, spoken of a sceptre and a goblet, Il. 1, 246. 11, 633; περὶ δουρί, Il. 21, 577; metaph. ὀδύνησι, *pierced with pangs*, Il. 5, 399.

Πείροος, ὁ, gen. Πείρειω, Il. 70, 484, son of Imbrasmus of Ænus, leader of the Thracians, Il. 2, 844.

πειῖσα, ἡ (πείθω), poet. for πειθώ. τῷ δ' ἐν πείσῃ κραδίη μένει, *his heart remained at rest* (V. in composure), Od. 20, 23. (Accord. to the Schol. for ἐν πείσματι.)

Πείσανδρος, ὁ, *Pisander*. 1) son of Antimachus, a Trojan, slain by Agamemnon, Il. 11, 122. 2) son of Menelaus, a leader of the Myrmidons, Il. 16, 193. 3) a Trojan, Il. 13, 601 seq. 4) son of Polycitor, a suitor of Penelope, Od. 18, 299. 22, 243.

Πεισηγορίδης, ου, ὁ, son of Pisenor = *Ops*, Od. 1, 429. 2, 347.

Πείσηωρ, ορος, ὁ, 1) father of Clitus, Il. 15, 445. 2) a herald in Ithaca, Od. 2, 38.

Πεισίστρατος, ὁ, the youngest son of Nestor; he travelled with Telemachus to Sparta and Pheræ, Od. 3, 486. 15, 126.

πειῖσμα, ατος, τό (πείθω), a cable, a rope, espec. the rope with which the stern of the ship was made fast to the land, * Od. 6, 269. 13, 77; [more prob. the anchor-cable, cf. Od. 9, 136. 137.]

πείσομαι, fut. of πᾶσχω and πείθω.

πέχω, ep. πείκω, aor. 1 mid. ἐπέξαμην, 1) Act. *to shear, to pick, to comb*; εἶρια, *to card wool*, Od. 18, 316, in the ep. form. 2) Mid. *to comb oneself*, χαῖτας, Il. 14, 176.

πελάαν, see πελάζω.

πέλαγος, εος, τό, the sea, espec. the open, high sea, in the plur. ἄλός ἐν πελάγεσσιν, Od. 5, 335. h. Ap. 73.

Πελάγων, οντος, ὁ, a leader of the Pylians, Od. 4, 295. 2) a Lycian, a companion of Sarpedon, Il. 5, 695.

πελάζω (πέλας), aor. 1 ἐπέλασα, ep. πέλασα (σο), mid. aor. 1 ἐπελασάμην, aor. pass. ἐπαλάσθην, ep. syncor. aor. mid. ἐπλήμην, from which πλήτο, plur. πλήντο, perf. pass. πεπλημένος, Od. 12, 108; also ep. form πελάω, infin. πελάαν, h. 6, 44. 1) Act. 1) Trans. *to bring near, to cause to approach*, spoken of things animate and inanimate: *τινά*, or *τί τινι*, Il. 2, 744. Od. 3, 300; *νευρήν μαζῶ*, to bring the string to the breast, Il. 4, 123; *τινὰ χθονί* or *οὔδει*, to stretch one upon the earth, Il. 8, 277; *ιστὸν ἱστοδόκη*, to let down the mast into the receptacle, Il. 1, 434; metaph. *τινὰ ὑδύνησι*, to put any one in pangs, Il. 5, 766; sometimes absol. without dat. and accus. Il. 15, 418. 21, 93. b) Instead of the dat. in the Od. εἰς τι, ἐν τινι, Od. 7, 254. 10, 404; *τινὰ οὐδάσδε*, Od. 10, 440; *τινὰ δεῦρο*, Od. 5, 111. 2) Intrans. *to near, to approach*, Od. 12, 41; with dat. *νήεσσι*, Il. 12, 112. II) Mid. 1) Intrans. espec. in the aor. 1 pass. and ep. aor. mid. *to approach, to come near, to go to*, absol. Il. 12, 420; with dat. Il. 5, 282. *πλήτο χθονί*, he sank to the earth, Il. 14, 438; οὔδει, v. 467. ἀσπίδες ἐπληντ' ἀλλήλησι, the shields pressed upon one another, Il. 4, 449. 2) Trans. *to bring near, to cause to approach*, only in the aor. *τινὰ νηυσίν*, to convey any one to the ships, Il. 17, 341.

πέλας, adv. *near, close by*, Od. 10, 516, with gen. Τηλεμάχου πέλας, * Od. 15, 257.

Πελασγικός, ἡ, ὄν, *Pelasgian*. τὸ Πελασγικὸν Ἄργος, the Pelasgian Argos in Thessaly, Il. 2, 681 (see Ἄργος). 2) ὁ Πελασγικός, an appell. of Jupiter in Dodona, Il. 16, 233.

Πελασγοί, οἱ, *the Pelasgi*, one of the oldest and greatest of the tribes of Greece. They dwelt originally in the Peloponnesus, in Thessaly and Epirus, Il. 2, 681. 16, 234. Thence they spread themselves to Asia Minor, espec. about Larissa, Il. 2, 840; to Crete, Od. 19, 177. Accord. to Hdt. 1, 56. 57, they were the aboriginal inhabitants of the country. They were probably a different race from the Hellenes, and migrated from Asia into Greece. The name is derived from πελάζειν; it signifies, therefore, *one approaching, a stranger*, and accord. to Strab. V. p. 221, it is equivalent to Πελαργοί.

* πελάω, poet. form of πελάζω, q. v.

πέλεθρον, τό, poet. for πλέθρον, *an acre, a piece of land*, prob. as much as one can

plough in a day with a team, Il. 21, 407. Od. 11, 577.

πέλεια, ἡ (πελός, πέλιος), *the wild dove*, of a bluish color, Il. 21, 493. Od. 15, 527.

πελειάς, ἄδος, ἡ = πέλεια, only in the plur. Il. 11, 634. 5, 778.

πελεκάω (πέλεκυς), aor. 1 ἐπέλεκησα, ep. πελέκκησα, *to cut with an axe, to hew, χαλκῷ δοῦρα*, Od. 5, 244; † in the ep. form.

πελέκκησε, see πελεκάω.

πέλεκον, τό, ep. πέλεκκον (πέλεκυς), *the helve or handle of an axe*, Il. 13, 612. †

πέλεκυς, εὐς, ὁ, dat. plur. πελέκεσσι, *an axe*, for carpenter's work and for the slaughter of victims, Il. 13, 391. Od. 3, 499; *a battle-axe*, only Il. 15, 711.

πελεμίζω, ep. aor. 1 πελέμιξα, aor. pass. ep. πελεμήχθην, 1) *to put in violent motion, to wave, to cause to tremble, to shake*, with accus. οὐρίαχον, Il. 13, 443; σάκος, Il. 16, 108; ὕλην, Il. 16, 766; τόξον, *to shake a bow*, spoken of one who attempts to draw it, Od. 21, 125. Pass. *to put oneself in violent motion, to tremble, to shake*, spoken of Olympus, Il. 8, 443; often aor. *to be violently repulsed*, πελεμήχθη χασσάμενος, Il. 4, 535. 5, 626.

πελέσκεο, see πέλομαι.

πέλεν, see πέλομαι.

Πελίης, ου, ὁ, Ion. for Πέλλας, son of Cretheus, or, according to fable, of Neptune and Tyro, sovereign of Iolcos. He wrested from his brother Æson the dominion of Iolcos, and also banished his other brother, Neleus. Jason, the son of Æson, he compelled to undertake the expedition to Colchis, Od. 11, 254 seq.

πέλλα, ἡ, *a milk-pail, a vessel for milking*, Il. 16, 642. †

Πελλήνη, ἡ, a city in Achaia, between Sicyon and Ægira, in the time of Strabo a village; now, the ruins near Trikala, Il. 2, 574.

* Πελοπόννησος, ἡ, *the Peloponnesus*, Pelops' island. It received this name from the Phrygian Pelops; earlier it was called Ἀπία, Πελασγία, Ἄργος, h. Ap. 250. 290.

Πέλουψ, οπος, ὁ, son of Tantalus, husband of Hippodamia, father of Atreus, Thyestes, etc. Expelled from Phrygia, he went with a colony to Elis, to king CEnomaus. He won in a race his daughter Hippodamia, together with the kingdom of Elis, and extended dominion over the greater part of the peloponnesus, so that this peninsula received name from him, Il. 2, 1

πέλω, comm. πέλομαι, depon. mid. poet. only pres. and imperf. Of the act. 3 sing. pres. πέλει, imperf. 3 sing. πέλεν and ἔπλε. More frequently the mid. in the imperf. also syncop. forms: 2 sing. ἔπλεο, contr. ἔπλεν, 3 sing. ἔπλετο, ep. iterat. πελίσκω, Il. 22, 433; ep. imperat. πέλεν for πέλου, 1) Prop. to be in motion, to stir oneself, to move oneself, rarely: πέλει κλαγγὴ οὐρανόθι πρό, the cry rose to heaven, Il. 3, 3. cf. Od. 13, 60. Il. 11, 392. 2) Comm. to be, like *versari*, with the implied idea of motion. a) With subst. οἰμωγὴ καὶ εὐχολὴ πέλεν, Il. 4, 450. ἔπλετ' ἔργον ἅπασιν, now was work for all, Il. 12, 271. b) With adj. τοῦτο δὴ οἴκτιστον πέλεται βροτοῖσι, this is most pitiable to mortals, Il. 22, 76. σέο δ' ἐκ πάντα πέλονται, from thee comes every thing, Il. 13, 632. c) With adv. κακῶς πέλει αὐτῇ, it goes ill with it (the bird), Il. 9, 324. 3) = εἶναι: τοῦ δ' ἐξ ἀργύρεος ὄνυμος πέλεν, and attached to it was a silver pole, [or, from it proceeded a silver pole,] Il. 5, 729. (On the imperf. which seems to stand as a pres. see Kühner Gram. § 332. 4. Rost § 116, p. 574.)

πέλωρ, only nom. and accus. a monster, a prodigy, spoken of the Cyclopes, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, h. Ap. 374; of Vulcan, Il. 18, 410.

πελώριος, η, ον (πέλωρ), monstrous, very great, gigantic, prodigious, spoken of every thing remarkable for its size; of persons and things, ἔγχος, Il. 5, 594; λᾶας, Od. 11, 594. θαῦμα πελώριον, a prodigious spectacle, Od. 9, 190.

πέλωρον, τό = πέλωρ, a monster, a prodigy, Gorgo, Il. 5, 741; a large stag, Od. 10, 168. δεινὰ πέλωρα, frightful prodigies of the gods, Il. 2, 321; spoken of the men changed into brutes by Calypso, Od. 10, 219.

πέλωρος, η, ον = πελώριος, monstrous, epith. of a serpent, Il. 12, 202; of a goose, Od. 15, 161. Neut. πέλωρα as adv. h. Merc. 225. Subst. a monster, spoken of the Cyclops, Od. 9, 257. (In Hom. πέλωρος is common gend., see Od. 19, 161; in Hesiod we find also πελώρη.)

πεμπάζομαι, mid. (πέμπει, πέντε), only aor. mid. subj. πεμπάσεται, with shortened mood-vowel, to count on the five fingers, and gener. to count, τί, Od. 4, 412. †

πεμπταῖος, η, ον (πέμπτος), on the fifth day, adj. for adv. Od. 14, 257. †

πέμπτος, η, ον (πέντε), the fifth, Il. πέμπτος μετὰ τοῖσιν, Od. 9, 335. h. Ven.

πέμπω, fut. πέμψω, aor. 2 ἔπεμψα, ep. πέμψα, also mid. to send, i. e. 1) to send away, to dismiss, to send to, spoken of persons and things: τινά or τί τινι; κακόν τινι, Il. 15, 109; also a) With prep. ἐς πόλεμον, Il. 18, 237; ἐς Χρίσσην, Il. 1, 390; ἐπὶ τινι, against or upon any one, Il. 10, 464; ἐπὶ τινι, to any one, Il. 2, 6. b) With adv. ἐνθάδε, οἴκαδε, πόλεμόνδε. c) With infin. φέρειν, in order to bring, Il. 16, 454; ἔπεσθαι, Il. 16, 575. cf. Il. 7, 227. 18, 240. 2) to send away from oneself, to let go, to dismiss, to send home, Od. 4, 29. 13, 39. 3) to escort, to accompany, Il. 1, 390. 6, 255. 11, 626; also to send with, εἴματα, Od. 16, 83.

πεμπώβολον, τό (πέντε, ὀβελός), a fork with five prongs or tines, used espec. in sacrifices, Il. 1, 463. Od. 3, 460.

πενθείετον, see πενθίω.

πενθερός, ὁ (πενθίω), the wife's father, a father-in-law, Il. 6, 170. Od. 8, 582.

πενθίω, ep. πενθείω, Il. 23, 283 (πένθος), infin. pres. πενθήμεναι, ep. for πενθεῖν, Od. 18, 174; aor. infin. πενθήσαι, 1) Intrans. to mourn, to grieve, Od. 19, 120. 2) Trans. to bewail, to lament, τινά, Il. 23, 285; νέκυν γαστέρι, one dead with the stomach, i. e. to mourn for by fasting, Il. 19, 225.

πένθος, εος, τό, sorrow, grief, lamentation. πένθος τινός, grief for any one, Il. 11, 249. Od. 24, 423.

πενίη, ἡ (πένομαι), poverty, penury, Od. 14, 157. †

πενιχρός, ἡ, ὄν, poet. for πενής, poor, needy, Od. 3, 348. †

πένομαι, depon. only pres. and imperf., to earn one's support by labor; hence gener. 1) to labor, to be employed, Il. 1, 318. Od. 10, 347; περί τι, about any thing, Od. 4, 624. 2) Trans. to prepare, to make ready, with accus. espec. δαῖτα, δεῖπνον, Il. 18, 558. Od. 4, 428.

πενταέτηρος, ον, poet. (ἔτος), five years old, of five years, βοῦς, ὕς, Il. 2, 403. Od. 14, 419.

πενταετής, ἐς (ἔτος), five years old, from which adv. παντάσας, five years long, Od. 3, 115. †

πένταχα, adv. (πέντε), five fold, in five parts, κοσμηθέντες, Il. 12, 87. †

πέντε, indeclin. five, Il. and Od.

πεντήκοντα, indecl. *fifty*, Il. and Od.

πεντηκοντόγνος, ον, poet. (γύα), *having fifty acres*, τέμενος, Il. 9, 579. †

πεντηκόσιοι, αι, α, ep. for πεντακ., *five hundred*, Od. 3, 7. † (Nitzsch conjectures the reading should be πεντηκοστής.)

πεπαθυῖα, see πάσχω.

* πεπαίνω (πέπων), *to make ripe*, pass. *to become ripe*, from which aor. 1 pass. optat. 3 plur. πεπανθήειν, Ep. 14, 3.

πεπάλαγμα, see παλάσσω.

* Πεπάρηθος, ἡ, one of the Cyclades, famed for its wine, now Scopilo, h. Ap. 32.

πεπαρμένος, see πείρω.

πεπάσμεν, see πατέομαι.

πεπερημένος, see περάω.

πέπηγε, see πήγνυμι.

πεπιθεῖν, see πείθω.

πέπιθμεν, see πείθω.

πεπιθήσω, see πείθω and ΠΙΘΕΩ.

πέπληγον, see πλήσσω.

πεπληγώς, see πλήσσω.

πεπλημένος, see πελάω.

πέπλος, ὁ, 1) the *upper garment* of women, an ample robe of fine texture, which was thrown over the other clothing, and covered the whole body, Il. 5, 734. Od. 6, 38. 18, 292; [fastened at the breast with a brooch or clasp, Il. 5, 425. 14, 180.] 2) Gener. a *covering, a carpet*, for covering a chariot, Il. 5, 194. 24, 796; also to spread over a chair, Od. 7, 96.

πέπνυμαι, see πνέω.

πέποιθα, see πείθω.

πέπονθα, see πάσχω.

πέποσθε, see πάσχω.

πεποτήται, see ποτιάομαι.

πεπρωμένος, πέπρωτο, see πόρω.

πέπταμαι, see πετάννυμι.

πεπτέωτα, see πλπτω.

πεπτηώς, see πτήσσω.

πεπύθοιτο, see πυνθάνομαι.

πέπυσμαι, see πυνθάνομαι.

πέπων, ονος, ὁ, ἡ (πέσσω), prop. *cooked by the sun*; hence, *ripe, mellow, tender*; spoken of fruits, in Hom. always metaph. in an address: 1) In a good sense, ὦ πέπον, *friend, companion, beloved*, Il. 5, 109. 15, 437; and κριεῖ πέπον, Od. 9, 447. 2) In a bad sense: *clastard, coward*, Il. 2, 235; (accord. to Voss. also Il. 13, 120.)

περ, an enclitic particle, shortened from περί, signifies prop. *through and through*,

throughout; it strengthens the word to which it is annexed, in respect to the compass of the idea. It signifies hence: 1) *very, entirely*, when it stands by itself, without reference to another thought; a rare and only ep. use is with adj. and adv.: ἀγαθός περ ἑών, *very good*, Il. 1, 131; cf. Od. 1, 315. φράδμων περ, Il. 16, 638. ἐπεὶ μ' ἔτεκός γε μινυνθάδιόν περ ἑόντα, *being very short-lived*, Il. 1, 352. μινυνθά περ, *very short*, Il. 1, 416. ὀλίγον περ, Il. 11, 391. 2) More frequently in the ep. language it is used in reference to another thought: a) If the two corresponding ideas, of which one is to be supplied, be concordant, περ has an enhancing force: *entirely, indeed*. καὶ αὐτοὶ περ πονεώμεθα, *let ourselves indeed*, (not merely others) *work*, Il. 10, 70; οἴκαδ' περ νεώμεθα, *let us all of us return home*, Il. 2, 236. b) If the two ideas are antithetical, περ signifies *by all means yet, at least*. ἐπεὶ μ' ἔτεκός γε μινυνθάδιόν περ ἑόντα, τιμὴν περ μοι ὀφείλλεν Ὀλύμπιος ἐγγυαλίσαι, *Jupiter should yet have by all means accorded honor to me*, Il. 1, 353. cf. Il. 9, 301. c) Espec. it then stands with particip. and signifies, *how much soeter, although, though*: ἰέμενός περ, *however much thou desirest*; ἀχνύμενός περ, *although grieved*; οὐτόμενός περ. 3) Very often περ stands after conjunct. or relatives: 1) If the two members of a sentence, or the sentences relating to each other are concordant, περ signifies, *entirely, by all means, throughout*; ὅσπερ, *the very same, who*, in like manner οἷός περ; ὅπου περ, *wheresoever*; ὅθεν περ, *whencesoever*, etc. 2) In antithetic members περ signifies *still, also*; ὅσπερ, *who yet*; εἴ περ, *although*, q. v.; conf. Kühner § 595. Rost § 133.

περάαν, see περάω.

Περραιβοί, οἱ, poet. for Περφραιβοί, the *Perrhæbi*, inhabitants of Perrhæbia in Thessaly. They dwelt first on the Peneus, as far as the sea; subsequently being driven back by the Lapithæ, farther in the interior, Il. 2, 749; [the comm. form h. Apoll. 218.]

περαιόω (περαιός), aor. pass. περαιωθέντες, 1) *to convey over, to bring over*; pass. *to pass over, to travel over*, Od. 24, 437. †

παράτη, ἡ, fem. from πέρατος, subaud. γῆ or χώρα, *the region beyond, the country opposite*, espec. the opposite quarter of the heavens, ἐν παράτῃ, as opposed to Ἠώς, in the

western sky (V. 'at the end of the path'), Od. 23, 243. †

περάω (πέρα), pres. infin. περάαν, ep. for περᾶν, iterat. imperf. περύασκε, fut. πέρησω, 1) Intrans. to *pierce through, to go through, to pass through*, spoken of missiles, absol. Il. 21, 594; διὰ κροτάφοιο, Il. 4, 563; of the rain, Od. 5, 480; with accus. of the place, ὀδόντας, Il. 5, 291; ὁστέον εἶσω, Il. 4, 460. 6, 10; hence gener. *to go through, to pass through, to steer through*, spoken of persons: πόντον, Od. 24, 118; τάφρον, to pass over the ditch, Il. 12, 63; πύλας Ἀΐδαο, to pass through the gates of Pluto, Il. 5, 646; also absol. with prep.: διὰ Ὠκεανοῖο, through Oceanus, Od. 10, 508; ἐπὶ πόντον, to sail over the sea, Il. 2, 613. 2) Trans. only poet. *to convey through, to conduct through*, τὶ κατὰ δειρῆς, h. Merc. 133; perhaps also, Il. 5, 291.

περάω (πέρα), aor. ἐπέρασα, ep. σσ, perf. pass. πεπέρημαι, Il. 21, 58; = the later πινάσκω, prop. to bring over for sale; hence, *to sell*, with accus., Il. 21, 102. h. Cer. 132; τινὰ Ἀἴμνον, to sell any one to Lemnos, Il. 21, 40; or ἐς Ἀἴμνον, v. 58, and πρὸς δώματα, Od. 15, 387. The pres. περάω does not occur; for which we have the poet. form πέρημι.

Πέργαμος, ἡ (among later writers τὸ Πέργαμον and τὰ Πέργαμα), the citadel of Ilium, see Ἰλιος, Il. 4, 508. 5, 446. 460.

Περγασίδης, ου, ὁ, son of Pergasus = Deïcoön, Il. 5, 535.

πέρην, ep. and Ion. for πέραν, prep. with gen. 1) *beyond, on the other side*, Il. 24, 752. 2) *opposite to*; Εὐβοίης, * Il. 2, 535.

περησέμεναι, see περάω.

πέρθαι, see πέρθω.

πέρθω, fut. πέρσω, aor. 1 ἔπερσα, aor. 2 ἔπραθον, mid. fut. with pass. signif. πέρσομαι, infin. of the syncop. aor. 2 πέρθαι, 1) *to lay waste, to destroy, to desolate*, spoken only of cities and countries, with accus. πόλιν, Il. 2, 660. Od. 1, 2. οὐ νύ τοι αἶσα, πόλιν πέρθαι Τρώων, it is not appointed to thee by fate to destroy the city of the Trojans, Il. 16, 708. Pass. Il. 2, 374. 4, 291. πόλις πέρσεται, Il. 24, 729. 2) *to pillage, to plunder*, τὶ ἐκ πολλῶν, Il. 1, 125.

περί, 1) Prep. with gen. dat. and accus. primar. signif. *round about*, spoken both of the full circumference of an object, as also of only that part embraced by one view. A)

With gen. 1) Spoken of place: a) To indicate existence about an object, poet. and rare: *around*. τετάνυστο περὶ σπείλους ἡμερῖς, around the caves, Od. 5, 68. περὶ τρόπιος βεβῶς, riding upon the keel, Od. 5, 130. 2) In causative relation, in manifold applications: a) In presenting an object, about which as a centre the action moves, almost like ἀμφί, *around, about, concerning, for, over, before*. α) Almost local, still with verbs signif. to fight, to contend in order to plunder, to defend, or to protect: μάχεσθαι περὶ νηός, to fight about the ship, Il. 16, 1. περὶ θανόντος, Il. 8, 476. περὶ τρίποδος θεῖν, to run for a tripod, Il. 11, 700. μάχεσθαι περὶ πόλιος, to fight for the city, Il. 17, 147. ἀμύνεσθαι περὶ πάτρης, to withstand for the country, Il. 12, 142. 243. β) With verbs of hearing, knowing, saying, asking, etc. ἀκούειν; εἰδέναι περὶ τινος, to hear of or about any one, Od. 19, 270. 17, 563. ἔρυσθαι περὶ πατρός, to ask about one's father, Od. 1, 135. γ) With verbs denoting anxiety or fear: μερμηρίζειν περὶ τινος, to be concerned about any one, Il. 20, 17. δ) In assigning the reason or motive: *on account of, out of*. περὶ ἔριδος μάχεσθαι, to contend out of strife, Il. 7, 301. b) In indicating worth and preference: *above, before (præ)*. περὶ πάντων ἔμμεναι ἄλλων, to be above all, to excel all, Il. 1, 287. 417. Od. 1, 66. B) With dat. 1) Spoken of place, in indicating continuance in the immediate region or vicinity of an object: *about, around about*. περὶ στήθεσσι, περὶ χροῖ; ἀσπαίρειν περὶ δουρὶ, to palpitate about the spear, Il. 13, 570. περὶ δουρὶ πεπαρμένη, pierced about the spear, i. e. pierced by the spear, Il. 21, 577. ἐλισσομένη περὶ καπνῷ, Il. 1, 317. περὶ κῆρι, in the heart, (accord. to Thiersch § 264, 1, and Spitzner ad Il. 4, 46; on the other hand, Wolf περί, see κῆρ), *at, near*. περὶ πύλῃσιν, Il. 18, 453. περὶ χειρῇ, Il. 22, 95. 2) In a causative relation, like ἀμφί, with dat. a) In assigning the object which occasioned the action, almost local: *about, concerning*, μάχεσθαι περὶ τινι, Od. 17, 471. περὶ δαιτί, Od. 2, 245. δεδιέναι περὶ τινι, to fear for any one, Il. 10, 240. b) In assigning a cause or reason; *on account of, by*. ἀτύξεσθαι περὶ καπνῷ, to be confounded by smoke, Il. 8, 183 (Wolf: ὑπὸ καπνῷ). περὶ χάσματι, for joy, h. Cer. 249. C) With accus. 1) Of place: a) To indicate a motion in the circumference or

vicinity of an object: *about, round about*. *περὶ φρένας ἤλυθ' ἰωή*, the shout came round about the senses, Il. 10, 139. b) Comm. to indicate quiet continuance: *about, through, at*. *ἐστάμεναι περὶ τοῖχον*, to stand round about the wall, Il. 18, 374. *περὶ τινα δίζυειν*, Il. 3, 408. 2) In a causative relation in assigning the object to which the action relates: *about*. *πονέϊσθαι περὶ δόρπα*. *ἔπειν περὶ τεύχεα*, Il. 24, 444. 15, 555. N. B. *περὶ* may stand after the subst. in any case, and is then in anastrophe. II) Adv. 1) *round about, around, beside, near*, Il. 1, 236. Od. 9, 184; also *περὶ τ' ἀμφὶ τε*, h. Cer. 277. 2) *above, beyond*; hence, *especially, exceedingly, excellently, very much*, in this signif. it should always be written *πέρι*, Il. 1, 161. Od. 1, 66. III) In composition it has the signif. of the adv.

πέρι, in anastrophe stands: 1) When it stands after its subst. Il. 5, 739. 7, 301. 2) When as an adv. it means, *especially, very much, for the most part*; espec. after *πέρι κῆρι*, ed. Wolf; see *κῆρ* and *περὶ*. 3) When it stands for *περίεστι*.

περιάγνυμι (ἄγνυμι), *to break round about*; pass. metaph. *to break*, spoken of the voice: *Ἐκτορος* (sc. ὄψ) *περιάγνυται*, Hector's voice breaks round about, i. e. resounds round about, Il. 16, 77. †

* *περίαλλος*, η, ον (ἄλλος), *above others*; only in neut. plur. as adv. *περίαλλα*, *chiefly, remarkably*, h. 18, 46.

περιβαίνω (βαίνω), only aor. 2 *περίβην*, without augm. part. *περιβάς*, 1) *to go about, to walk around, to defend any one, absol.*, Il. 8, 331. 13, 420. 2) *to step before any one, hence: to protect, to shelter, τινός*, one, Il. 5, 21; and *τινί*, Il. 17, 80. 313.

περιβάλλω (βύλλω), aor. 2 *περιέβαλον*, also mid. 1) *to cast about, to put about*, with accus., Il. 18, 479; absol. in tmesis, *πείσμά τινος*, to draw a rope about anything, Od. 22, 466. 2) *to cast out beyond*; hence, *to excel, to overmatch, τινά τινι*, any one in any thing, Od. 15, 17; without accus. *to be superior in any thing*, Il. 23, 276. Mid. *to cast about oneself, to put on*, with accus. *τεύχεα*, Od. 22, 148; *τί τινι*; *ξίφος ὁμοῖς*, to put the sword on the shoulders, only in tmesis, Od. 10, 262.

Περίβοια, ἡ, 1) daughter of Accessame-nus, who bore Pelagon to Axius, Il. 21, 142.

2) Daughter of Eurymedon, king of the giants, mother of Nausithous by Neptune, Od. 7, 58.

περιγίγνομαι (γίγνομαι), aor. *παριγενόμην*, prop. *to be above*; hence, *to overmatch, to excel, τινός τινι*, any one in any thing, Il. 23, 318. Od. 8, 102. 252.

περιγλαγής, ἑς, poet. (γλάγος), *full of milk*, *πέλλαι*, Il. 16, 642. †

περιγνάμπω (γνάμπω), *to bend around, to sail around, Μάλειαν*, Od. 9, 80. †

περιδίδω, poet. (διδώ), only aor. *περίδδισα*, part. *περίδδισας*, and perf. *περιδίδισα*, with pres. signif. *to fear greatly, to be very anxious, τινί*, for any one, Il. 11, 508; and often; more rarely *τινός*, on any one's account, Il. 10, 93. 17, 240.

περιδεξιός, ον (δεξιός), *having both hands right hands, dexterous with each hand*, Il. 23, 163. †

περιδίδωμι (δίδωμι), only mid. fut. *περιδώσομαι*, aor. subj. 1 dual *περιδώμεθον*, *to stake, to wager*, with gen. pret. *τρίποδος ἢ λίσθητος*, Il. 23, 485. *ἐμέθεν περιδώσομαι αὐτῆς*, I will wager myself, i. e. I will put my life in pledge, Od. 21, 78.

περιδινέω (δινέω), aor. pass. *περιδινέθη-την*, *to turn around in a circle*; pass. *to turn oneself around, πόλιν*, to run round about the city, Il. 22, 165. †

περιδράμον, see *περιτρέχω*.

περιδρομος, ον (*περιδραμεῖν*), 1) Act. *running around, rounded, circular, πλήμνοι, ἄντυγες*, Il. 5, 726. 728. 2) Pass. that may be run around, i. e. *accessible, lying open, κολώνη*, Il. 2, 812; *αὐλή*, Od. 14, 7.

περιδρύνπτω (δρύνπτω), ep. aor. pass. *περιδρύνεσθην*, *to tear round about*; pass. *to be torn or lacerated*; *ἀγκῶνας*, to injure the elbows, Il. 23, 395. †

περιδύω (δύω), aor. 1 ep. *περίδυσσα*, *to draw out round about, to draw off* (elsewhere *ἀπιδύσει*), with accus. *χιτῶνας*, Il. 11, 100. †

περιδώμεθον, see *περιδίδωμι*.

περιεῖδον (ΕΙΔΩ), defect. aor. 2 in Hom. only perf. *περίοιδα*, infin. *περιῖδμεναι*, ep. for *περιεῖδεναι*, pluperf. *περιῖδεν*, 3 sing. *περιῖδῃ*, with pres. signif. *to know better, to understand better*, with infin. Il. 10, 247; with accus. of the thing and gen. of the pers. *τινός*, than another, Od. 3, 244. b) *to be more intelligent in any thing, to be wiser in anything, τινί*,

Od. 17, 317. βουλῇ περιῖδμεναι ἄλλων, to excel others in counsel, Il. 13, 728.

περίειμι (εἶμι), 1) to be above, i. e. to be more excellent than any one, to excel, to be superior, with gen. of the pers. and accus. of the thing: φρένας, νόον, in intelligence, wisdom, Od. 18, 248. 19, 326. Il. 1, 258; in tmesis.

περιέπω, only in tmesis, see ἔπω, Il. 15, 555.

περιέχω (ἔχω), only aor. 2 ep. mid. περισχόμεν, imperat. περισχεο, to encompass, to embrace. Mid. to hold oneself around anything, i. e. to embrace protectingly any one, to protect, to shelter any one, with gen. of pers. Il. 1, 393; with accus. Od. 9, 199.

Περίηρης, ους, ὁ, father of Borus, Il. 16, 177.

* περιζαμενῶς, poet. adv. (ζαμενής), very powerfully, very vehemently, h. Merc. 495.

περιηχέω (ἤχέω), aor. περιήχησα, to resound round about, to roar, to rattle, Il. 7, 267. †

περιῖδμεναι, see περιεῖδον.

περιῖστημι (ἵστημι), aor. 2 περίστην, ep. for περίεστην, subj. περιστήωσι for περιστῶσι, optat. περισταῖεν, aor. 1 mid. περιστησάμην, aor. pass. περιστάθην. Hom. only intrans. aor. 2 act. mid. and aor. pass.: 1) to place oneself about, to stand about, Il. 4, 532; also aor. pass. Od. 11, 243. 2) to place oneself about any one or any thing, to surround him, to encircle, with accus. βούν περιστήσαντο, they placed themselves around the ox, Il. 2, 410; τινά, Il. 17, 95. Od. 20, 50.

περικαλλής, ἐς (καλός), very beautiful, exceedingly beautiful, fascinating, comm. epith. of things; more rarely spoken of persons, Il. 5, 389. Od. 11, 281. h. Merc. 323.

περικαλύπτω, only in tmesis, see καλύπτω.

περίκειμαι, depon. mid. (κείμει), to lie around any thing, to surround, to embrace, with dat. τόξω, Od. 21, 54; τινί, to hold any one encompassed, Il. 19, 4; metaph. περίκειται μοί τι, something lies round about me, i. e. I have an advantage or benefit, it is an advantage to, Il. 9, 321.

περικηῖδομαι, mid. (κίδω), to be very anxious, to be troubled, τινός, about any one, Od. 3, 219; τινὶ βιότου, to be anxious for any one concerning property, * Od. 14, 527.

περίκηλος, ον, poet. (κῆλον), parched, very dry, * Od. 5, 240. 18, 309.

Περικλύμενος, ὁ, son of Neleus and Pero;

he had received from Neptune, the gift of metamorphosing himself into many forms, Od. 11, 286.

* περίκλυστος, η, ον (κλύζω), washed on all sides by the waves, sea-girt, Δῆλος, h. Ap. 181.

περικλυτός, ὄν (κλυτός), heard on all sides, hence: speaking loud, singing loud; it is thus explained as an epith. of αἰοιδός, Od. 1, 325. (V. on the other hand 'far celebrated'), comm., 2) heard of round about, i. e. celebrated, famous, glorious, epith. of persons and things, Il. 1, 607. 7, 299.

περικτείνω, only in tmesis, see κτείνω.

περικτίονες, οἱ (κτίζω), only plur. those dwelling round about, neighbors, Il. 19, 104; also as adj. with ἄνθρωποι, Od. 2, 65; ἐπικούροι, Il. 17, 220.

περικτίται, ων, οἱ, ep. = περικτίονες, Od. 11, 288. †

περιλέπω, only in tmesis, see λέπω.

περιμαιμάω, ep. (μαιμάω), only pres. part. ep. περιμαιμώωσα for περιμαιμάουσα, to make a noise round about, to seek eagerly round about, with accus. σκόπελον, Od. 12, 95. †

περίμετρος, ον (μέτρον), immensely great, ιστόν, * Od. 2, 95. 19, 140.

Περιμήδης, εος, ὁ (very wise, see μῆδος). 1) a companion of Ulysses, Od. 11, 23. 2) father of Schedius, Il. 15, 515.

περιμήκετος, ον, poet. = περιμηκής; ἐλάτη, Il. 14, 287; Τηῦχετον, Od. 6, 103.

περιμήκης, ες (μῆκος), very long, very high, spoken of mountains, Il. 13, 65. Od. 13, 183; of the wand of Circe, Od. 10, 293; of the neck of Scylla, Od. 12, 90.

περιμηχανάομαι, depon. mid. (μηχανάω), 3 plur. pres. περιμηχανόωνται, ep. resolved: to prepare craftily on all sides; gener. to resolve upon craftily, τί, Od. 7, 200; δούλιον ἤμαρ τινι, * Od. 14, 340.

Πέριμος, ὁ, son of Meges, a Trojan, slain by Patroclus, Il. 16, 695.

περιναιετάω, poet. (ναιετάω), to dwell round about, * Od. 2, 66. 8, 551. 2) Intrans. to be inhabited, to lie, spoken of cities, Od. 4, 177.

περιναιέτης, ον, ὁ, poet. (ναίω), one of those dwelling round about, a neighbor, Il. 24, 488. †

περιξεστός, ἡ, ὄν (ξεστός), hewed round about, smoothed, smooth, πέτρη, Od. 12, 79. †

περίοιδα, see περιεῖδον.

περιπέλομαι, depon. mid. poet. (πέλομαι), only syncop. part. περιπλόμενος, 1) to turn oneself around, to roll around, to revolve in a circle, spoken of time: περιπλομένων ἐνιαυτῶν, in the course of time, Od. 1, 76. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. to go about any thing, to encompass, Il. 18, 220.

περιπενυής, ἐς, poet. (πεύκη), very bitter, very unpleasant, very painful, βέλος, Il. 11, 845. †

περιπλέκω (πλέκω), only aor. pass. ep. περιπλέχθην, without augm. to twist around, to wind about; pass. to wind oneself about any thing, to coil or twine about, with dat. ἰσιῶ, Od. 14, 313; to embrace, γρηῖ, * Od. 23, 33.

περιπληθής, ἐς (πληθος), very full, very populous, Ὀρτυγίη, Od. 15, 404. †

περιπλόμενος, see περιπέλομαι.

περιπρό, adv. (πρό), very much, exceedingly, particularly, Il. 11, 180. 16, 699; ed. Spitzner; in Wolf separated: περὶ πρό.

περιπροχέω (χέω), only part. aor. pass. περιπροχυθεῖς, to pour round about; pass. to pour oneself about, metaph. ἔρος θυμόν περιπροχυθεῖς ἐδάμασσε, love overpowered my heart, poured about it, Il. 14, 316. †

περιρρέω (ρέω), imperf. περιρρέει, to flow round about, with accus. Od. 9, 388. †

περιρρήδης, ἐς (περιρρέω), falling about any thing. περιρρήδης τραπέζῃ κύπτεισε δινηθεῖς, staggering he fell prostrate upon the table, Od. 22, 84. †

περιρρήντος, ον (ρέω), that is flooded all around, sea-girl, epith. of Crete, Od. 19, 173. †

περισαίνω (σαίνω), ep. περισσαινῶ, only pres. to wag with the tail around, to wheedle, to flatter, τινά, Od. 16, 4. 10; οὐρῇσιν, * Od. 10, 215.

περισείω (σειώ), ep. περισσεῖω, only ep. form, to shake round about; only pass. to shake oneself round about, to wave, spoken of the crest, * Il. 19, 382. 22, 315. h. 6, 4.

περισθενέω, poet. (σθένος), only part. pres. περισθενέων, to be superior, to be very strong, Od. 22, 368. †

περίσκεπτος, ον (σκέπτομαι), to be seen round about; hence, lying open, elevated, (V. 'wide looking,') * Od. 1, 426. 10, 211. 14, 6.

περισσαινῶ, poet. for περισαίνω.

περισσεῖω, poet. for περισείω.

περισταδόν, adv. (περίστημι), standing around, Il. 13, 514. †

περιστάθη, see περιῖστημι.

περιστεῖχω (στεῖχω), aor. 1 part. περιστεῖξας for περιέστειξας, to go round about, to walk around, Od. 4, 277. †

περιστεῖλλω (στεῖλλω), aor. 1 part. περιστεῖλας, to dress, to clothe, espec. to dress a corpse, with accus., Od. 24, 293. †

περιστεναχίζω, poet. (στεναχίζω), only in the mid. pres. and imperf. to resound round about, to echo, with dat. ποσσίν, from the feet, Od. 23, 147; and in tmesis, Od. 10, 454. δῶμα περιστεναχίζεται αὐλῇ, the house resounded round about in the court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: αὐλῇ i. e. αὐλήσει, with the sound of flutes.

περιστένω (στένω), 1) = στεναχίζω, to groan around, to echo around, with accus. h. Ap. 18, 21. 2) = στέινω, only mid. περιστένεται γαστήρ, the stomach is too small, is filled up, Il. 16, 163. †

περιστήωσι, see περιῖστημι.

περιστέφω (στέφω), to crown round about, to surround, τί τινι, any thing with another, Od. 5, 303. †

περιστοναχίζω, an old reading for περιστεν., Od. 10, 454. 23, 146.

περιστρέφω (στρέφω), part. aor. περιστρέψας, to turn round about, to whirl around, with accus. δίσκον, Od. 8, 189; τινά χειρί, Il. 19, 131. h. 2, 409. Pass. μάλα ὥκα περιστρέφεται κυκλώντι, sc. γάλα, very quickly is it stirred by the mixer, Il. 5, 903; the reading περιτρέφεται is better, according to Eustath. to curdle, to coagulate.

περίσχεο, see περιέχω.

περιτάμνω, ep. and Ion. for περιτέμνω (τέμνω), to cut off round about, hence mid. to cut off any thing for oneself, and bear away as booty: to plunder, to pillage, βοῖς, * Od. 11, 402. 24, 112; conf. τέμνω.

περιτέλλομαι, depon. mid. (τέλλω), poet. only pres. to accomplish its course, to roll around, to revolve. ὥς περιτελλομένου ἔτεος, the year rolling round again, Od. 11, 295. 14, 294. περιτελλομένων ἐνιαυτῶν, in the course of years, i. e. as often as the day of the feast returned, Il. 2, 551; conf. 8, 404. 418; see περιπέλομαι.

περιτίθημι, only in tmesis, see τίθημι.

* περιτιμήεις, εσσα, εν (τιμήεις), *greatly honorest, highly valued*, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. *to turn oneself about, to return*, in tmesis, Od. 10, 469; † see τρέπω.

περιτρέφω (τρέφω), *to cause to curdle or congeal round about*; pass. *to curdle or congeal round about*, τινί, any thing. σakisσσι περιτρέφετο κρύσταλλος, the ice formed round about the shields, Od. 14, 477; † and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), *to run round about*, in tmesis, περι δ' ἔδραμε, Il. 14, 413. †

* περιτρέω, poet. (τρέω), aor. ep. περίτρεσα, *to tremble round about, to scatter in every direction in terror*, Il. 11, 676. †

περιτρομέομαι, depon. mid. (τρομέω = τρέμω), *to tremble round about*. σάρκες περιτρομόντο μέλεσσιν, upon the limbs, Od. 18, 77. †

περιτροπέω, ep. and Ion. for περιτρέπω, only part. pres. 1) *to turn oneself around, to accomplish a course, to revolve*, spoken of time, Il. 2, 295. 2) Spoken of persons: *to turn in every direction*. μῆλα περιτροπέοντες ἐλαύνομεν, we drove the sheep away, i. e. very circuitously, Od. 9, 465; with accus. φύλα ἀνθρώπων, to have commerce amongst the tribes of men, h. Merc. 542.

περίτροχος, ον (τρέχω), *running around in a circle, hence circular*, Il. 23, 455. †

περιφαίνομαι, pass. (φαίνω), *to appear round about, to be visible round about*, only part. περιφαινόμενον; ὄρος, a far-seen mountain, Il. 13, 179. h. Ven. 100. ἐν περιφαινόμενῳ, in a conspicuous place, Od. 5, 476.

Περίφας, αντος, ὁ, 1) son of Ochesius, an Ætolian, who was slain by Mars, Il. 5, 842 seq. 2) son of Epytus, a herald of the Trojans, Il. 17, 323.

Περιφήτης, ον, ὁ, son of Copreus of Mycenæ, slain by Hector, Il. 15, 639. 2) a Mysian, Il. 14, 515.

περιφραδής, ἐς (περιφράζομαι), *very considerate, prudent, wise*, h. Merc. 464; often adv. περιφραδῶς, *thoughtfully, considerately*, Il. 2, 466. Od. 14, 431.

περιφράζομαι, mid. (φράζω), *to consider on all sides, carefully to ponder*, νόστον, Od. 1, 76. †

περίφρων, ον (φρήν), *very considerate, provident, intelligent*, epith. of women, Il. 5, 412. Od. 1, 329; and often.

περιφύω (φύω), only aor. 2 infin. περιφῦναι and part. περιφύς, intrans. *to grow round about*; hence περιφῦναι τινι, to entwine about any one, to embrace, Od. 19, 416; comm. with accus. Od. 24, 236. 320; without case, * Od. 16, 21.

περιχέω (χέω), aor. 1 περιχεῖα, ep. for περιέχευα, aor. 1 mid. subj. περιχεύεται with shortened vowel, Od. 6, 232. cf. Od. 3, 426; *to pour around, to pour upon*, τί, Il. 21, 319; espec. spoken of workers in metal: χρυσὸν κέρασι, to put gold about the horns, spoken of a victim adorned for sacrifice by putting gold plates about the horns, or gilding them, Od. 3, 426. Il. 10, 294; metaph. χάριν τινί, to pour grace over any one, Od. 23, 162. Mid. 1) *to pour about oneself*; χρυσὸν ἀργίρῳ, to put gold about silver, i. e. to gild it, Od. 6, 232. 23, 159. 2) *to spread or extend over* any thing, metaph. in tmesis, Il. 2, 19.

περιχώομαι (χώομαι), aor. ep. περιχωσάμην without augm. *to be violently angry*, τινί τινος, at any one on account of some one, * Il. 9, 449. 14, 266.

περιωπή, ἡ (ὦψ), a place from which one can take a wide observation, *an elevation, a height*, Il. 14, 8. Od. 10, 146.

περιώσιος, ον, poet. for περιούσιος, *excessive, very great*; neut. as adv. *excessively, too much*, Il. 4, 359. Od. 16, 203. Plur. h. 18, 41; with gen. περιώσιον ἄλλων, far beyond the others, h. Cer. 363.

περκνός, ἡ, ὄν, poet. *blackish, dark* (V. black-winged), epith. of the eagle, Il. 24, 316. † Schol. μέλας, cf. μόρφος.

Περκώσιος, ὁ, of Percote, Il. 2, 831. 6, 30.

Περκώτη, ἡ, a city in Asia Minor on the Hellespont, between Abydos and Lampsacus, Il. 2, 835. 11, 229; in the time of Strabo, a village near Parion: Παλαιπερκώτη. (Περκώπη is a false reading.)

πέρι-ασχ' for πέρι-ασκε, see πέρι-νημι.

πέρι-νημι, ep. form of περύω, part. περνίς, iterat. imperf. 3 sing. πέρι-ασχ' for πέρι-ασκε, *to lead out and sell*, τινά, any one, Il. 22, 45. 24, 752. κτήματα περνύμενα, vendible goods, * Il. 18, 292.

περόνάω (περόνη), aor. ep. περόνησα, aor. mid. περονησάμην always without augment, 1) *to pierce with a clasp or buckle*, gener. *to pierce through*, τινὰ δοῦρί, Il. 7, 145. Mid. *to fasten any thing for oneself with a clasp*

or *buckle*, with accus. *χλαῖναν*, Il. 10, 133; *τί ἐνστήσι*, with *buckles*, * Il. 14, 180.

περόνη, ἡ (*πείρω*), prop. the tongue of a buckle; gener. a *buckle*, a *brooch*, for fastening a cloak, Il. 5, 425. Od. 18, 293. 19, 226.

περόωσι, see *πείρω*.

[*Περόραιβοί*, see *Περαιβοί*, h. Ap. 218.]

* *Περσαῖος*, ὁ (*Πέρσης*, Hes. Th. 377), son of the Titan Crius and Eurybia, father of Hecate, h. Cer. 24.

πέρσα, ep. for *ἔπερσα*, see *πέρθω*.

Περσεύς, ἑώς, Ion. and ep. *ῥος* (Herm. *Penetrius*), 1) son of Jupiter and Danaë, daughter of king Acrisius in Argos. His grandfather caused him with his mother to be cast in a chest into the sea; he was, however, rescued by king Polydectes in Seriphus. When he had grown up, Polydectes, in order to remove him, commissioned him to bring the head of Medusa. He accomplished the task prosperously, and upon his return liberated Andromeda, daughter of Cepheus, who was bound to a rock and destined to be the prey of a sea-monster. Andromeda became his wife and bore to him Alcæus and Electryon, Il. 14, 320. 2) son of Nestor and Anaxibia, Od. 3, 414. 445.

Περσεφόνη, ἡ, ep. for *Περσεφόνη*, daughter of Jupiter and Ceres, Il. 14, 326; wife of Pluto, who bore her off from her mother. She rules with her husband the shades, and gener. the lower world, Od. 10, 491. 11, 47. Il. 9, 457. Her sacred groves are on the western margin of the earth, on the borders of the realm of shades, Od. 10, 509. (Accord. to Eustath. ad Od. 10, 491, from *φέρειν* and *φόνος*, who brings death, prop. *Φερσεφόνη*, Ion. *Περσεφόνη*.)

Πέρση, ἡ, daughter of Oceanus, wife of Helios, mother of Æetes and Circe, Od. 10, 139. *Περσηῖς*, ἴδος, ἡ, Hes. Th. 356.

Περσηϊάδης, ου, ὁ, poet. for *Περσείδης*, son or descendant of Perseus = *Sthenelus*, Il. 19, 116.

πεσέειν and *πεσέεσθαι*, see *πίπτω*.

πεσσός, ὁ, Att. *πειτός*, a stone used in playing draughts, Od. 1, 107. † *πεσσοῖσι θυμὸν τέρπειν*. Eustath. ad loc. and Etym. M. mention the following games: 1) Two persons play, each with five stones. For this purpose a surface of clay is used, with lines, the middle of which is called *ισρά*. The stones of the two parties, of different colors,

are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invented in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenæus I. p. 61 seq., which Apion heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like number of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called Penelope. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the Penelope, and jerked her from her place, he placed his stone in the place of Penelope. Then he put up Penelope upon the place to which she had been jerked, and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a good omen. Eurymachus won most frequently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, cf. Wiedemann's Humanist. Magazin 1787, St. 3. p. 237; and Nitzsch ad Od. l. c.

πέσσω, ep. infin. pres. *πισσέμεν*, to soften by heat, hence 1) Spoken of the sun, to *soften*, to *ripen*, to *mature*, *τί*, Od. 7, 119. 2) Metaph. to *digest*, hence *χόλον*, to digest anger, i. e. to restrain, Il. 4, 513. 9, 565; *κῆδεα*, to keep troubles to oneself, Il. 4, 513. 9, 565; *γέγρα*, to digest presents, i. e. quietly to enjoy them, Il. 2, 237. b) to *nurse*, to *heal*, *βέλος*, Il. 8, 513.

πεσών, see *πίπτω*.

πέταλον, τό (*πετάννυμι*), a leaf, comm. plur. Il. 2, 312. Od. 19, 520.

πετάννυμι, aor. *ἐπέτασα*, ep. *πέτασα* (σσ), perf. pass. *πίπταμαι*, aor. pass. *ἐπειτάσθην*, also *πιτνάω*, 1) to *spread out*, to *unfold*, with accus. *λίτα*, *ιστία*, Od. 5, 269. 6, 94; *χεῖφί τινι*, to spread out the arms to any one, Il. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. *πύλαι πεπταμέναι*, folding-doors thrown open, Il. 21, 531. 2) Metaph. *θυμὸν*, to expand the heart of any one, i. e. to swell, Od. 18, 160; and in the pass. *αἶθρη πέπταται ἀνέφαλος*, the cloudless serenity extended, Od. 6, 45; *αἶγῃ Ἥελίοιο*, Il. 17, 371.

πετεηνός, ἡ, ὄν (*πέτομαι*), poet. for *πειτη-*

ρός, *flying, winged, feathered*, epith. of birds; plur. subst. τα πετεινά, *fowls, birds*, Il. 15, 238. 2) Spoken of young birds: *fledglings*, *callow birds*, Od. 16, 218.

Πετρών, ὠνος, ἡ, a village of the Theban dominion in Bœotia, near Haliartus, Il. 2, 500.

Πετρώς, ὦ, poet. ὦο, ὅ (according to Eustath. Att. for Πετρός, from which gen. Πετρώιο and Πετρώο [Buttm. § 37. note 3]), son of Orneus, father of Menestheus, who was expelled by Theseus from Attica, Il. 2, 552.

πέτομαι, depon mid. aor. ἐπτάμην, subj. 3 sing. πτῆται, Il. 15, 170; and with act. form ἔπτην, Batr. 207 (ep. form ποτέομαι, πωτάομαι), 1) *to fly*, primar. spoken of birds and insects, Il. 2, 89. 16, 265. 2) Spoken of the rapid movement of gods, men, and brutes: *to fly, to hasten, to run*, Il. 15, 150. Od. 5, 49; spoken of men, Il. 13, 755. Od. 8, 122; often of horses: οὐκ ἄκοντε πετίεσθην. b) Spoken of inanimate things: of arrows, snow, and hail; of a river: *to flow away*, Il. 13, 140. 592. 15, 170.

πετραῖος, η, ον, *rocky, stony, dwelling in rocks*, Σκύλλη, Od. 12, 231; προχοή, h. Ap. 385.

πέτρη, ἡ, Ion. for πέτρα, *a rock, a cliff*, often. 2) *a stone, a fragment of rock*; as an image of firmness, Od. 17, 463; and of insensibility, Il. 16, 35; proverbial: οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, see δρῦς.

πετρήεις, εσσα, εν, poet. (πέτρη), *rocky, stony*, Ηυθώ, Il. 9, 405; νῆσας, Od. 4, 844. h. 18, 7.

πέτρος, ὁ, poet. *a rock, a stone*, * Il. 17, 270. 20, 288. Batr. 218.

πεύθομαι, poet. for πυνθάνομαι, q. v.

πευκάλιμος, η, ον, Homeric epith. always φρεσὶ πευκαλίμῃσι, Il. 8, 366. 14, 165. 15, 81; *prudent, intelligent*. (Prob. accord. to Buttm. Lexil. I. p. 18, a form of πυκνός, like λυγαλέος from λυγρός, accord. to the Gramm. from πύκη, a point; *sharp, piercing*.) * Il.

πευκεδανός, ἡ, ὄν, poet. (πύκη), comm. explained, *bitter, sour*, as an epith. of war, Il. 10, 8. † (Accord. to Buttm. Lexil. I. p. 17, from πύκη, prop. a taper tree, a point, pointed; hence *sharp, painful*, cf. ἐχπευκίς.)

πύκη, ἡ, *a fir tree, a pine tree*, * Il. 11, 494.

πεύσομαι, see πυνθάνομαι.

πέφονται, see φαίνω.

[πέφονται, see ΦΕΝΩ.]

πεφάσθαι, see ΦΕΝΩ.

πεφασμένος, Il. 14, 127, part. perf. pass. from φαίνω.

πεφήσομαι, ep. 1) Fut. pass. of φαίνω, Il. 17, 155. Od. 22, 217. 2) Fut. pass. from ΦΕΝΩ, Il. 13, 829. 15, 140. q. v.

πεφιδέσθαι, see φείδομαι.

πεφιδήσομαι, see φείδομαι.

πέφνον, ep. for ἔπεφνον, see ΦΕΝΩ.

πέφραδον, πεφραδέειν, see φράζω.

πέφρικα, see φρίσσω.

πεφύασι, see φύω.

πεφυγμένος, see φεύγω.

πεφυζότες, ep. for πεφευγότες, part. perf. nom. plur. *flying*, from ΦΥΖΩ, cf. φεύγω, Il. 21, 6. 528.

πεφυλαγμένος, see φυλάσσω.

πεφυνῖα, ep. see φύω.

πέφυνμαι, see φύρω.

πῆ or πῇ (ed. Spitzner), adv. interrog. 1) *how, in what way, wherefore*, Il. 10, 385. Od. 2, 364. 2) Spoken of place: *whither*, Il. 5, 472. 6, 377. Od. 17, 219; *where*, Il. 13, 307.

πῆ or πῇ (ed. Spitz.), enclit. adv. 1) *in any way, perchance*. οὕτω πη, thus perhaps, Il. 24, 373. 2) *to any place*. οὔτε πη ἄλλῃ, Od. 2, 127; *anywhere*, Od. 22, 25.

πηγεσίμαλλος, ον (μαλλός), *thick-woolled, having a thick fleece*, ἀρνείος, Il. 3, 197. †

πηγή, ἡ, *a fountain, a spring*, Il. 2, 523.

πήγνυμι, fut. πῆξω, aor. ἔπηξα, ep. πῆξα, perf. II. πέπηγα, pluperf. 3 sing. ἐπεπήγει, pass. aor. 2 ἐπάγην, ep. πάγην, aor. 1 pass. only πῆχθεν, ep. for ἐπῆχθησαν, Il. 8, 298. I) Act. prop. *to make firm*, hence 1) *to stick in firmly, to stick in, to thrust in, to drive in*, τί, any thing; the place is accompanied by a prep. ἔγχος, δόρυ ἐν μετάποι, γαστέρι, Il. 4, 460. 13, 372; ἔρετμον ἐπὶ τύμβῳ, *to fix an oar upon the grave*, Od. 11, 77; and dat. alone, Od. 11, 129; κεφαλὴν ἀνὰ σκολόπεσσι, *to fix the head upon stakes*, Il. 18, 177; metaph. ὄμματα κατὰ χθονός, *to fasten the eyes upon the ground*, Il. 3, 217. 2) *to join together, to construct, to build*, νῆας, Il. 2, 664. II) Mid. and aor. 1 and 2 pass. and perf. 2, 1) Intrans. *to become firm*, hence a) *to remain infixed, to stick fast*, Il. 4, 185. 5, 616. δόρυ δ' ἐν κραδίῃ ἐπεπήγει, *the spear remained infixed in the heart*, Il. 13, 442. cf. 16, 772. 2) *to become firm, hard*. γοῦνα πῆγνυται, *the limbs become stiff*, Il. 22, 453. 3) Trans. in

aor. 1, *to join together, to construct, to build*, ἱκρία ἐπ' αὐτῆς (sc. νηός), Od. 5, 163.

πηγός, ἡ, ὄν, poet. (πήγνυμι) = εὐπηγής, *light, thick, firm, compressed*; hence ἵπποι, well-fed, powerful horses, Schol. εὐτραφεῖς, Il. 9, 124. 266. κύμα πηγόν, a mighty wave, Od. 5, 388. 23, 235. (On the critics, who explain it now 'white,' and now 'black,' see Nitzsch ad Od. 5, 388.)

πηγυλῖς, ἴδος, ἡ, poet. (πήγνυμι), *frosty, cold, freezing*, νύξ, Od. 14, 476. †

Πήδαιον, τό, accord. to Eustath. an unknown place in Troy, or a river of the island Cyprus, in Ptolem. *Pediæus*, cf. Mannert VI. 1. p. 442. Il. 13, 172.

Πηδαῖος, ὁ, son of Antenor, who was slain by Megea, Il. 5, 69.

πηδάλιον, τό (πηδόν), *the rudder, the helm*, in the stern of a ship, * Od. 3, 281. h. Ap. 418.

Πήδαςος, ἡ, 1) a city of the Leleges in Troas, on the Satnioeis, the residence of king Altes, which Achilles destroyed, Il. 6, 35. 21, 85; accord. to Pliny = *Adramyttium*. 2) a town in Messene, accord. to Strab. VIII. p. 369, the later *Methone*, Il. 9, 152. 294.

Πήδαςος, ὁ, 1) son of Bucolion, brother of Æsepus of Troy, Il. 6, 21 seq. 2) a steed of Achilles, Il. 16, 152.

πηδάω, imperf. 3 sing. ἐπήδα, aor. 1 ἐπήδησα, *to spring, to leap*, ποσσίν, Il. 21, 269; spoken of missiles: *to go, to fly*, * Il. 14, 455.

πηδόν, τό (πέζα), prop. the lower part of an oar, *an oar-blade*, gener. *a rudder*, * Od. 7, 328. 13, 78.

πηκτός, ἡ, ὄν (πήγνυμι), *joined together, bound fast, firm*, ἄροτρον, Il. 10, 353. 13, 703. Od. 13, 32. h. Cer. 196.

πῆλαι, πῆλε, see πάλλω.

Πηλεγών, ὄνος, ὁ, son of the river-god Axius and the nymph Peribœa, Il. 21, 141 seq.

Πηλείδης, αο and εω, ὁ, ep. Πηληϊάδης, αο, son of Peleus = *Achilles*, Il. 1, 146. (Gen. Πηληϊάδεω, Il. 1, 1, is pentesyllabic with synizesis.)

Πηλείων, ωνος, ὁ = Πηλείδης, 1) Il. 1, 188. Od. 5, 310. 2) *Mud-dweller*, the name of a frog, Batr. 209.

Πηλείωνάδε, adv. *to Pelides*, Il. 24, 338. †

Πηλεύς, ῆος and έος, ὁ (Herm. *Pulsantius*), son of Æacus, sovereign of the Myrmidons at Phthia in Thessaly, Il. 2, 188. 189.

He fled, on account of the slaughter of his brother Phocus, to Phthia, to Eurytion, whose daughter Antigone he married. She bore him Polydora, Il. 16, 175. He then took part in the Argonautic expedition and in the Calydonian chase. After the death of Antigone, he married the Nereid Thetis, who bore him Achilles, Il. 16, 33. 20, 206. In the marriage festival the gods took part and made him presents, Il. 24, 59 seq. 16, 143. 2) *the mud-dweller*, the name of a frog (from πηλός), Batr. 29.

Πηληϊάδης, ep. for Πελεΐδης, q. v.

Πηληῖος, η, ον, ep. for Πηλεῖος (Πηλεύς), *Peleian*, δόμος, Il. 18, 60. 441.

πήληξ, ηκος, ἡ (πάλλω), *a helmet*, so called from the waving crest, * Il. 8, 308. 15, 608. Od. 1, 256.

Πηλιάς, ἄδος, ἡ, *Pelian*, from the mountain Pelion; ἡ μελίη, the Pelian spear, which was presented to Peleus by Chiron, * Il. 16, 143. 19, 390.

Πήλιον, τό, a high, woody mountain in Thessaly, lying over against Ossa, which terminated in the promontory Sepias; now *Zagora*, Il. 2, 744. 16, 144.

* Πηλοβάτης, ον, ὁ (βαίνω), *the mud-walker*, a frog's name, Batr. 240.

* πηλός, ὁ, *mud, mire, clay*, Batr. 240.

πῆμα, ατος, τό (πέπηθα, πάσχω), *evil, wretchedness, misfortune, injury, ruin*, often plur. πῆματα πάσχειν. πῆμα κακοῖο (V. the punishment of wickedness), Od. 3, 152. δῖης πῆμα, Od. 14, 348. Often spoken of persons instead of *evil-bringing*: ἔτρεφε πῆμα Τρωσὶ, Jupiter nourished him as a great pest to the Trojans, Il. 6, 282. cf. 3, 50. 10, 453. 11, 347. Od. 12, 125. 17, 446. h. Ap. 304.

πημαίνω (πῆμα), fut. πημανῶ, ep. ανίω, aor. 1 ἐπήμηνα, aor. pass. ep. πημανθήν, 1) Intrans. *to devise mischief, to do injury, to do wrong*; ὑπὲρ ὅρκια, contrary to the treaty, Il. 3, 299. 24, 781. 2) Trans. with accus. *to injure, to harm, to destroy*, Il. 15, 42. Pass. Od. 8, 563. 14, 255.

Πηρεῖός, ὁ, *Penæus*, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermaic gulf; now *Salambría*, Il. 2, 752.

Πηνέλεως, ω, Att. for Πηνελῶος, ep. ωο (that cares for the people, from πείνομαι and λαός), from the form Πηνέλεις, gen. Πηνελί-οιο, Il. 14, 489; (according to Thiersch § 184.

17, the reading *Πηνελῶο* is to be preferred, which Bothe has adopted;) son of Hippalcamus, leader of the Bæotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, Il. 2, 494. 17, 597.

Πηνελόπεια, ἡ, ep. for *Πηνελόπη* (unravelling the web, fr. *πήνη* and *λέπω*), daughter of Icarus and Peribœa, Od. 1, 329; the wife of Ulysses; her conjugal fidelity and love is celebrated in the Odyssey. During the absence of Ulysses, there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88 seq. 19, 139 seq. A female slave at last betrayed her artifice; when Ulysses returned, after twenty years, and slew the suitors, Od. 21, 22.

Πηνίον, τό (*πῆνος*), dimin. *the thread of the woof wound upon a spool or bobbin* (the yarn for the woof, V.), Il. 23, 762.† Close after Ajax, hastened Ulysses on, and was as near to him, as the shuttle with which the woof (*πηνίον*) is drawn through the warp is to the breast of the woman weaving. According to others, the *spool* upon which the weft was wound. Damm incorrectly makes *πηνίον* an adjunct. to be connected with *μίτον*, the thread spun upon the spindle, see *μίτος*.

πηρός, ὁ, poet. *a relative*, espec. a relative by marriage, Il. 3, 163. Od. 8, 581. 10, 441. (Prob. from *πέπαμαι*, to acquire.)

Πήρεια, according to Eustath. a place in Thessaly, prob. the region about Pheræ, Il. 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss in transl. Bothe has adopted the reading of the old editions, *Πιερίη*; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: *Πηρείη*, the region about Pheræ.

πήρη, ἡ, Ion. for *πήρα*, *a travelling sack, a wallet*, * Od. 13, 432. 17, 197.

πηρός, ἡ, ὄν, *lame, maimed*, espec. *blind*, Il. 2, 599.†

Πηρώ, οὐς, ἡ, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his daughter the cattle of Iphiclus. Bias loved her,

and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225 seq.; see *Βίαις*.

πῆγυς, εος, ὁ (prob. akin to *παχύς*), 1) *the elbow* [in Hom. only dual], the arm from the wrist to the elbow, the arm itself, Il. 5, 314. 2) *the central curve* which connected the two ends (*τόξα*) of the bow together, and upon which the arrow was laid in shooting, Il. 11, 375. 13, 583. Od. 21, 419. 3) In the plur. *the curved ends* or *handle* of the lyre, h. Merc. 50.

πῖαρ, τό (*πῖων*), poet. only nom. and accus. *fat, tallow, grease*. *βοῶν ἐκ πῖαρ ἐλίσσθαι*, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lexil. II. p. 47, and Heyne), or it is equivalent to 'the fattest of the cattle,' Il. 11, 550. 17, 659. *πῖαρ ἐλοῖσα*, h. Ven. 30, metaph. *fertility*. 2) It is explained as adj. Od. 9, 135 [cf. h. Ap. 60]. *ἐπεὶ μάλα πῖαρ ὑπ' οὐδας* (since below the ground is fat, V.). Accord. to Buttm. l. c. *πῖαρ* is a subst. and *ὑπὸ* is prep., for great fatness is under the ground.

πῖδαξ, ακος, ἡ, *a fountain, a spring*, Il. 16, 825.†

πῖδῆεις, εσσα, εν, poet. (*πῖδαξ*), *springy, abounding in fountains*, epith. of Ida, Il. 11, 183.†

Πιδύτης, ου, ὁ, a Trojan from Percote, whom Ulysses slew, Il. 6, 30.

πίε, *πιέειν*, see *πίνω*.

πιέζω, Ion. and ep. *πιεζέω*, from which imperf. *πιέζεν* for *ἐπιέζουν*, Od. 12, 174; aor. pass. *ἐπιέσθην*, to press, to squeeze, and gener. to press down, to hold fast, τι, Il. 16, 510. 4, 419; *τινὰ ἐν δεσμοῖς*, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

πίτρα, ἡ, a pecul. fem. of *πῖων*, q. v.

Πιερίη, ἡ (prob. from *πῖαρ*), a region of Macedonia, on the borders of Thessaly, in the vicinity of mount Olympus, Il. 14, 226. Od. 5, 50. Adv. from it, *Πιερίηθεν*, h. Merc. 85.

πιθίσθαι, see *πείθω*.

ΠΙΘΕΩ, from which are derived the ep. forms of *πείθω* (prop. from the aor. 2, *ἐπιθον*), fut. *πιθήσω*, aor. *ἐπίθησα*, in the signif. to obey, to follow, to trust, τι, espec. part. aor. Il. 4, 398. 6. 183. Od. 21, 315.

πίθος, ὁ, *a vessel*, comm. *earthen*; prop.

a large earthen jar, for keeping wine, Il. 24, 527. Od. 2, 340. 23, 305.

ΠΙΘΩ, obsol. root of πείθω.

πικρόγαμος, *ον* (γάμος), whose marriage is unfortunate, unhappily wedded, * Od. 1, 266. 4, 346. 17, 137.

πικρός, *ή, όν* (from *πενκή*), also of two endings, Od. 4, 406. 1) Prop. pointed, sharp, piercing, βέλος, *δϊωτός*, Il. 4, 118. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, *ρίζα*, Il. 11, 846; *δάκρυον*, Od. b) Spoken of smell: offensive, Od. 4, 406. c) Spoken of feeling: bitter, virulent, *ώδινες*, Il. 11, 271; and gener. disagreeable, odious, Od. 17, 448. conf. Buttm. Lexil. I. p. 17.

πῖλναμαι, ep. form of *πελάζω*, quickly to approach a thing, to touch, to rush upon or to, with dat. *χθονί*, Il. 23, 368. h. Cer. 115; also *ἐπ' οὐδεῖ*, Il. 19, 93; absol. *ἀμφι δὲ χαῖται πῖλναντο*, round about the hair fluttered, Il. 22, 402.

πῖλος, *ό*, felted wool, felt; a kind of helmet was made of it, Il. 10, 265. †

πιμπλάνω, ep. form of *πίμπλημι*; 3 pres. mid. *πιμπλάνεται*, Il. 9, 679.

πίμπλημι, pres. 3 plur. *πιμπλᾶσι*, fut. *πλήσω*, aor. *ἔπλησα*, ep. *πλήσα*, mid. *πίμπλαμαι*, aor. mid. *ἐπλησάμην*, aor. pass. *ἐπλήσθην*, 3 plur. *πλήσθεν* for *ἐπλήσθησαν*, also ep. aor. Il. *ἐπλήμην*, only 3 sing. and plur. *πλήτο* and *πλήντο*, 1) to fill, to make full, to fill up, *τί*, Il. 14, 35; *τινός*, with any thing; *ἐναύλους νεκύων*, *τινὰ μένεος*, Il. 16, 72. 13, 60; *τινί*, Il. 16, 374. Mid. with aor. 1, 1) to fill for oneself, to satiate oneself, to satisfy, with accus. *δείπας οἶνοιο*, Il. 9, 224; *θυμὸν ἐδητύος καὶ ποτήτος*, to satisfy the desire with food and drink, Od. 17, 603. 19, 198. 2) Intrans. in aor. pass. and ep. aor. 2, to fill oneself, to be full, *μένεος*, of rage, Il. 1, 104; *ἀλκῆς*, Il. 17, 211. h. Cer. 281. *τῶν δὲ πλήτο σπέος*, the cave was full, Il. 18, 50. conf. Od. 8, 57; ep. form *πιμπλάνω* and *πλήθω*.

πίμπρημι, not found in Homer, see *πρήθω*.

πίναξ, *ακος, ό*, a board, Od. 12, 67; gener. a wooden table, espec. 1) a writing-table, prob. made of two small boards, which were laid together, and fastened with a seal. b) a plate, a vessel, small boards upon which meat was laid, Od. 1, 141.

πινύσσω (from *πνέω*, *πέπνυμαι*), to make wise, to instruct, to inform, *τινά*, Il. 14, 249. †

πινυτή, *ή* (*πινύσσω*), poet. understanding, wisdom, Il. 7, 289. Od. 20, 71.

πινυτός, *ή, όν* (*πινύσσω*, *πινύω*), intelligent, prudent, wise, * Od. 1, 229. 4, 211; and often.

πίνω, pres. infin. *πινέμεναι*, imperf. iterat. *πίνεσκε*, fut. *πίομαι*, aor. 2 *ἔπιον*, imperat. *πίε*, Od. 9, 347; infin. *πιεῖν*, ep. *πιέειν*, *πιέμεν*, perf. pass. to drink, spoken of men and animals, comm. with accus. *οἶνον*, Il. 5, 341; also *κητιήρας οἶνοιο*, to drink jars of wine, Il. 8, 232; *κύπελλα*, Il. 4, 346. b) Rarely with gen. Od. 11, 96. 15, 373. (Iota is in the fut. long; in the aor. short; long by the arsis in the infin. *πιέμεν*, Od. 18, 3.)

πίομαι, see *πίνω*.

πιότατος, *η, ον*, superl. of *πίων*.

πίπτω (for *πιπέτω* from root *πέτω*), fut. *πεσέομαι*, aor. 2 *ἔπεσον*, ep. *πίσον*, perf. part. *πεπτεώς*, with synizesis of *εω*: accus. plur. *πεπτεῶτας*, Od. 22, 384; to fall, i. e. to fall down, to plunge, to fall from a higher to a lower place, spoken of persons with prep. showing whence, *ἐξ ἵππων*, *ὀρέων*, Il. 7, 16. 16, 379; of things: of missiles, of snow, fire, Il. 17, 633. 12, 156; whither by prep. *ἐν, ἐπί, παρά*, with dat. or dat. alone *πεδίῳ*, Il. 5, 82; or by adv. *ἔραζε, χαμαί*. Espec. 1) to fall out, to drop, spoken of reins: *ἐκ χειρῶν*, Il. 5, 583. *μετὰ πόσσι γυναικός*, to fall from the lap of the mother, i. e. to be born, Il. 19, 110. *ἐκ θυμοῦ τινι*, to fall from any one's heart, i. e. to lose his favor, Il. 23, 595. 2) to fall down, to fall around, often spoken of trees, harvests, etc. Il. 11, 69. 18, 552. 3) In the constructio prægnans: to fall dying, to fall, to perish, spoken of men who are slain in battle, *ὑπό τιος* and *τινι*, Il. 6, 453. 17, 428; in full: *θνήσκοντες πίπτουσι*, Il. 1, 243. 4) to fall, i. e. to rush upon, to cast oneself upon; *ἐν νηυσί*, upon the ships, Il. 9, 235. 11, 311. 823. 12, 107. 126. 15, 63. 17, 639; conf. *ἔχω*. (Voss incorrectly translates, Il. 11, 823, *ἐν νηυσὶ πεσέονται*, they were stretched about the ships;) of wind, Od. 14, 475; metaph. spoken of discord, Il. 21, 385. 5) to fall, to sink, i. e. to become weak and faint, spoken of courage, Il. 14, 418; of the wind, Od. 19, 202.

πῖσος, *εος, τό*, poet. (*πίνω*), a moist place, a meadow, a pasture, marshy land, Il. 20, 9. Od. 6, 124. h. Ven. 99; (less correct is *πείσος*).

πίσσα, ἡ (πίτυς), *pitch*, Il. 4, 277. †

πιστός, ἡ, ὅν (πίθω), superl. πιστότατος, who is believed or trusted: *credible, faithful, trusty, trustworthy*, ἑταῖρος, Il. 16, 147; ὄρκια, Il. 2, 124; οὐκ ἐτι πιστὰ γυναιξίν, no confidence can be placed in the women, Od. 11, 456.

πιστόω (πιστός), aor. mid. ἐπιστωσάμην, aor. pass. ἐπιστώθην, to make trusty, true; hence, pass. *to be assured, to believe, to trust*, Od. 21, 218. Mid. *to give mutual security, to become security, to promise fidelity*, Il. 6, 233; ἐπίεσσιν, by words, Il. 21, 286; also in the aor. pass. ὄρκω πιστωθῆναι τινι, to give security to any one upon oath, Od. 15, 436.

πίσυνος, η, ον, poet. (πίθω), *trusting to, confiding in* any thing, with dat. τόξοισι, Διῷ, Il. 5, 205. Od. 18, 140.

πίσυρες, οἱ, αἱ, πίσυρα, τὰ, Æol. and ep. for τέσσαρες, *four*, Il. 15, 680. Od. 5, 70.

Πιπθύς, ἦος, ὁ, son of Pelops, king of Træzene, father of Æthra, Il. 3, 144. [This conflicts with chronology, cf. Il. 2, 105 seq.; the son of Pelops and the father of Æthra were probably distinct persons, hence Damm, s. v. *Alius erat filius Pelopis.*]

πιπνάω and πίπνημι, poet. form of πεπάννυμι, *to spread out, to stretch out*, ἡέρα πίπνα for ἐπίπνα, Il. 21, 7; πιπνὰς εἰς ἐμέ χεῖρας, Od. 11, 392.

Πιτύεια, ἡ, ep. for Πιτύα, a town in Asia Minor, between Parion and Priapus, Il. 2, 829; (prop. the *fir-town*).

πίτυς, υος, ἡ, a *fir, a pitch-pine*, pinus abies, Il. 13, 390; dat. plur. πίτυσιν, Od. 9, 186.

πιφαύσκω, and mid. πιφαύσκομαι, ep. form by lengthening and prefixing redupl. from ΦΑΩ, i. e. φαίνω, only pres. and imperf. I) Act. *to cause to appear, to lay open*, hence: *to indicate, to point out*, τινί, Il. 10, 502; espec. by speaking: *to give to understand, to tell, to report*, τινί τι, Il. 10, 478. Od. 11, 442; also ἔπεα ἀλλήλοισι, *to speak words with one another*, Il. 10, 202; cf. Od. 22, 131. II) Mid. πιφαύσκομαι, like the act. I) τί τινι, e. g. of Jupiter: τὰ κῆλά τινι, *to show his bolts to any one*, i. e. *to send*, Il. 12, 280; φλόγα, Il. 21, 333. 2) To indicate by words, *to tell, to report, to communicate*, τί, Il. 15, 97. Od. 2, 32; τί τινι, Il. 16, 12. 18, 500. Od. 2, 162; Od. 15, 518.

πίων, ον, gen. πτόνος, to this an ep. fem.

πίειρα (as if from πίνη), compar. πιότερος, η, ον, superl. πιότατος, η, ον, Il. 9, 577. 1) Fut. in a literal sense, *μηρία, δημός*, Il. 2) Metaph. spoken of the soil: *fat, fertile, fruitful*, πεδῖον, ἔργα, πίειρα ἄρουρα, Il. 18, 541. Od. 2, 328. b) *rich, opulent, wealthy*, νηός, οἶκος, Il. 2, 549. Od. 9, 35; πείρας πόλεις, Il. 18, 342.

Πλαγκταί, αἱ, πέτραι (from πλάζω), *the wandering rocks*; two rocks, which upon the approach of a ship, struck together like the Symplegades; according to the ancient critics, they lay before the western opening of the Sicilian straits. Modern critics understand by them the volcanic islands *Lipari*, Od. 12, 61.

πλαγκτός, ἡ, ὄν (πλάζω), *wandering, restless*. 2) Metaph. *wandering, out of one's senses, simple*, Od. 21, 363. †

πλαγκτοσύνη, ἡ, poet. (πλαγκτός), *the act or state of wandering, roaming*, Od. 15, 343. †

πλάγχθη, see πλάζω.

πλάζω, syncop. form of πελάζω; ἐπλάζε δὲ καὶ ὤμους καθύπερθεν, i. e. accord. to Eustath. εἰς τοὺς ὤμους ἐπέλαζεν, 'the water washed his shoulders from above,' (Voss). Others refer the form to πλάζω, i. e. ἐπλάνα ὤμους, the water shook his shoulders (so that he could not go straight out). Thus Damm, and perhaps the Gramm. in better keeping with the context, Il. 21, 269. †

πλάζω, aor. ἐπλάξα, fut. mid. πλάγξομαι, Od. 15, 312; aor. pass. ἐπλάχθην, ep. πλάγχθην. I) Act. *to drive around, to cause to wander*, espec. to turn from the right way, to drive from, τινὰ ἀπὸ πατρίδος, Od. 1, 75. 24, 307. Il. 17, 751. b) Metaph. *to confuse, to lead astray*, Od. 2, 396; *to mislead, to hinder*, τινά, Il. 2, 132. II) Pass. with fut. mid. *to wander, to roam about*, ἐπὶ πόντον, Od. 3, 106; κατὰ πτόλιν, Od. 15, 312; often absol., Il. 10, 91. Od. 1, 2. 3, 95. b) *to be turned aside, to wander*; spoken of a missile, *to rebound*, Il. 11, 351.

Πλάκος, ἡ, a mountain in Mysia, at which lay the city Thebe, Il. 6, 396; see Ἐποπλάκιος.

*πλακοῦς, οὔντος, ὁ, contr. from πλακοῖς, a *cake*, Batr. 36.

πλανάω (πλάνη), prose, = πλάζω, fut. ἦσω, *to lead astray*, Batr. 96. Mid. *to go astray, to wander about*, Il. 23, 321. †

* *πλανοδίη*, ἡ (ὁδός), *a wrong way, a maze*, (only h. Merc. 75.: *πλανοδίας δ' ἤλανε διαψαμαθώδεα χώρον*; it is more correct to consider it as accus. plur. fem. of an adj. *πλανόδιος*, *going astray*, and to refer it to *βοῦς*, v. 74.)

Πλάταια, ἡ, poet. comm. αἱ *Πλαταιαί*, a town in Bœotia, in a plain on the Asopus, between Helicon and Cithæron, now *Palæo-Castro*, Il. 2, 504.

* *πλαταμών*, ὦνος, ὁ (*πλατύς*), a level surface, espec. *a broad stone*, h. Merc. 128.

πλατάνιστος, ἡ, poet. for *πλάτανος*, the *plane-tree*, *platanus orientalis* Linn., Il. 2, 307. 310.

* *πλάτος*, εὖος, τό, *breadth, width*, Fr. 4, 2.

* *πλατύνωτος*, ον (*νῶτος*), *broad-backed*, Batr. 298.

πλατύς, εἶα, ὕ, *broad, wide, flat*, *τελαμών*, Il. 5, 796. b) *broad, spacious*, of great compass, *Ἑλλήσποντος*, Il. 7, 86. αἰπόλια *πλατιά*, great, wide-wandering herds, Il. 2, 474. Od. 14, 101. 103.

ΠΛΑΩ or *ΠΛΗΜΙ*, syncopated forms of *πελάζω*, from which are derived the ep. forms *πλήτο*, *πλήντο*.

πλέες, accus. *πλέας*, ep. for *πλείνες* and *πλέονας*, Il. 11, 395. 2, 129; see *πλέον*.

πλεῖος, η, ον, Ion. and ep. for *πλέος*, compar. *πλειότερος*, Od. 11, 359; *full, filled*, with gen. οἶνου, full of wine, Il. 9, 74. Od. 4, 319. (Always the Ion. form, except *πλέον*, Od. 20, 355.)

πλεῖστος, η, ον, irreg. superl. of *πολύς*, the *most, very much*. *πλεῖστον κακόν*, the greatest evil, Od. 4, 697; *πλεῖστον*, as adv.

πλείω, ep. for *πλέω*, *to sail*.

πλείων, *πλείον*, and *πλέων*, *πλέον*, compar. of *πολύς*. (Homer uses both forms, also plur. nom. *πλείους* for *πλείνες*, dat. *πλείοσιν* and *πλεόνεσσιν*; also the ep. plur. *πλείς* and *πλέας*), *more, greater*: *πλέον νύξ*, the greater part of the night, Il. 10, 252; *τό πλείον πολέμοιο*, the greater part of the war, Il. 1, 165. Od. 8, 475; οἱ *πλείνες*, the greater part.

πλεκτός, ἡ, ὄν (*πλέκω*), *twisted, twined*, *τάλαροι, ἀναδίσκη*, Il. 18, 568. 22, 469. Od. 9, 247; *σειρή*, Od. 22, 175.

πλέκω, aor. 1 act. *ἔπλεξα*, aor. mid. *ἐπλεξάμην*, 1) *to twist, to twine, to curl*, with accus. *πλοκάμους*, the locks, Il. 14, 176. Mid. *to twist for oneself*, *χαίτας*, Il. 14, 176; *πείσμα*, *to twist a cord for oneself*, Od. 10, 168.

πλέον, neut. of *πλέος*, see *πλεῖος*.

πλευρή, ἡ, *the side* of the human or of an animal body, *a rib*; comm. in the plur. Il. 11, 437. Od. 17, 232.

πλευρόν, τό, poet. form of *πλεύρη*, Il. 4, 468. †

Πλευρών, ὦνος, ὁ, an ancient city in Ætolia, on the river Evenus, the abode of the Curetes, with a temple of Minerva, Il. 2, 639. 13, 217; from which *Πλευρώνιος*, η, ον, *Pleuronian*; subst. *a Pleuronian*.

πλέω, ep. form *πλείω*; from which *πλείειν*, *πλείοντες*, fut. *πλεύσομαι*, Od. 12, 25. (ep. form *πλώω*), *to sail, to travel by sea*, ἐπὶ πόντῳ, Il. 7, 88; ἐνὶ πόντῳ, Od. 16, 367; with accus. of place: *ὑγρὰ κέλευθα*, *to navigate the watery paths*, Od. 3, 71. 9, 252. (*πλέον*, Od. 1, 183, monosyllabic.)

ΠΛΕΩ, falsely assumed root for some of the tenses of *πέμπλημι*.

πλέων, *πλέον*, see *πλείων*.

πληγή, ἡ (*πλήσσω*), *a stroke, a blow, a lash*, Od. 4, 244; espec. of a whip, Il. 11, 532. 2) *Διὸς πληγή*, ἡ, a blow of Jupiter = lightning, Il. 14, 414.

πλήθος, εὖος, τό (*πλήθω*), dat. *πλήθει*, prop. *fulness*; comm. *multitude, crowd*, * Il. 17, 330. 23, 639.

πληθύς, ὕος, ἡ, Ion. for *πλήθος*, dat. *πληθυῖ*, Il. 22, 458. Od. 16, 105; prop. *fulness, multitude*; comm. *a crowd of men*, with verb. plur., Il. 2, 278. 15, 305. Od. 11, 514; espec. spoken of *great multitudes, the people*, in distinction from the leader, Il. 2, 143.

πλήθω, only pres. and imperf. *to be full, to fill oneself, to become full*, with gen. *ἵππων καὶ ἀνδρῶν*, Il. 8, 214; *σίτου*, Od. 9, 8; spoken of rivers: *to rise, to swell*, Il. 5, 87. 11, 492. πάντες ποταμοὶ πλήθουσι ῥέοντες, the flowing rivers rise, Il. 16, 389; metaph. spoken of the moon: *πλήθουσα Σελήνη*, the full moon, Il. 18, 484. cf. h. 32, 11.

Πληιάδες, αἱ, Ion. for *Πλειάδες*, the *Pleiades*, the seven daughters of Atlas and Pleione; they were placed by Jupiter amongst the stars and formed the constellation of the *seven stars* in Taurus. Their rising brought summer, their setting winter, and so the beginning and end of navigation, Il. 18, 486. Od. 5, 272. h. 7, 7. (The name has been derived by some from *πλέω*, as the stars of navigation; by others, as Voss ad Arat. from *πέλομαι, versari*; according to others still

= *πेलιάδες*, a flight of wild doves, cf. Nitzsch ad Od. 5, 272.)

πληκτίζομαι, depon. mid. (*πλήκτης*), to strike, to fight, to contend, *τινί*, Il. 21, 499. †

* *πλήκτρον*, τό, prop. an instrument for striking: the *plectrum*, for playing upon the lyre, h. Ap. 185.

πλημμυρίς, ἴδος, ἡ, the flow or flux of the sea, in opposition to the ebb, Od. 9, 486. † In Hom. ὕ, in Eurip. ὕ, in like manner, *πλήμυρα*. (According to Buttm. Gr. Gram. § 7, 17, note, from *πλήν* and *μύρω*, according to others, from *πλήμα*.)

πλήμνη, ἡ (*πλήμη*), prop. the filling; then, the nave of the wheel, in which the axle runs, and into which the spokes are inserted, * Il. 5, 726. 23, 339.

πλήν, as prep. besides, except, with gen. Od. 8, 207. †

πλήντο, 1) Ep. 3 plur. aor. sync. pass. of *πέμπλημι*, Od. 8, 57. 2) 3 plur. aor. sync. of *πελάζω*, Il. 14, 468.

πλήξα, see *πλήσσω*.

πλήξιππος, ον (*ἵππος*), horse-spurring, horse-taming, * Il. 2, 104.

πλησίος, η, ον (*πέλας*), near, neighboring, comm. with gen., Il. 6, 249. Od. 5, 71; with dat. Il. 23, 732. Od. 2, 149; as subst. a neighbor, the nearest person, *πλησίος ἄλλος*, Il. 2, 271. Neut. as adv. near, in the vicinity, with gen. Il. 3, 115; rarely with dat. Il. 23, 732.

πλησίσιος, ον (*ἰστίον*), filling or swelling the sails, οὖρος, * Od. 11, 7. 12, 149.

πλήσσω, aor. 1 *ἐπλήξα*, always ep. *πλήξα*, ep. aor. 2 *πέπληγον* and *ἐπέπληγον*, perf. *πέπληγα*, always in act. signif. Mid. aor. 1 *ἐπληξάμην*, ep. aor. 2 *πεπληγόμην*, aor. pass. *ἐπλήχην*, 1) to strike, to smite, to thrust, *τινά*, any one: *πληγῆσιν*, to punish any one with blows, Il. 2, 264; *σκήπτρῳ μετάφρενον*, Il. 2, 266. *ποδὶ πλήξαι*, to strike with the foot, Od. 22, 20; *χόρον ποσίν*, Od. 8, 264; *ἵππους ἐς πόλεμον*, to drive the steeds to the battle, Il. 16, 728; hence, b) Espec. spoken of arms, for the most part, of the sword: to smite, to wound, to hit; often with double accus. *τινὰ κληῖδα*, to strike any one upon the clavicle, Il. 5, 147; *τινὰ ἀνχίνα*, Il. 11, 240. Pass. in aor. 1, to be struck, Il. 23, 694; espec. to be struck by lightning, *κεραυνῷ*, Il. 8, 455 (here stands *πληγέντε* masc. instead of *πληγείσα*.) Od. 12, 416. b) Metaph. to be violently attacked, Il. 13, 394. 16, 203; see *ἐκπλήττω*.

Mid. to strike oneself, with accus. *στήθεα*, upon the breast, Il. 18, 51; *μηρῷ*, Il. 12, 162. 16, 125. h. Cer. 218.

πλήτο, ep. aor. sync. from *πέμπλημι*. 2) 3 sing. ep. aor. sync. from *πελάζω*, Il. 14, 438.

πλίσσομαι (from *πλίξ*, Dor. = *βλήμα*), mid. (elsewhere also *πλίσσω*), to stride, prop. accord. to the Gramm. to weave the legs, by putting one foot before the other; or gener. to stride with extended legs, spoken of running mules: *εὖ πλίσσοντο πόδεσσιν*, well strode they forward with the legs, Od. 6, 318. †

πλόκαμος, ὁ (*πλέκω*), curled hair, a curl, a lock, in the plur. Il. 14, 176. †

πλόκιος, η, ον (*πλέκω*), curled, entangled, for *κλόπιος*, Od. 13, 295. †

πλόος, ὁ (*πλέω*), the act of sailing, navigation, Od. 3, 169. † h. 33, 16.

* *πλούσιος*, η, ον (*πλούτος*), rich, h. Merc. 171.

πλούτος, ὁ (*πλέος*, not from *πολύ*, ἔτος), abundance, wealth, property, connected with *ἄφενος*, Il. 1, 171; *ὄλβος*, Il., and Od. 14, 206.

* *Πλούτος*, ὁ, son of Jasion and Ceres, god of wealth, h. Cer. 489.

* *Πλουτώ*, οὖς, ἡ, daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 422.

πλοχμός, ὁ, poet. (*πλέκω*) = *πλόκαμος*, twisted hair, a curl, Il. 17, 52. †

πλυνός, ὁ (*πλύνω*), a washing-tank, or a cistern of stone, in which foul clothes were laid and cleansed, Il. 22, 153. Od. 6, 40. 86. cf. Nitzsch ad Od. 6, 85.

πλύνω, fut. *πλυνῶ* ep. *πλυνέω*, aor. ep. *πλύνω*, to wash, to rinse, to cleanse, *πλύνεσκον*, Il. 22, 155. Od. 6, 93.

πλωτός, ἡ, ὄν (*πλώω*), sailing, espec. swimming, floating, *νήσος*, Od. 10, 3; † epith. of Æolia (see *Αἰολίη*); according to others, circumnavigable.

πλώω, ep. form of *πλέω*, only in the signif. to swim, to float; imperf. *τεύχεα πλώον*, Il. 21, 302. Od. 5, 240. h. 21, 7.

πνείω, poet. for *πνέω*.

πνεύμων, ονος, ὁ (*πνέω*), the lungs, Il. 4, 528.

πνέω, poet. *πνείω*, perf. mid. *πέπνῃμαι*; Homer has the pres. and imperf. act. comm. in the poet. form (*πνέει* only Od. 5, 469.), 1) to blow, to breathe, spoken of the wind and the air, Od. 4, 361. 5, 469; to exhale, Od. 4, 446. 2) Spoken of animate beings: to

breathe, to respire, = to live, Il. 17, 447. Od. 18, 131; of horses: *to pant, to puff*, Il. 13, 385; metaph. spoken of men: μένεα πνέοντες, breathing courage, animated with courage, epith. of warriors, Il. 2, 536. Od. 22, 203. 3) The perf. mid. πέπνυμαι, infin. πεπνύσθαι, prop. to be animated; hence, *to have recollection, to have intelligence*, spoken of Tiresias, who alone possesses recollection in the lower world, Od. 10, 495; espec. *to be intelligent, prudent*, Il. 24, 377. Od. 23, 210; most frequently the part. πεπνυμένος, as adj. *intelligent, prudent, thoughtful, considerate*, spoken of persons and things: as μήδσα, Il. 7, 278. πεπνυμένα βάζειν, to speak intelligently, Il. 9, 58; ἀγορεύειν, Od. 19, 352.

* πνίγω, fut. ξω, *to strangle, to drown*, τινά, Batr. 158.

πνοιή, ἡ, ep. and Ion. for πνοή (πνέω), 1) *blast, breath, air*, with the adjunct ἀνέμοιο, Βορέας, also plur. Il. 5, 526; then ἅμα πνοιῆς ἀνέμοιο πέτεσθαι, to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, Il. 12, 207; of horses, Il. 16, 149. 2) *the breath*, of men and of animals; *breath, respiration*, Il. 23, 380. πνοιῇ Ἥφαίστοιο, the breath of Vulcan, i. e. the flame of fire, Il. 21, 355.

ΠΝΥΜΙ, ΠΝΥΩ, assumed root of πέπνυμαι, see πνέω.

ποδαλείριος, ὁ, Podalirius, son of Æsculapius, brother of Machaon, from Tricca in Thessaly; a famous physician, Il. 2, 732. 11, 832.

ποδάνιπτρον (νίπτω), *water for washing the feet*, comm. plur. Od. 19, 343. 504.

Ποδάργη, ἡ (the swift-footed), one of the harpies, from whom Zephyrus begat the two horses of Achilles, Xanthus and Balius, Il. 16, 150.

Πόδαργος, ὁ (swift-foot, from ἀργός), 1) a steed of Hector, Il. 8, 185. 2) a steed of Menelaus, Il. 23, 295.

ποδάρχης, ες (ἀρκίω), prop. enduring with the feet; hence, *strong-footed, swift-footed*, often epith. of Achilles, * Il. 1, 121.

Ποδάρχης, ους, ὁ, son of Iphiclus, brother of Protesilaus, who, after the death of his brother, led the warriors of Phylace and Pyrrhus, Il. 2, 704. 13, 693.

ποδηνεκής, ἐς (ΕΝΕΚΩ), *reaching to the feet*, spoken of a lion's skin, * Il. 10, 24. 178; of a shield, Il. 15, 646.

ποδῆνεμος, ον (ἄνεμος), *wind-footed, swift-footed*, epith. of Iris, * Il. 2, 786; and often.

Ποδῆς, οὔς, ὁ, for Ποδείης, son of Eëtion, a wealthy and brave Trojan, friend of Hector, slain by Menelaus, Il. 17, 575 seq.

ποδώκεια, ἡ (ποδώκης), *swiftness of foot*, in plur. Il. 2, 792. †

ποδώκης, ες (ὠκίς), *swift-footed*, often an epith. of Achilles, Il. 2, 860. Od. 11, 471; also of Dolon, Il. 10, 316; of horses, Il. 2, 764. 17, 614.

ποθέεσκε, see ποθείω.

πόθεν, adv. interrog. (πός), *whence? from whence?* spoken of place and race, Od. 17, 368. 373; often with gen. τίς πόθεν ἀνδρῶν, who and whence, Il. 21, 150. Od. 1, 170. h. Cer. 113.

πόθεν, enclit. adv. *whence, from any place*, comm. εἴ ποθεν, Il. 9, 380; μή ποθεν and εἰ καί ποθεν ἄλλοθεν, Od. 7, 52.

ποθέω (ποθή), pres. infin. ep. ποθήμεναι for ποθεῖν, Od. 12, 110; aor. ep. ἐπόθεσα and πόθεσα, *to wish, to desire, to long for*, τί or τινά, espec. to long for something absent or lost; hence for the most part, *to miss*, τινά, Il. 2, 793. 726. 5, 414. 11, 161. Od. 1, 343.

ποθή, ἡ, poet. = πόθησις, *wish, desire, longing*, espec. for something absent, τινός, Il. 1, 240; ποθή ἐμεῖο, for me, Il. 6, 362; βιότοιο, Od. 2, 126. κείνου δ' οὔτι μὴν ποθή ἔσσεται, there will not be a great longing for him, i. e. we shall not miss him, Il. 14, 368; also once, σὴ ποθή, the desire of thee, Il. 19, 321.

πόθι, adv. interrog. poet. for ποῦ, *where?* * Od. 1, 170. 10, 325.

ποθί, enclitic adv. poet. for ποῦ, 1) *anywhere*, Il. 10, 8. 2) Of time: *at any time*. αἶ χέ ποθι, Il. 1, 128. 3) Comm. *somehow, perhaps, perchance*, Il. 19, 273. Od. 1, 348.

πόθος, ὁ, *wish, desire, longing*, τινός, for any one, Il. 17, 439. † in Od. 4, 596. 11, 202. 14, 144. h. 18, 33.

Ποιάντιος, ον, sprung from Πάας, υἱός, Od. 3, 190.

ποιέω, fut. ἔσω, aor. ἐποίησα, ep.ποίησα, perf. pass. πεποίημαι, fut. mid. ἔσομαι, aor. ἐποίησάμην, ep. ποιησάμην, ground signif. *to make*. 1) *to make*, i. e. *to produce, to bring into being, to prepare*, with accus. a) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subst. with which it is connect-

ed: δῶμά τινι, to build one a house, Il. 1, 606; in like manner ναούς, θάλαμον, κλισίην, etc. πύλας ἐν πύργοις, Il. 7, 339; σάκος ταύρων (gen. mater.), a shield made of ox-hide, Il. 7, 222; τύμβον, to cast up a sepulchral mound, Il. 7, 435. εἶδωλον, Od. 4, 796. b) Spoken of states and of things, to which espec. mental action belongs: τελευτήν, to make an end, Od. 1, 250; φόβον, to excite fear, Il. 12, 432; νόημά τινι ἐν φρεσίν, to put a thought into any one's mind, Od. 14, 274; ἀθίρματα, to pursue pastimes, Il. 15, 363; κακὸν μεῖζον, to prepare a greater evil, Il. 13, 120; γαλήνην, Od. 5, 452; pass. ἦ σοι ἄριστα πεποιήται κατὰ οἶκον πρὸς Τρώων (ironical), truly, excellent things have been done to thee in thy house by the Trojans, Il. 6, 57. 2) to make, i. e. to place one in a condition; a) With double accus. to convert, to render: with subst. τινὰ βασιλέα, to make one a king, Od. 1, 387; κείνον ταμίην ἀνέμων, Od. 10, 21; λαοὺς λίθους, the people to stones, Il. 24, 611; θεῶν ἄκοιτιν θνητῷ, to make a goddess bride to a mortal, Il. 24, 537; with adj. τινὰ ἄφρονα, to render one senseless, Od. 23, 12; ἄϊστον, Od. 1, 235; θεμελίῳ λεῖα, to make the ground smooth, i. e. level, Il. 12, 30; conf. δίπτυχα. Mid. 1) to make any thing for oneself, like the act. a) With a more or less distinct reference to the subj.: οἰκία, to build houses or dwellings for oneself, Il. 12, 168; τεῖχος, νηόν, Il. 12, 5. h. Ap. 286; σχεδὴν, Od. 5, 251. b) ἀγορήν, to make an assembly, Il. 8, 2; κλέος αὐτῇ ποιεῖται, she acquired glory for herself, ῥήτρην ποιεῖσθαι, Od. 14, 393. 2) With double accus. τινὰ ἄλοχον, to make any one a wife, Il. 3, 409; τινὰ ἀκοίτην, Od. 5, 120; τινὰ υἱόν, to take any one as a son, Il. 9, 495.

ποίη, ἦ, Ion. for πόα, grass, herbage, pasturage, Il. 14, 347. † Od. 9, 499; and often.

ποιήεις, εσσα, εν (ποίη), grassy, verdant, green, epith. of towns and islands, Il. 2, 503; πίσεια, Il. 20, 9; ἄγχεα, Od. 4, 337.

ποιητός, ἦ, ὄν (ποιέω), made, prepared; in Hom. well-wrought or built, spoken of dwellings, Il. 5, 198. Od. 1, 333; of arms and vessels, Il. 10, 262.

ποικίλλω (ποικίλος), to variegate, spoken of embroidering and painting; especially to adorn with various colors, to work or form with skill, χορόν, Il. 18, 590. †

ποικίλμα, ατος, τό (ποικίλλω), variegated

work, espec. painting, embroidery, ποικίλμασι κάλλιστος, spoken of a robe, Il. 6, 294. Od. 15, 107.

ποικιλομήτης, ου, ὁ (μητις), full of manifold devices, abounding in expedients, cunning, epith. of Ulysses, Il. 11, 482. Od. 3, 163; of Jupiter and Mercury, h. Ap. 322. Merc. 155.

ποικίλος, η, ου, 1) variegated, having divers colors, παρδαλή, Il. 10, 30. 2) adorned, painted, embroidered, spoken of garments, Il. 5, 735. Od. 18, 293; and gen. wrought with art, beautifully formed, epith. of arms, chariots, etc. ποικίλα χαλκῷ ἄρματα, chariots adorned with brass, Il. 4, 226; in like manner τεύχεα, Il. 3, 327; δεσμός, Od. 8, 448.

ποιμαίνω (ποιμήν), to pasture, to drive to pasture, spoken of shepherds; μῆλα, Od. 9, 188; also absol. ἐπ' οἴεσσι, to be a shepherd with sheep, Il. 6, 25. Mid. pasture, to graze, spoken of flocks, Il. 11, 244.

ποιμήν, ἑνος, ὁ (πάσμαι), a herdsman, espec. a shepherd, Il. 5, 137; then metaph. ποιμήν λαῶν, a shepherd of the people, freq. an epith. of princes, Il. and Od.

ποίμνη, ἡ (ποιμαίνω), a flock or herd of cattle pasturing, Od. 9, 122. †

ποιμνήϊος, η, ου (ποιμνη), Ion. for ποιμνεῖον, belonging to the flock or herd, σταθμός, the fold of the flock or herd, Il. 2, 470. †

ποινή, ἡ (akin to ΦΕΝΩ), prop. compensation for a committed homicide, the money with which one redeems himself from blood-guiltiness; hence, 1) penalty, vengeance, (which I take or which is taken of me), with gen. for or on account of any one, παιδός, Il. 13, 659; κασιγνήτοιο, Il. 14, 483; cf. Il. 16, 398. Il. 9, 633; and gener. recompense, requital, Il. 5, 266. Od. 23, 312; τῶν ποινῆν, ὁ, as appos. Il. 17, 207; conf. Il. 21, 28.

ποιός, η, ου (πός), what sort of, of what kind (qualis). ποῖον τὸν μῦθον ἔειπες! what a word hast thou spoken, and neut. ποῖον ἔρεξας! Il. 23, 570. With infin. ποῖοί κ' εἴτ' Ὀδυσῆϊ ἀμυνέμεν, how would you be able to defend Ulysses, Od. 21, 195.

ποιπνύω, part. aor. ποιπνύσας (prob. from πνέω, πέπνυμαι with redupl.), prop. to be out of breath from haste; hence, 1) to be hasty, active, to move hastily, ἀνὰ μαχίην, Il. 14, 155. 8, 219; in a sacrifice, Od. 3, 430. Espec. 2) to serve with assiduity, to wait upon assiduously, Il. 1, 600. 18, 421. Od. 20, 149; (ν is in

the pres. and imperf. short, with a following short syllable, long with a following long, Il. 1, 601. 24, 475.)

πόκος (πέκω), *wool shorn off, a fleece*, Il. 12, 451. †

πολέες, ep. for πολλοί, see πολύς.

πολεμήϊος, *ον*, Ion. for the unusual πολεμῆϊος, *warlike*; ἔργα, Il. 2, 338. Od. 12, 116; τεύχεα, Il. 7, 193.

πολεμίζω, ep. πτολεμίζω (πόλεμος), fut. πολεμίσω, 1) *to war, to fight, to contend*, τινί, with any one; ἅντα τινός, against any one, Il. 8, 428; τινός ἐναντίβιον, Il. 20, 85; μετ' Ἀχαιοῖσιν, Il. 9, 352; also πόλεμον, *to wage a war*, Il. 2, 121. 2) *to make war upon, to invade*. φηῖτεροι πολεμίζειν, *more easy to assail*, Il. 18, 258.

πολεμιστά, ὁ, ep. for πολεμιστής.

πολεμιστής, οὔ, ὁ, ep. πτολεμιστής (πόλεμος), *a warrior, a combatant*, Il. 5, 289; and often; Od. 24, 499.

*πολεμόκλονος, *ον* (κλόνος), *making a warlike noise or tumult*, Batr. 4, 276.

πόλεμόνδε, adv. ep. πτόλεμόνδε, *to the war*, Il. 8, 313, and often.

πόλεμος, ὁ, ep. also πτόλεμος (πέλω), *the tumult of war, the tumult of battle*, and gener. *war*; particularly in Hom. *contest, battle*, πόλεμος Ἀχαιῶν, *war with the Achians*, Il. 3, 165; ἀνδρῶν πτόλεμοι, Il. 24, 8. Od. 8, 183.

πολεύω, poet. (πόλος), only intrans. *to go about, to remain, to abide*, κατὰ ἄστυ, Od. 22, 223. †

πολέων, ep. for πολλῶν, see πολύς.

πόληας, πόληες, see πόλις.

πολιζω (πόλις), aor. ἐπόλισα, ep. πόλισσα, perf. pass. πεπόλισμαι, prop. *to found a city*, gener. *to found, to build*, τεῖχος, * Il. 7, 453. 20, 217.

πολιήτης, *ον*, ὁ, poet. for πολίτης, Il. 2, 806. †

πόλινδε, adv. *to the city, into the city*, Il. and Od.

πολιοκρόταφος, *ον* (κρόταφος), *having gray hairs upon the temples* ('becoming gray,' V.), Il. 8, 518. †

πολιός, ἡ, ὄν, also ὅς, ὄν, Il. 20, 229; (πελός), *whitish, gray, canus*, spoken of the hair, Il. 22, 74. 77; κεφαλή, Od. 24, 317; of a wolf, Il. 10, 334; of iron, Il. 9, 365; often of the sea on account of the white foam, Il. 1, 350. Od. 4, 580.

πόλις, ιος, ἡ, ep. also πτόλις (πέλω), Hom.

has the gen. πόλιος dissyllabic, Il. 2, 811; πτόλιος, πόλεος and πόληος, dat. πτόλει, πόλει, πόληϊ, nom. plur. πόλιες, πόληες, gen. πολίων (πόλεων, false reading, Il. 5, 744), dat. πολίεσσι, acc. πόλιας (trissyllabic and dissyllabic), πόλεις, πόληας, prop. *a place of commerce, a city*. ἄκρη πόλις, *the highest part of the city, a citadel*, Il. 6, 89, 257. 2) *the region round about a city*, Od. 6, 177. πόλις καὶ ἄστυ, Il. 17, 144; cf. ἄστυ. On the declen. see Thiersch Gram. § 190. 24; Kühner § 268. 3.

*πολισσόος, *ον* (σώζω), *town-protecting*, h. 7, 2.

πολίτης, *ον*, ὁ, ep. πολιήτης, Il. 2, 806; *a citizen, an inhabitant of a city*, Il. 15, 558. Od. 7, 131.

Πολίτης, *ον*, ὁ, 1) son of Priam, in whose form Iris appeared to his father, Il. 2, 791. 13, 339 seq. 2) a faithful companion of Ulysses, who was metamorphosed by Circe, Od. 10, 224.

πολλάκι or πολλάκις (with *ς* only, Il. 8, 362. Od. 4, 101.), adv. (πολλός), *many times, i.e. often, frequently*, Il. 3, 232; πολλάκι, h. Pan, 12. 13.

πολλός, πολλόν, ep. and Ion. for πολύς, πολύν.

Πολυαμονίδης, *ον*, ὁ, son of Polyemon, Il. 8, 276.

πολύαινος, *ον* (αἰνέω), *much praised, greatly lauded, praise-worthy*; epith. of Ulysses, Il. 9, 673. 10, 544. 11, 430. Od. 12, 184. [According to Buttm. Lexil. II. p. 113 seq.: *distinguished by shrewd and crafty discourse.*]

πολυαῖξ, ἶκος, ὁ, ἡ (ῑ), poet. (αἶσσω), prop. spoken of violent motion; hence, *impetuous, tumultuous, fatiguing*, πόλεμος, Il. 1, 105. Od. 11, 314; κάματος, Il. 5, 811.

πολυανθής, ἑς (ἄνθος), *very blooming*, ὕλη, Od. 14, 353; † ἔαρ, h. 18, 17.

πολυάρητος, *ον*, Ion. (ἀράομαι), *greatly wished, much prayed for*, τινί, * Od. 6, 280. 19, 404. h. Cer. 220.

πολύαρνι, metaplast. dat. of πολύαρνος, *ον*, *rich in sheep, abounding in flocks*, Il. 2, 106. †

πολυβενθής, ἑς, poet. (βένθος), *very deep*, epith. of the sea, Il. 1, 432. Od. 4, 406.

Πόλυβος, ὁ (rich in oxen), 1) son of Antenor in Troy, Il. 11, 59. 2) a suitor of Penelope, whom Eumæus slew, Od. 22, 243. 284. 3) a rich Egyptian in Thebes, husband

of Alcandra, with whom Menelaus lodged, Od. 4, 126. 4) a Phæacian, Od. 8, 373. [5) an inhabitant of Ithaca, father of the suitor Eurymachus, Od. 15, 519. 16, 345.]

πολυβότεια, ἡ, ep. πολυβότεια, poet. (βόσκω), prop. fem. of πολυβοτήρ, *much nourishing, fruitful, productive*, epith. of the earth and of Achaia, Il. 3, 89. 11, 770. Od. 8, 378; only in ep. form.

πολύβουλος, ον, poet. (βουλή), of great wisdom, *intelligent, well-advised, counselling well*, epith. of Minerva, Il. 5, 260. Od. 16, 282.

πολυβούτης, ον, ό, poet. (βοῦς), *rich in horned cattle, rich in oxen*, * Il. 9, 154. 296.

πολυγηθής, ές, poet. (γηθίω), *much delighting, greatly rejoicing*, epith. of the Hours, Il. 21, 450. †

πολυδαίδαλος, ον, poet. (δαίδαλος), *rich in art*, i. e. 1) *wrought with great art, beautifully wrought*, spoken of metals, Il. 3, 358. Od. 13, 11. 2) *skilled in art, ingenious*, Σιδόνες, Il. 23, 743.

πολυδάκρυος, ον=πολύδακρυς, whence μάχης πολυδακρύου, according to the Cod. Venet. ed. Bothe and Spitzner, Il. 17, 192, for πολυδακτύτου, because *v* in this word is always long.

πολύδακρυς, υ, poet. (δάκρυ), *tearful, much lamented, lamentable*, epith. of Mars, of battle, and of war, * Il. 3, 132. 17, 544.

πολυδάκρυτος, ον, poet. (δακρύω), *much lamented, much deplored*, epith. of battle, Il. 24, 620; γόος, Od. 21, 57. 19, 213.

Πολυδάμας, αντος, ό, ep. Πουλυδάμας, (much conquering,) voc. Πουλυδάμα, Il. 12, 231; son of Panthous and Phrontis, a wise and brave Trojan, Il. 11, 57. 18, 249.

Πολύδαμνα, ἡ, wife of the Egyptian Thon, who presented many magic herbs to Helen, Od. 4, 228.

*Πολυδέγμων, ονος, ό (δέχομαι), the much embracing, as subst. for Pluto, who receives all mortals into his dominions, h. Cer. 17, 31.

πολυδειράς, άδος, ό, ἡ (δείρη), prop. having many necks; hence, *manypeaked, having many summits*, epith. of Olympus, * Il. 1, 499. 5, 754.

* Πολυδέκτης, ον, ό (δέχομαι), the much embracing, epith. of Pluto, = Πολυδέγμων, h. Cer. 9.

πολυδένδρεος, ον (δένδρον), *abounding in trees, woody*, * Od. 4, 737. 23, 139. h. Ap. 475.

πολύδεσμος, ον, poet. (δεσμός), *well-bound, well-joined, σχεδία*, * Od. 5, 33. 7, 264.

Πολυδεύκης, ους, ό, accus. Πολυδευκία, Pollux, son of Jupiter and Leda, brother of Castor, one of the Dioscuri, famous as a pugilist; he alone as the son of Jupiter was immortal, see Κάστωρ, Il. 3, 237. Od. 11, 299 seq.

πολυδίψιος, ον (δίψα), *very thirsty, destitute of water*, epith. of Argos, Il. 4, 171. It refers to the tradition that the realm of Argos was once destitute of water, cf. Apd. 2, 1. 4. According to others, *long looked for*, Fr. 2, 1.

Πολυδώρη, ἡ, daughter of Peleus and Antigone, wife of Borus and mother of Menesthius, Il. 16, 175.

πολύδωρος, ον (δώρον), *richly gifted*, i. e. πολύεδνος, epith. of ἄλοχος, who on account of her beauty had received many presents, Il. 6, 394. 22, 88. Od. 24, 293. In the last passage it has been translated, *well-portioned*. [Conf. Lenz Gesch. d. Weiber, S. 170.]

Πολύδωρος, ό, son of Priam and Laothoë. Because he was the youngest and most beloved of his sons, Priam would not permit him to take part in the battle. Disobedient to the command, he exposed himself in the fight and was slain by Achilles, Il. 20, 407 seq. 21, 85 seq. [2) One of the Epigoni, conquered by Nestor, Il. 23, 637.]

Πολύειδος, ό, see Πολύιδος.

* πολυεύχεται, ον (εύχομαι), *much wished, much prayed for*, h. Cer. 165.

πολύζογος, ον, poet. (ζυγόν), *having many banks of rowers, well-oared*, νηῦς, Il. 2, 293. †

πολνήρατος, ον (έράω), *much beloved, greatly wished for, dear*, Θήβη, γάμος, * Od. 11, 275. 15, 126. 366. h. Ven. 226.

πολυηχής, ές (ήχή), *loud sounding*, i. e. 1) *loud singing, full voiced*, spoken of the nightingale, Od. 19, 521. 2) *loud echoing, loud resounding*, spoken of a shore, Il. 4, 422.

πολυθαρσής, ές (θάρος), *very bold, very courageous, spirited*, Il. 17, 156. Od. 13, 387.

Πολυθερσείδης, ον, ό, son of Polythersea, = Ctesippus, Od. 22, 287.

Πολύιδος, ό (ι), (who knows much, from πολύς and ἰδεῖν, according to Wolf. Heyne on the other hand writes Πολύειδος, according to Etym. M. and also Eustath. mentions this orthography, so also Paus. Plat.) son of Coeranus, a prophet of Corinth, of the family

of Melampus, father of Euchenor, Il. 13, 663. 2) son of Eurydamas, a Trojan, Il. 5, 148.

πολυιδρεία, ἡ, poet. (πολύιδρις), much knowledge; hence, wisdom, intelligence, plur. * Od. 2, 346. 23, 77.

πολύιδρις, ιος, ὁ, ἡ, poet. (ἰδρις), much knowing; hence, wise, intelligent, crafty, * Od. 15, 459. 23, 82.

πολύϊππος, ον (ἵππος), having many horses, abounding in horses, Il. 13, 171. †

* πολυίχθυος, ον (ἰχθύς), abounding in fish, h. Ap. 417.

πολυκαγής, ἐς, poet. (κάγκανος), very parching; δίψα, burning thirst, Il. 11, 642. †

πολύκαρπος, ον (καρπός), abounding in fruits, ἀλωή, * Od. 7, 122. 24, 221.

Πολυκάστη, ἡ (the much adorned), daughter of Nestor and Anaxibia, Od. 3, 464. According to Eustath. wife of Telemachus.

πολυκέρδεια, ἡ (πολυκερδής), great craftiness, cunning, in the plur. Od. 24, 167. †

πολυκερδής, ἐς (κέρδος), very crafty, cunning, νόος, Od. 13, 255. †

πολύκεστος, ον (κεστός), much embroidered, richly embroidered, ἱμάς, Il. 3, 371. †

πολυκηδής, ἐς, poet. (κῆδος), full of care, causing trouble, νόστος, * Od. 9, 37. 23, 351.

* πολύκλαυτος, ον, poet. for πολύκλαυστος (κλαίω), much wept, greatly lamented, Ep. 3, 5.

πολυκλήϊς, ἶδος, ἡ, poet. (κλίς), furnished with many benches of oars, well-oared, epith. of ships, Il. 2, 74. 20, 382. Od. (Iota long in all the cases.)

πολύκληρος, ον (κλήρος), prop. of a great lot; having a great inheritance, very rich, wealthy, Od. 14, 211. †

πολύκλητος, ον (καλίω), called from many places, called from far, epith. of allies, * Il. 4, 438. 10, 420.

πολύκλυστος, ον, poet. (κλύζω), prop. much washed; heaving, rolling great waves, πόντος, * Od. 4, 354. 6, 204.

πολύκμητος, ον (κάμνω), wrought with much toil and effort, prepared with toil, prop. spoken of iron which was hard for the ancients to work, (V. beautifully wrought,) Il. 6, 48. 10, 379; and often; θάλαμος only Od. 4, 718.

πολύκνημος, ον, poet. (κνημός), having many wooded hills, abounding in woods, Il. 2, 497. †

πολυκοιρανίη, ἡ (κοῖρανος), a multiplicity of rulers, Il. 2, 204. †

* πολύκροτος, ον (κρότος), very noisy, loud-resounding, h. 18, 37.

πολυκτήμων, ον (κτῆμα), having great possessions, wealthy, Il. 5, 613. †

Πολυκτορίδης, ον, ὁ, son of Polycrator = Pisander, Od. 18, 299.

Πολύκτωρ, ορος, ὁ (wealthy, from κτῆμα), 1) son of Pterelaus, one of the oldest heroes of Ithaca, Od. 17, 207. 2) father of Pisander, Od. 22, 243. [3) a fictitious Myrmidon, feigned by Mercury as his father, Il. 24, 397.]

πολυλήϊος, ον (λήϊον), rich in harvests, rich in fields, Il. 5, 613. † h. Merc. 171.

πολύλλιστος, ον, ep. for πολύλιτος, poet. (λίσσομαι), much prayed for, Od. 5, 445; † νηός, a temple in which the deity is often supplicated: much frequented, h. Ap. 347. h. Cer. 28.

Πολυμήλη, ἡ, daughter of Phylas, the beloved of Mercury and mother of Eudorus, afterwards wife of Echeclus, Il. 16, 181.

πολύμηλος, ον (μῆλον), rich in small cattle, abounding in sheep, rich in flocks, epith. of men and of regions, * Il. 2, 705; and h. 18, 2.

Πολύμηλος, ὁ, son of Argeas, a Lycian, Il. 16, 417.

πολύμητις, ιος, ὁ, ἡ, poet. (μῆτις), very prudent, very wise, (rich in invention, V.) epith. of Ulysses, Il. 1, 311. Od. 21, 274; and Vulcan, Il. 21, 355; of Mercury, h. Merc. 319.

πολυμηχανίη, ἡ, fertility in expedients, invention, contrivance, prudence, Od. 23, 321; † from

πολυμήχανος, ον (μηχανή), rich in expedients, inventive, ingenious, very wise, epith. of Ulysses, Il. 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμνήστη, ἡ, poet. (μνάομαι), much wooed, much courted, βασιλεια, * Od. 4, 770. 14, 64. The masc. is obsol.

πολύμῦθος, ον (μῦθος), of many words; loquacious, talkative, Il. 3, 214. Od. 2, 200.

Πολυνείκης, ον, ὁ, Polynices, son of Œdipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fled to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a duel, Il. 4, 377.

Πολύνηος, ὁ (having many ships), son of Tecton, a noble Phæacian, Od. 8, 114.

Πολύξεινος, ὁ, Ion. and Ep. for **Πολύξενος** (very hospitable), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthenes and grandson of Augias, leader of the Epeans, Il. 2, 623. •

* **πολυοινέω** (οἶνος), fut. ἤσω, to be rich in wine, h. Merc. 91.

πολυπαίπαλος, ον, poet. (παίπαλος) [rather from πάλλω], prop. very tortuous; only trop. very crafty, very cunning, Od. 15, 419; † see παιπαλόεις.

πολυπάμων, ον, gen. ονος (πᾶμα), possessing much, wealthy, rich, Il. 4, 433. †

* **πολυπεύρω**, ον, poet. (πεῖρας), having many borders, from many regions, multifarious, λαός, h. Cer. 297.

πολυπενθής, ἐς (πένθος), very sad, mournful, grievous, Il. 9, 563. Od. 14, 386. 23, 15.

Πολυπρμονίδης, ον, ὁ, son of Polypremon. Thus Ulysses calls his grandfather, in allusion to his sufferings, Od. 24, 305.

* **πολυπήμων**, ον, gen. ονος, poet. (πῆμα) very injurious, h. Merc. 37. Cer. 230.

* **πολυπίδακος**, ον = **πολυπίδαξ**, h. Ven. 54.

πολυπίδαξ, ακος, ὁ, ἡ, poet. (πίδαξ), abounding in fountains, epith. of Ida, Il. 8, 47. 14, 157; but Ἀρκαδίη, h. 18, 20.

πολύπικρος, ον (πικρός), very bitter, very painful, Od. 16, 255. †

πολύπλαγκτος, ον, poet. (πλάζω), far-wandering, restless, ἄνθρωπος, ληϊστήρ, Od. 17, 511. 20, 195; as epith. of the wind, raging around, Il. 11, 308. Others explain it actively: wide-scattering.

Πολυποίτης, ον, ὁ (taking vengeance on many, as it were **Πολυποινίτης** from ποῖνη), son of Pirithous and Hippodamia, who went with forty ships from Argissa, Gyrton, etc. to the siege of Troy, Il. 2, 740. 23, 836.

* **πολυπότνια**, ἡ, poet. (πότνια), the highly venerable, h. Cer. 211.

πολύπους, οδος, ὁ, ep. πολύπους (πούς), that has many feet; then, the sea-polypus, in the ep. form, Od. 5, 432. † h. Ap. 77. The ancients understood by it, the eight-armed polypus, *sepia octopodia* Linn., which belongs to the molluscas, and is found in almost all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself

firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

* **πολύπτυχος**, ον (πτύξ), prop. having many folds; metonym. abounding in ravines, abounding in valleys (much-curved, Voss), epith. of Olympus and Ida, * Il. 8, 411. 21, 449. •

* **πολύπυργος**, ον (πύργος), having many towers, well-fortified, h. Ap. 242; a false reading.

πολύπυρος, ον (πύρος), abounding in wheat, spoken of countries and islands, Il. 11, 756. Od. 14, 335. h. Ap. 242.

πολύρρήν, ηνος, ὁ, ἡ (ἈΡΗΝ), abounding in sheep, rich in flocks, ἄνδρες, * Il. 9, 154. 296.

πολύρρήνος, ον = **πολύρρήν**, Od. 11, 257; † see Thiersch § 200. 10.

πολύς, **πολλή**, **πολύ**, besides the comm. forms, we have the following ep.: nom. πολίς, gen. πολίος, accus. πολύν, plur. nom. πολέες and πολεῖς, gen. πολλύων, πολέων, πολλέων, dat. πολέσι, πολέσι and πολέισσι, accus. πολίας and πολεῖς; **πολύς** is used by Hom. as comm. gend. Il. 10, 27. Od. 4, 709. Hom. has also nom. sing. πολλός, neut. πολλόν, compar. πλείων, ον, superl. πλείστος, η, ον, 1) Prop. spoken of a multitude: many, numerous, but also of power, size, strength: great, strong, vehement, violent. πολίς νιφετός, πολλή λαίλαψ, a great snow-storm, a violent tempest. π. ὕπνος, a deep sleep, Od. 15, 394. πολίος ἄξιος, worth much, Il. 23, 562. Od. 8, 405. 2) Spoken of place: great, wide, broad, long, extended. π. πεδίον, a wide plain. πολλή γαῖα, the wide earth. πολλός τις ἔκειτο παράγορος, he lay extended wide, Il. 11, 156. 3) Spoken of time: long. πολὺν χρόνον, for a long time, Il. 2, 343. πολλὸν ἐπὶ χρόνον, Od. 12, 407. As peculiarities of expression, observe 1) It stands often with the gen. to express the idea of a part. πολλοὶ Τρώων, many of the Trojans, Il. 18, 271. Also the neut. sing. πολλὸν σαρκός, βίης, Od. 19, 450. 21, 155. 2) Comm. **πολύς** is treated as a complete predicate and hence is connected with another adj. by καί, ep. τὲ καὶ πολλοὶ καὶ ἄλλοι, many others. πολλὰ καὶ ἐσθλά, many valuables, Od. 4, 96. πολέες τε καὶ ἐσθλοί, Il. 6, 452. 21, 586; or τέ, τέ, in which case **πολύς** takes the second place. παλαιά τε πολλά τε, Od. 2, 188. 2) Often it

stands alone as subst. in Homer, very rarely with article. τὰ πολλά, the many, i. e. the most, Od. 2, 58. 17, 537; so also πολλά, Il. 9, 333; πολλοί also stands sometimes for οἱ πολλοί, the most, the multitude, Il. 2, 483. 21, 524. 3) The neut. sing. and plur. as adv. *much, greatly, very, strongly, long, often*, πολύν, Il. 9, 506. 20, 178; πολλά, often μάλα πολλά, Il. 1, 35. Od. 2, 151. b) It enhances also the compar. and superl. πολὺ μᾶλλον, much more. πολλὸν ἀμείνων, much better. πολλὸν ἀριστος, by much the bravest.

* πολυσημάντωρ, ορος, ὁ, poet. *who rules many*, epith. of Pluto, h. Cer. 31. 84. 377.

πολύσκαρθμος, ον, poet. (σκαίρω), *leaping strongly, springing actively*, epith. of the Amazon Myrina, Il. 2, 814, † in reference to dancing; or according to some, *hastening away with steeds*.

πολυσπερής, ἑς, poet. (σπείρω), *widesowed, widely-scattered*, ἄνθρωποι, Il. 2, 804. Od. 11, 365.

πολυστάφυλος, ον (σταφυλή), *abounding in grapes, abounding in wine*, * Il. 2, 507. † h. 25, 11.

πολύστονος, ον (σιένω), *much-groaning, unfortunate*, Od. 19, 118. b) Act. *causing many groans*, epith. of Strife, of the arrow, Il. 1, 445. 11, 73.

πολύτλας, αντος, ὁ, poet. (τλῆναι), *that has endured much, much-enduring, much-suffering*, epith. of Ulysses, only nom. Il. 8, 97. Od. 5, 171; and often.

πολυτλήμων, ονος, ὁ, ἡ (τλήμων), *much-enduring, much-sustaining*, epith. of Ulysses, Od. 18, 319; θυμός, the much-enduring spirit, Il. 7, 152.

πολύτλητος, ον, poet. (τλῆναι), *that has suffered much, much-enduring*, γέροντες, Od. 11, 38. †

πολυτρήρων, ωνος, ὁ, ἡ (τρήρων), *abounding in doves*, epith. of regions, * Il. 2, 502. 582.

πολύτρητος, ον (τρητός), *much-pierced, much-perforated*, σπόγγος, * Od. 1, 111. 22, 439.

πολύτροπος, ον (τρέπω), *that has endured much, far-travelled*, epith. of Ulysses, Od. 1, 1. 10, 230. Thus Voss Myth. Br. p. 102, and Nitzsch ad loc., as also the epexegetis shows; on the contrary, Damm and Wolf: *very versatile, crafty*, and so also h. Merc. 13, 439.

* πολὺνῆμος, ον, poet. (ὑμνέω), *much-sung, highly celebrated*, h. 25, 7.

πολυφάρμακος, ον (φάρμακον), *acquainted with many remedies or magic drugs*, ἱητροί, Il. 16, 28; Κίρκη, Od. 10, 276.

Πολυφείδης, ον, ὁ, son of Mantius, grandson of Melampus, Od. 15, 249.

πολύφημος, ον (φήμη), *many-toned, much-speaking*; αἰδός, abounding in songs, Od. 22, 376; βάτραχος, the much-croaking frog, Batr. 12; ἀγορή, the many-voiced, noisy market-place, Od. 2, 150.

Πολύφημος, ὁ, 1) son of Neptune and of the nymph Thoosa, one of the Cyclopes in Trinacria, Od. 1, 70. After he had devoured six of the companions of Ulysses, the latter avenged himself by making him drunk and then putting out his eye with a glowing stake, Od. 9, 371 seq. conf. Κίκλωψ. 2) son of Elatus, brother of Cæneus, a Lapithe of Larissa, who took part in the Argonautic expedition. Having been left in Mysia, he founded the city Cios, Il. 1, 264.

πολύφλοισβος, ον, poet. (φλοῖσβος), *much-roaring, loud-resounding*, epith. of the sea, Il. 1, 34; and Od. 13, 65.

Πολυφήτης, ον, ὁ, a Mysian of Ascania, Il. 13, 791; it should prob. be read Περιφήτης, accord. to Strab. XIV. p. 511.

Πολυφόντης, ον, ὁ, son of Autophonus, who was slain by Tydeus before Thebes in an ambush, Il. 4, 395.

πολύφορβος, ον, poet. (φορβή), *much-nourishing, abounding in nourishment*, epith. of the earth, Il. 14, 200. 301; also πολυφορβή, * Il. 9, 365.

πολύφρων, ονος, ὁ, ἡ, poet. (φρήν), *very intelligent, very wise, very crafty*, epith. of Ulysses, Od. 14, 424; and of Vulcan, Il. 21, 367. Od. 8, 297.

* πολύφωνος, ον (φώνη), *many-voiced, loud-croaking*, Batr. 216.

πολύχαλκος, ον, poet. (χαλκός), *abounding in brass or copper*, spoken of persons and places, having many copper utensils, Il. 10, 315. 18, 289. Od. 15, 424. 2) *made of much brass, adorned with much brass, brazen*, epith. of heaven, Il. 5, 504. Od. 3, 2. According to Voss Myth. Br. 1, 27, in the literal sense; on the other hand, Völcker Hom. Geogr. p. 5, metaph. *imperishable, enduring*.

* πολυχρόνιος, ον (χρόνος), *long-enduring, lasting*, h. Merc. 123.

πολύχρυσος, *ον* (χρυσός), *abounding in gold, rich in gold*, epith. of persons and places, Il. 7, 180. 10, 315. Od. 3, 305; *adorned with gold*, epith. of Venus, h. Merc. 1.

* πολυώνυμος, *ον* (ὄνομα), 1) *having many names*, epith. of Pluto, h. Cer. 18, 32. 2) *having a great name, much-renowned*, h. Ap. 82.

πολυωπός, *ον* (ὀπή), *having many holes, having meshes*, δίκτυον, Od. 22, 386. †

πομπεύς, ἦρος, ὁ (πέμπω), *a companion, a conductor upon a journey*, Od. 3, 325. 376; metaph. spoken of a ship: πομπῆες νηῶν, the companions of ships, * Od. 4, 362.

πομπεύω (πομπεύς), *to accompany, to conduct*, Od. 13, 422. †

πομπή, ἡ (πέμπω), 1) the act of *accompanying, escorting*, with the idea of protection, spoken of men and gods, Il. 6, 171. Od. 5, 32. 2) *dismissing, sending home*, Od. 7, 151. 191. 8, 30. πομπῆσιν ὑπ' Εὐρυσθέως, sent by Eurystheus, h. 14, 5.

πομπός, ὁ, *a companion, a conductor*, Il. 13, 416. 16, 671; also ἡ πομπός, Od. 4, 826.

πονέομαι (πόνος), fut. πονήσομαι, aor. ep. πονησάμην, pluperf. πεπόνητο (the act. πονέω not found in Hom.) 1) Intrans. *to have labor and pains, to work, to weary oneself, to be busy, to exert oneself*, often absol. Il. 2, 409; espec. spoken of battle, Il. 4, 374. 13, 288; περί τι, about any thing, Il. 24, 444; κατά τι, in any thing, Il. 15, 447; κατὰ δῶμα, Od. 22, 377; often κατὰ ὑσμήνην, to exert oneself in the battle, Il. 5, 84; with dat. instrum. τοῖς ἐπονείτο, Il. 18, 413, with which he worked, referring to the tools; in like manner Od. 16, 13. b) With particip. ὄφελεν πονέεσθαι λισσόμενος, to weary oneself with praying, Il. 10, 117. 2) Trans. with accus. *to produce by labor and pains, carefully to prepare any thing, to pursue diligently*, πολλά, Il. 9, 348. 18, 380; ἔργα, Od. 9, 250. 11, 9.

πόνος, ὁ (πένομαι), *work, espec. (like labor), hard work, pains, exertion*. πόνος ἐμεῖο κινός, the labor about my shameless self, Il. 6, 355; espec. *the labor of war, battle*, Il. 5, 667. 6, 77; and often connected with νείκος, Il. 12, 348; δῆρις, Il. 17, 158; in the plur. πόνοι, in oppos. to ἀγοραί, Od. 4, 818; hence 2) *fatigue, pain, distress, suffering*, Il. 2, 421; connected with οἷζυς, Il. 13, 2; with κήδεα, Il. 21, 525; ἀνίη, Od. 7, 192; ἡ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νείεσθαι [Il. 2, 291], indeed,

it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. *re infecta*. Thus correctly Wolf. *Nimirum laboribus fungimur, ut moleste ferentes redire velimus*, thus Lehre de Aristarch. Stud. [p. 88; cf. also ἀνιάω]. (It signifies pain neither in Il. 19, 227, nor 21, 525; but prob. in Batr. 46.)

Ποντεύς, ἑως, ὁ, a Phæacian, Od. 8, 113.

* πόντιος, *ον* (πόντος), *from or in the sea*, epith. of Neptune, the ruler of the sea, h. 21, 3.

ποντόθεν, adv. (πόντος), *from the sea*, Il. 14, 395. †

πόντονδε, adv. (πόντος), *into the sea*, * Od. 9, 495.

Ποντόνοος, ὁ (acquainted with the sea), a herald of the Phæaces, Od. 8, 65.

ποντοπορεύω and ποντοπορέω (ποντοπόρος), *to navigate the sea, to sail upon the sea, to travel by sea*, Od. 5, 277. 278. 7, 267. The form ποντοπορέω only part. pres. * Od. 11, 11.

ποντοπόρος, *ον* (πείρω), *sailing over the sea, sea-traversing, sea-navigating*, epith. of ships, Il. 1, 439. 3, 46. Od. 12, 69; ταῦται, Ep. 8, 1.

πόντος, ὁ, ep. gen. ποντόφιν, Od. 24, 83; *the sea*; espec. *the open sea*. θάλασσα πόντου, the waters of the sea, Il. 2, 145. πόντος ἅλός, the sea of brine, the briny deep, Il. 21, 59.

πόντοφιν, see πόντος.

* ποντοτίνακτος, *ον* (τινάσσω), *shaken by the sea*, Ep. 4, 6, for the false reading ποντιάνακτος, accord. to Pierson.

πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and comm. unpleasant, except Il. 2, 272, where it is an expression of joyful surprise; always also ὦ πόποι, *strange, impossible, awful, horrible*; ἡ δὴ, ἡ μάλα, ἡ ῥα often follow, Il. 2, 237. Od. 1, 32. 4, 169. h. Merc. 309. Accord. to Ap. Lex. and the Schol. it means *O gods!* as the Dryopes called their gods πόποι; hence we find ὦ πόποι, h. Merc. 309, it being taken as a vocat., conf. Müll. Geschich. Hell. St. II. p. 41. Spitzner ad Il. 15, 184.

πόρδαλις, ιος, ὁ, ἡ, ep. for πάρδαλις, *the panther*, Il. 13, 103. 21, 573. Od. 4, 457, ed. Wolf, where now Spitzner reads πάρδαλις, cf. πάρδαλις. Accord. to the Gramm. πάρδαλις is fem. but falsely; for Il. 21, 573, πόρ-

δαίς is also fem. The Greeks understood by this name *panthers*, *leopards*, etc. conf. Bothe ad Il. 13, 103.

πορεύω (πόρος), to bring; mid. to go, to proceed, Batr. 174.

Πορθεύς, ἦος, ὁ (the destroyer) (Πορθάων, Apd. 1, 7. 7), son of Agenor and Epicaste, king of Calydon, father of Æneus, Agrius, etc. Il. 14, 115.

πορθέω (πέρθω), fut. ἥσω, to destroy, to desolate, to pillage, πόλιας, τείχεα, Il. 4, 30. Od. 14, 264; to rob, to plunder, τρίποδας, h. Merc. 180.

πορθμεύς, ἦος, ὁ (πορθμεύω), one who conveys travellers over water, a ferryman, Od. 20, 187. †

πορθμός, ὁ (πόρος), a place of passage, a ferry; espec. a strait, a sound, * Od. 4, 671. 15, 29.

* πορίζω (πόρος), prop. to bring into the passage; hence, to bring to pass, to procure, τινί τι, Ep. 14, 10.

πόρις, ιος, ἡ, poet. for πόρτις, Od. 14, 410; † see πόρτις.

πόρκης, ου, ὁ, the ring about the shaft of the spear, for holding fast the head, * Il. 6, 320. 8, 495.

πόρος, ὁ (πείρω), prop. a passage, espec. through shallow water; the ford of a river, Ἀλφειοῖο, Il. 2, 592. 14, 433. b) Spoken of the sea in distinction from ὁδός: πόροι ἄλός, the paths of the sea, Od. 12, 259.

πόρπη, ἡ (πείρω), the ring of a buckle, upon which lies the tongue (περόνη), hence a buckle, a brooch itself, Il. 18, 401. † h. Ven. 164.

* πορσαίνω = πορσύνω, fut. πορσανίουσα, ep. for πορσανοῖσα, ed. Spitzner, accord. to Cod. Ven. Il. 3, 411. h. Cer. 156.

πορσύνω (ΠΟΡΩ), poet. fut. πορσυνέω, to bring to pass, to further, to prepare, only λέχος, εἴνῃ τινι, to prepare a bed, a couch for any one, always spoken of the wife who shares the couch with the husband, Il. 3, 411 (cf. Nitzsch ad Od. l. c.) Od. 3, 403.

πόρταξ, ακος, ἡ = πόρτις, a calf, a heifer, Il. 17, 4. †

πόρτις, ιος, ἡ, another form πόρις, Od. 10, 410; a calf, a heifer, Il. 5, 162. † h. Cer. 174.

* πορτιτρόφος, ου, nourishing calves or young cattle, h. Ap. 21.

πορφύρεος, η, ου (πορφύρα), purple, purple-colored. a) colored with purple, dark

red in different degrees; spoken of garments and carpets, φᾶρος, Il. 8, 221. Od. 4, 115; αἶμα, Il. 17, 361. 2) Metaph. spoken of the sea: πόρφ. κῦμα, the purple wave, spoken of the sea disturbed by wind or the stroke of the oar, Il. 1, 482. Od. 2, 428. πόρφ. ἄλς, Il. 16, 391; νεφέλη, a dark cloud, Il. 17, 351. πόρφ. θάνατος, dark death, like μέλας, Il. 5, 85. 16, 334; (accord. to Passow also blood-red, bloody.)

πορφύρω, poet. (πορφύρα), only pres. to become purple, to purple, spoken of the disturbed sea, which assumes a dark color, Il. 14, 16. b) Metaph. spoken of the heart: to swell, to be restless. πολλά οἱ κραδίη πόρφυρε, his heart was greatly agitated, spoken of the unquiet spirit of one who cannot come to a resolution, Il. 21, 551. Od. 4, 427.

ΠΟΡΩ (πόρος), obsol. pres. poet. from which aor. ἔπορον, ep. πόρον, part. πορών, perf. pass. πέπρωται, part. πεπρωμένος, prop. to bring to pass, hence to procure, to give, to grant, to bestow, τινί τι, for the most part spoken of things and states: δῶρα, φάρμακα, πένθος; of persons: τινί υἱόν, Il. 16, 185. ἀνδρὶ παράκοιτιν, to give a wife to a man, Il. 24, 60. b) For the accus. constr. with infin. πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι τιμὴν, grant also thou, that to the daughter of Jupiter honor be yielded, Il. 9, 513. 2) The perf. pass. is impers.; prop. it is divided or distributed to; then it is fated, allotted by destiny, τινί, to any one, with accus. and infin. Il. 18, 329. The part. πεπρωμένος, fated, destined, and with dat. of the thing, ὁμῇ αἵσῃ, to the same fate, Il. 15, 209. 16, 441.

πόσε, adv. (πός), whither? Il. 16, 422. Od. 6, 199.

Ποσειδάων, ωνος, ὁ, voc. Ποσειδάον, ep. for Ποσειδῶν (accord. to Herm. from πόσις and εἶδесθαι, quod potibilis videtur), Neptune, son of Saturn and Rhæa, brother of Jupiter, of Pluto, etc., husband of Amphitrite, Il. 15, 187. He is ruler of the sea, espec. of the Mediterranean sea, which fell to him by lot, Il. 14, 156. 15, 189. Although he reigns independently in his vast dominion, yet he recognizes the precedence of Jupiter as the elder, Il. 8, 210. 13, 355; and even unharnesses his steeds, Il. 8, 440. He has his dwelling in the depths of the sea near Ægæ (see Αἶγαί), Il. 13, 21. Od. 5, 381. Here stand his steeds; but he also comes to the

assemblies of the gods in Olympus, Il. 8, 440. 15, 161. As sovereign of the sea he sends storms, Od. 5, 291; he gives also favorable winds and a prosperous voyage, Il. 9, 362. Od. 4, 500. He shakes the earth (*ἐνοσίχθων*, *ἐννοσίγαιος*), but he also holds it firm by his element (*γαιήροχος*). As the creator of the horse, he is the inventor and overseer of games with horses, Il. 23, 307. 584; and as such he is the god of the house and country of the horseman Nestor, see Nitzsch ad Od. 3, 7. In the Iliad he appears as the enemy of the Trojans, Æneas excepted, Il. 21, 442 seq., since Laomedon refused him the promised reward, when he and Apollo built the walls of Troy (see *Λαομέδων*). In the Od. he persecutes Ulysses because he had blinded his son Polyphemus, Od. 1, 20. 5, 286 seq. The symbol of his power is the trident; with this he excites and subdues the sea, Il. 12, 27. Od. 4, 506. He was worshipped at Onchestus, Helicæ (see *Ἑλικώνιος*). Black bulls were sacrificed to him, Od. 3, 6. Il. 20, 404; also boars and rams, Od. 11, 130. Of his numerous progeny Homer mentions Eurytus and Cteatus, Nausithous, Polyphemus, Peleus, and Neleus.

Ποσιδήϊον, τό, a temple of Neptune, Od. 6, 266. †

Ποσιδήϊος, η, ον, Ion. for *Ποσειδείους*, sacred to Neptune, ἄλσος, Il. 2, 506. †

πόσις, ιος, ό, poet. dat. *πόσει* and *πόσει*, Il. 5, 71; a husband, Il. and Od.

πόσις, ιος, ή (πίνω), drink, often connected with *έδητύς*, Il. 1, 469; and *βρώσις*, Il. 19, 210. Od. 1, 191.

ποσσῆμαρ, adv. ep. for *ποσῆμαρ* (*ἥμαρ*), in how many days? Il. 24, 657. †

πόστος, η, ον (*πόσος*), how much? Od. 24, 288. †

ποταμόνδε, adv. into the river, Il. 21, 13. Od. 10, 150.

ποταμός, ό, a river, a stream, spoken also of Oceanus, Il. 14, 245. 2) a river-god, Il. 5, 544. 20, 7. 73. To the river deities were sacrificed bulls and horses, Il. 21, 131. (Fr. πίνω, πόω, prop. potable water.)

ποτάομαι, ep. form of *πέτομαι*, to fly, pres. *ποτώνται*, Il. 2, 462. h. Merc. 558; perf. *πεποτήνται*, Ion. for *πεπότηνται*, Il. 2, 90; sing. *πεπότηται*, Od. 11, 221.

πότῃ, adv. interrog. when? at what time? Il. 19, 227. Od. 4, 642.

πότῃ, enclit. adv. once, on a certain time, often in connection with other words, spoken both of past and future: *ἤδη ποτῇ*, already once, Il. 1, 260; *ἤ ποτῃ*, Il. 1, 240; [*ὥς ποτῇ*,] 4, 182.

ποτέομαι, Ion. for *ποτάομαι*, to fly, Od. 24, 7. †

πότερος, η, ον, which of the two, Il. 5, 85. † *ποτή*, ή (*πέτομαι*), the act of flying, flight, Od. 5, 337. †

ποτής, ἥτος, ή (*πότος*), the act of drinking, drink, in connection with *έδητύς*, *βρωτύς*, Il. 11, 780. Od. 18, 406.

ποτητος, ή, όν (*ποτάομαι*), ep. flying, winged; *τά ποτητά*, fowls, Od. 12, 62. †

ποτί, ep. and Dor. for *πρός*, often alone and in composition.

ποτιβάλλω, Dor. for *προσβάλλω*.

ποτιδέγμενος, see *προσδέχομαι*.

ποτιδέρομαι, ep. for *προσδέρομαι*.

ποτιδόρπιος, ον, ep. for *προσδόρπιος*.

ποτικέκλιται, see *προσκλίνω*.

ποτινίσσομαι, ep. for *προσνίσσομαι*.

ποτιπεπτηνῖα, see *προσπίπτω*.

ποτιπτύσσομαι, for *προσπτύσσομαι*.

ποτιτέρπω, ep. for *προστέρπω*.

ποτιφωνήεις, εσσα, εν, ep. for *προσφωνήεις*.

πότμος, ό, poet. (πίπτω), prop. that which falls to any one, lot, destiny, in Hom. always in a bad sense: fate, misery, death, *αἰκία πότμον ἐφίεναι τινί*, Il. 4, 396. *πότμον ἀναπλῆσαι*, Il. 11, 263. *πότμον ἐπισπεῖν*, to overtake one's fate, i. e. to die, Il. 6, 412; hence often in connection with *θάνατος*, Il. 2, 359; and *θανεῖν καὶ πότμον ἐπισπεῖν*, Od. 4, 196.

πότνια, ή and *πότνα*, h. Cer. 118; only nom. voc. and accus. *πότνια*, h. Cer. 203; poet. a female title of honor, 1) Adj. honored, venerable, spoken of goddesses and of mortal women, *πότνια Ἥρη*, Il. 1, 551; *μήτηρ*, Il. 6, 264. 2) As subst. sovereign, mistress, *θηρῶν*, Il. 21, 470. (Nitzsch would prefer *πότνα* ad Od. 5, 215; cf. on the word, Buttm. Ausf. Gram. I. p. 161.)

[*ποτνιανάχτος*, a false reading for *ποντοτίναχτος*, Ep. 4, 6; *regali nomine clara*, Barnes.]

ποτόν, τό (πίνω), the act of drinking, drink, Il. 1, 470. 11, 630. Od. 9, 354.

πού, adv. interrog. (πός), 1) where? Il. 5, 171. Od. 1, 407. 2) whither? *πού δέ σοι ἀπειλαὶ οἴχονται*, where are thy threats, Il. 13, 219.

πού, enclitic, adv. 1) *any where, some where*, Il. 16, 514. Od. 1, 297. 2) *any how, perhaps, perchance*, very often in connection with other particles, οὕτω πού, Il. 2, 116; ἢ πού, μὲν πού, νύ πού, etc.

πολυβότεια, ἦ, ep. for πολυβότεια, which see.

Πουλυδάμας, ep. for Πολυδάμας.

πολύπους, ep. for πολύπους.

πολύς, πολύν, ep. for πολύς, πολύ, q. v.

πούς, ποδός, ὁ, dat. plur. ποσὶ, ep. ποσσὶ and ποδισσὶ, dual. ποδοῖν for ποδοῖν, 1) *a foot*, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526. a) *a step, course, running, race*, Il. 9, 523. (cf. ἐλέγχω); ποσὶν ἐρίζειν, with feet, i. e. to contend in the race, Il. 13, 328; ποσὶ νικᾶν, Il. 20, 410. Od. 13, 261. b) Proverb phrases: ἐς πόδας ἐκ κεφαλῆς, from the head to the feet, Il. 18, 353; πρόσθεν or προπάρουθε ποδῶν, before the feet, spoken of any thing lying near, Il. 20, 324. 21, 601; παρὰ ποσὶ, Od. 8, 376; cf. Il. 15, 280. 2) Metaph. *a foot*; a) the lower part of a mountain, Il. 2, 824. 20, 59. b) *the extremity of a sail, or the rope at the lower extremity of a sail*, with which the sails were set, cf. Köpke Kriegsw. d. Gr. p. 171. Od. 5, 260. 10, 32.

Πράκτιος, ὁ, a river in Troas, which falls into the Hellespont between Abydos and Lampsacus, now *Bargus*, Il. 2, 835.

Πράμνειος οἶνος, ὁ, *Pramnian wine*, Il. 11, 639. Od. 10, 235. According to Eustath. named from the mountain *Pramne* on the island *Icaria* (now *Nikaria*); according to other critics it grew near *Smyrna* or *Ephesus*, Plin. Hist. N. 14, 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from παραμένειν (wine which keeps good), *Ælian*, V. h. 12, 31.

πρηπίδες, αἱ, poet. 1) Prop. = φρένες, *the diaphragm*, Il. 11, 579. 17, 349. 2) Metaph. *the understanding, thought*; because the diaphragm was regarded as the seat of thought, comm. ἰδυίησι πρηπίδεσσιν, Il. 1, 608. Od. 7, 92.

πρασία, ἦ, *a garden-bed*, only plur. Od. 7, 127. 24, 247.

* Πρασσαῖος, ὁ, ep. Πρασαῖος (πράσσον), *Garlic green*, name of a frog, *Batr.* 225.

* πράσσον, τό, *garlic*, a sea-plant similar to garlic, *Batr.* 56.

* Πρασσογάγος, ὁ, ep. for Πρασσοφ. (φαγιῖν), *Garlic-eater*, name of a frog, *Batr.* 235.

* πράσσω, Att. for πρήσσω, *Batr.* 186. †

* πρέμνον, τό (akin to πρυμνός), *a trunk, a block*, h. *Merc.* 238.

πρέπω (akin to πείρω), prop. to shine, to gleam out; comm. *to be prominent, to be distinguished*, διὰ πάντων, Il. 12, 104; in tmesis, μετὰ πρέπει ἀγρομένοισιν, Od. 8, 172; τινί, in any thing, Od. 18, 2. h. *Cer.* 214.

* πρέσβεια, ἦ, poet. = πρέσβα, h. 3, 32.

πρέσβῃ, ἦ, ep. fem. of πρέσβυς, *an aged woman, a venerable female, venerable*, an epith. of honor in Il. 5, 721. 8, 383; in the Od. also of mortals, Od. 3, 452.

πρεσβήϊον, τό (πρέσβυς), a present which the eldest received, *a gift of honor*, Il. 8, 289. †

* πρεσβηῖς, ἴδος, ἦ, poet. fem. = πρέσβα; τιμή, *worthy honor*, h. 29, 3.

* πρέσβις, ἦ, poet. = πρεσβεία, *age*, h. *Merc.* 431.

πρέσβιστος, η, ον, see πρέσβυς.

πρεσβυγενής, ἐς (γένος), *elder in years, first-born*, Il. 11, 249. †

πρέσβυς, ὁ, poet. for πρεσβύτερος, not occurring in Hom., but the fem. ep. πρέσβα, πρέσβεια, πρεσβηῖς, compar. πρεσβύτερος, η, ον, Il. 11, 787; superl. πρεσβύτατος, η, ον and πρέσβιστος, h. 30, 2; *old, venerable*. πρεσβύτατος γενεῇ, *eldest in birth*, Il. 6, 24. Od. 13, 142.

πρήθω, poet. form of πῖμπρημι, which is not found in Hom.; aor. 1 ἔπρησα, ep. πρήσα, 1) *to burn, to inflame*, τί, with gen. mater. (cf. Kühner § 455. Anm.); θύρετρα πυρός, with fire, Il. 2, 415; cf. ἐνπρήθω. 2) *to blow upon, to swell*, spoken of wind, τί; μέσον ἰωτόν, Od. 2, 427. b) *to cast out, to breathe out, to blow out*, αἶμα ἀνὰ στόμα, Il. 16, 350. (Accord. to Buttm. Lexil. I. p. 107, akin to πρίω and πέρθω; it is uncertain whether its prop. signif. is *to kindle, to inflame, or to spout out, to emit*; accord. to Rost it is, *to rattle, to crack*.)

πρηκτίρ, ἦρος, ὁ (πρήσσω), Ion. for πρηκτίρ, 1) *a performer, a doer, an author*, ἔργων, Il. 9, 443. 2) *Especially a tradesman*, Od. 8, 162.

πρηνής, ἐς, Ion. for πρηνής (akin to πρῶ), *bent forwards, headlong*, κατὰ (adv.) πρηνὲς βάλλειν τι, *to cast any thing down*, Il. 2, 414;

πρηνὴς ἤρπη, he fell forwards, Il. 5, 58. ἔπεσε, ἐλιάσθη, also πρηνὴς ἐν κονίῃσι, Il. 2, 418.

πρῆξις, ιος, ἡ (πράσσω), 1) *doing, an action, business, undertaking*, κατὰ πρῆξιν, on business, in opposition to μασιδίως, Od. 3, 72. espec. *traffic*, h. Ap. 398. 2) the avails of it, *gain, advantage*, οὐτις πρῆξις πέλεται γοοῖο, there is no advantage from lamentation, (V. 'we effect nothing,') Il. 24, 524; or οὐτις πρ. ἐγλύγνετο μυρομένοισιν, there was no help to them complaining, Od. 10, 202.

πρήσσω, Ion. for πράσσω, fut. πρήξω, aor. ἔπρηξα, prop. *to do, to act*; hence, 1) *to effect, to accomplish, to attain*, with accus., Od. 16, 88; ἔργον, Od. 19, 324; absol. Il. 18, 357; espec. part. πρήξας, Od. 3, 60; often with οὐτι, Il. 1, 562. 11, 552. Od. 2, 191. 2) Espec. spoken of a way: *to finish, to pass over*, with accus. κέλευθον, Il. 14, 282. Od. 13, 83; ἄλλα, to sail over the sea, Od. 9, 491; with gen. ὁδοῖο, Il. 24, 264. Od. 3, 476. 3) *to collect, to gather*, τινὰ τόκους, usury from any one, Batr. 186.

* πρηνῶ, Ion. for πραῦνω (πραῦς), *to render mild, to calm, to appease*, with. accus. h. Merc. 417.

* πρηνῆς, ῆ, Ion. for πραῦς, *mild, gentle*, h. 7, 10. cf. Gramm.

πρίασθαι, mid. defect. verb, of which only aor. 2 is in use, 3 sing. πρίατο, *to buy*, τί, any thing, κτεάτεσσιν, ~~for~~ ^{with} treasures, * Od. 1, 430. 14, 115. 452.

Πρῆαμίδης, οὐ, ὁ, son of Priam, (the first long by the arsis).

Πρίαμος, ὁ, son of Laomedon, king of Troy, husband of Hecuba. Accord. to Hom. he had fifty sons, nineteen of them by Hecuba. Hector was the dearest of them all, Il. 24, 493 seq. Of the time before the Trojan war, it is mentioned that he aided the Phrygians against the Amazons, Il. 3, 184 seq. At the beginning of the siege of Troy he was already at an advanced age, and took no part in the contest, Il. 24, 487. He appears only once on the battle field, to conclude the treaty concerning the duel of Paris and Menelaus, Il. 3, 261. After Hector's death, he went under the conduct of Mercury into the tent of Achilles, and redeemed the corpse of his son, Il. 24, 470 seq. Accord. to later tradition he was slain by Neoptolemus, son of Achilles. (On the name Πρίαμος, cf. Apd. 2, 6, 4.)

πρῖν, adv. and conjunct. I) Adv. of time: in independent sentences, *before, ere, first, sooner*, and gener. *earlier*, at an earlier time; comm. oppos. to νῦν, Il. 2, 112. 344; πολὺ πρῖν, long before, Od. 2, 167. 2) Often with the article, τοπρῖν or τὸ πρῖν, ed. Spitz. Il. 6, 125. 16, 373; but Od. τὸ πρῖν, Od. 3, 265. 4, 32; *formerly* (olim). 3) As adv. it stands also with indicat. πρῖν μιν καὶ γῆρας ἔπεισιν, first shall old age come upon her, Il. 1, 29; cf. Thiersch § 292. 2. Il. 18, 283; with optat. πρῖν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο, before thou shouldst come to thy native land distressed, Od. 3, 117. II) Conjunct. in relative clauses of time: *before, ere*; in this signif. πρῖν—πρῖν, πρῖν—πρῖν γε, πάρος—πρῖν γε, etc., often stand in Hom. 1) With indicat. in the Hom. poems alone only in h. Ap. 357; but πρῖν γ' ὅτε, *as long as, until*, Il. 9, 588. 12, 437. Od. 4, 180. 13, 322. h. Ap. 47. 2) With the future only in conceived actions, when the main clause is always denied. a) With subjunct. after a primary tense in the main clause, Il. 24, 551. Od. 10, 175; with πρῖν γε, Il. 18, 135. Od. 13, 336; with πρῖν γ' ὅτ' ἄν, Od. 2, 374. b) With optat. after an historical tense in the main clause, Il. 21, 580; after πρῖν γ' ὅτε, Il. 9, 488. 3) Most frequently with infin. aor. when the action of the subordinate clause appears as a temporal consequence of the main clause: οὐδ' ὅγς πρῖν—Κῆρας ἀφείξει, πρῖν γ' ἀπὸ πατρὸς—δομέναι—κουρήν, Il. 1, 98. 9, 387; and often. The infin. with accus. occurs when the dependent clause has a new subject, Il. 6, 82. 22, 156. Od. 23, 138. Also πρῖν γ' ἢ (cf. *priusquam*), Il. 5, 288. 22, 266. 4) In Hom. passages also occur where the infin. is exchanged with the optat., Il. 17, 504 seq. 5) πρῖν stands elliptically, Od. 15, 394; πρῖν ὥρῃ subaud. ἦ, before it is time. (ι is short, but is used as long ep.)

πριστός, ἡ, ὄν (πρίω), prop. *sawn, cut*; ἐλέφανς, polished ivory, * Od. 18, 196. 19, 564.

πρό, I) Prep. with gen.; ground signif. *before*. 1) Spoken of place: *before, pro*; in oppos. to μετά and ἐν, πρό ἄστεος, before the city; πρό πυλάων, also with the idea of withdrawing: πρό ὁδοῦ ἐγένοντο, they were forward upon the way, further on, Il. 4, 382. 2) Spoken of time: *before*, πρό γάμοιο, Od. 15, 524; and separated from the case: καί τε πρό ὃ τοῦ ἐνόησεν, i. e. ὁ ἑταρὸς πρό τοῦ

ἐτέρου, one perceived it before the other, Il. 10, 224. Thus Voss, correctly with the Schol. [br. and Heyne]. (Köppen, 'the one thinks for the other.') 3) In causative relations: α) To indicate protection, primarily, still bordering on the idea of place: *for, in defence of, (pro)*. μάχεσθαι πρό τινος, to fight for any one, Il. 4, 156. 8, 57. ἀεθλεύειν πρό ἄνακτος, Il. 24, 734; ὀλέσθαι πρό πόλης, *pro patria mori*, Il. 22, 110. β] In assigning the cause: *for*; πρό φόβοιο, for fear, Il. 17, 667. [But φόβος in Hom. always signifies flight; hence the sense is *before flight*, and the passage belongs to no. 2.] Sometimes πρό is separated from its case by other words, Il. 23, 115. II) Adv. 1) Of place: *before, forwards, in front*, Il. 1, 195. 13, 799. 17, 355; in connect. with adv. πρό Ἰλίου, before Troy, Il. 8, 561; *forth, forward*; πρό φώωδε, forth to the light, Il. 16, 188. h. 9, 119. β) Spoken of time: *before, formerly*, Il. 1, 70. Od. 1, 37; ἡῶτι πρό, before morning, Od. 5, 469. γ) Often with other prep.: ἀποπρό, διαπρό, περιπρό, etc. III) In composition it has the significations of place: *before, forwards, onward, forth*; of time: *before, formerly*; and of preference: *sooner, rather*.

προαλής, ἐς (ἄλλομαι), leaping forward, i. e. *descending, prone, steep*, χῶρος, Il. 21, 262. †

προβαίνω (βαίνω), only perf. προβέβηκα, pluperf. προβεβήκει, also ep. part. pres. προβιβάς and προβιβῶν. 1) Intrans. *to stride forward, to go forward, to step along*, ποσί, Il. 13, 18; προβέβηκε ἄστρα, the stars have already gone far forward, i. e. are near to setting, Il. 10, 252. 2) *to go before, τινός τινι*, any one in any thing, i. e. *to excel*, Il. 6, 25. 16, 54.

προβάλλω (βάλλω), only aor. 2 without augm. πρόβαλον, iterat. προβάλεσκε, Od. 5, 331; aor. 2 mid. προβαλομένην, *to cast before, τινί τι or τινά*; Νότος Βορέη προβάλεσκε φέρεσθαι, sc. αὐτόν, Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph. ἔριδα, *to begin a strife*, Il. 11, 529. Mid. *to cast before oneself, to sprinkle or strew*, with accus. οὐλοχύτας, Il. 1, 458. Od. 3, 447; θεμέλια, *to lay the foundation*, Il. 23, 255. β) *to cast oneself beyond any one, i. e. to excel any one*, τινός νοήματι, Il. 19, 218.

πρόβασις, ιος, ἡ, ep. prop. the act of stepping forwards; hence, *moveable possessions*,

in distinction from κειμήλιον, espec. *herds*, Od. 2, 75. †

πρόβατον, τό (προβαίνω), that which goes forward, comm. in the plur., *cattle, herds of cattle*, * Il. 14, 124. 23, 500; (later, *a sheep*).

προβέβουλα, defect. perf. from an obsol. verb, προβούλομαι (βούλομαι), ep. *to choose rather, to prefer*, τινά τινος, one to another, Il. 1, 113. †

προβιβάς, ep. as part. pres. *striding forward*, of προβαίνω, from a form προβίβημι, Il. 13, 18. Od. 17, 27.

προβιβῶν, ὠντος, ep. part. pres. of προβαίνω, from a form προβιβάω, Il. 13, 807. 16, 609. Od. 15, 555.

προβλής, ἦτος, ὁ, ἡ (προβάλλω), prop. cast forth; comm. *prominent, springing upwards*, σκόπελος, πέτρη, Il. στῆλαι, projecting pillars upon the walls, *buttresses, props*, Il. 12, 289; ἄκται, Od. 5, 405. 13, 97.

προβλώσκω (βλώσκω), aor. πρόμολον, ep. without augm. *to go or come forth, to go out*, Il. 18, 382. 21, 37; θύραζε, Od. 19, 25. 21, 239. 385.

προβοάω (βοάω), *to cry out before others*, i. e. *to cry aloud*, Il. 12, 277. †

πρόβολος, ον (προβάλλω), *prominent, projecting*, subst. ὁ, *a projecting rock*, Od. 12, 251. †

προβούλομαι, see προβέβουλα.

προγενέστερος, η, ον, compar. earlier born: *older, more aged*, and superl. προγενέστατος, η, ον, from an obsol. positive, προγενής, *the eldest*, compar. with γενεῇ, Il. 9, 161; † superl. h. Cer. 110.

προγίγνομαι (γίγνομαι), only aor. 2 προγενόμην, without augm. prop. *to happen before*. 2) *to be before, to go before*, Il. 18, 525. † ἐπί τι, h. 7, 7.

* προγιγνώσκω (γινώσκω), only infin. aor. 2 προγινῶναι, *to know before, to learn before*, τί, h. Cer. 258.

πρόγονος, ὁ (γίγνομαι), one born first, *the elder*; πρόγονοι, the older sheep, Od. 9, 221. †

προδαῖναι (ΔΑΩ), ep. part. aor. 2 pass. προδαιείς, *to learn or know before*, Od. 3, 396; † see ΔΑΩ.

προδοκή, ἡ (προδέχομαι), a place where one lies in wait, *an ambush, an ambuscade*, ἐν προδοκῇσιν, Il. 4, 107. †

πρόδομος, ὁ (δόμος), *a vestibule*, sometimes the place before the door of the house, sometimes the passage from the house to the

court, a front entry, a porch, Il. 24, 673. Od. 4, 302. 14, 5.

προεργω, ep. for προείργω (εἶργω), to avert before, to repel, τινά, and infin. Il. 1, 569. †

προέηκα, see προΐημι.

προειδόν (εἶδον), part. προΐδων, aor. mid. 3 plur. subj. προΐδονται, Od. 13, 155; aor. 2 of προοράω, to look forwards, to see at a distance, to espy at a distance, τί, spoken only of place, Il. 17, 756. Od. 5, 393. Mid. = act.

[προεῖπον, in tmesis, Od. 1, 37; or πρό may be adv.]

προέμεν, see προΐημι.

προερέσσω (ἐρέσσω), aor. 1 προέρεσα, ep. σσ, to row forwards, onwards, ἐς λιμένα, Od. 13, 279; trans. τὴν (νῆα) δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς, Il. 1, 435; a reading adopted by Spitzner for προέρυσσαν, because προερέειν signifies 'to draw forward,' and hence cannot be spoken of oars. Also in Od. 9, 73; αὐτὰς—προερέσσαμεν ἠπειρόνδε.

προερύω, poet. (ἐρύω), aor. 1 προέρυσα, ep. σσ, to draw forwards, onwards; spoken always of ships, a) From the shore into the sea, ἄλαδε, Il. 1, 308. b) From the open sea to propel by rowing to the land, ἠπειρόνδε, Od. 9, 73. Il. 1, 435; but conf. προερέσσω.

πρόες, see προΐημι.

προέχω, contr. προῦχω (ἔχω), always in the contr. form, except imperf. 3 sing. πρόχει, Od. 12, 11. 2) Intrans. to be before, to come before, spoken of persons: προῦχων, the prominent man, Il. 23, 325. 453; δήμου, to be eminent among the people, h. Cer. 151; spoken of things: to project, to be prominent, Od. 12, 11. Mid. to have or hold before oneself, ταύρους, Od. 3, 8; (where others read, προῦθεντο).

προήκης, ες (ἀκὴ), pointed before, Od. 12, 205. †

* προθαλής, ἐς, poet. (θάλλω), growing well, h. Cer. 241.

προθέλυμνος, on, poet. (θέλυμνον), by the roots, utterly, entirely (Schol. πρόρριζος), προθελύμνους ἔλκετο χαίτας, he pulled his hair out with the roots, Il. 10, 15. προθέλυμνα χαμαὶ βάλε δένδρεα, he utterly prostrated the trees (V. 'one upon another'), Il. 9, 541; φράσσειν σάκος σάκει, shield pressed on shield compactly, densely, in close array, Il. 13, 130. They locked the shields so closely together that no space remained

between. (Others take it in reference to τετραθέλυμνος, with close layers. The derivation from θέλυμνον = θεμέλιον, from the foundation, is most probable; the signif. closely, one upon another (Schol. ἐπ' ἀλλήλοις), seems borrowed from the last passage; still Voss follows it, and Köppen ad Il. 13, 130.)

προθέουσι, Il. 1, 291; see προτίθημι.

προθέω (θέω), Ion. iterat. imperf. προθέεσκε, to run before, Il. 10, 362. 22, 459. Od. 11, 515.

Προθοήνωρ, ορος, ὁ, son of Arellycus, leader of the Boeotians, Il. 2, 495.

Πρόθοος, ὁ, son of Tenthredon, leader of the Magnetæ, Il. 2, 756.

προθορών, see προθρώσκω.

Προθόων, ωνος, ὁ, a Trojan, slain by Teucer, Il. 14, 515.

προθρώσκω (θρώσκω), part. aor. προθορών, to leap before, to spring before, * Il. 14, 363. 17, 522.

προθυμία, ἡ (θυμός), readiness, good will, good courage, plur. Il. 2, 588. † (Poet. with ῑ.)

* προθύραιος, on (θύρα), before the door, τὰ προθύραια = πρόθυρα, h. Merc. 384.

πρόθυρον, τό (θύρα), comm. plur. the door-way to the court, Il and Od. 2) the place before the door, a porch, Od. 20, 355. 21, 299. 22, 474.

προϊάλλω (ιάλλω), poet. only imperf. to send forth, to send away, τινὰ ἀπ' οὐρανόθεν, Il. 8, 365; ἐπὶ νῆας, Il. 11, 3; ἀγρόνδε, Od. 5, 369.

προϊάπτω (έάπτω), fut. προϊάψω, aor. προΐαψα (ῖ), prop. to thrust forth; then, to send away, to send, τινὰ Ἄιδι, any one to Pluto, Il. 1, 3. 6, 487; Ἄιδωνῇ, * Il. 5, 190.

προΐειν, see προΐημι.

προΐημι (ῖημι), imperf. Ion. and Att. προΐειν, aor. 1 προΐηκα or προέηκα, 2 aor. 3 plur. πρόεσαν, imperat. πρόες, προείτω, infin. προέμεν, ep. for προεῖναι, prop. to send forwards; hence, 1) Spoken of persons: to send forth, to send away, to let go, τινά, Il. 1, 326; with infin. following, καλήμεναι, in order to call, Il. 10, 125. cf. v. 388. 563. b) Of things: νῆας, Il. 7, 468; of missiles: to let fly, to cast, to hurl, ὀϊστούς, βέλος, ἔγχος, Il. 8, 297. 17, 516; of a river: ὕδωρ ἐς Πηνειόν, it sends out, i. e. pours its water into the Peneus, Il. 2, 752. 2) to let go, to let fall, πηδάλιον ἐκ χειρῶν, Od. 5, 316; ἔπος, to let a word drop,

Od. 14, 466. πόδα προέηκε φέρεσθαι, Od. 19, 468; φήμην, Od. 20, 105. 3) *to send to*, τινά or τί τινι, Il. 1, 127; ἀγγελίας, *to send an embassy*, Od. 2, 92; and gener. *to give, to bestow*, like διδόναι; κῦδός τινι, Il. 16, 241. ἐμοὶ πνοὴν Ζεφύρου προέηκεν ἄηναι, *he let the breath of the Zephyr blow upon me*, Od. 10, 25; οὔρον, Od. 3, 183. [But πρό cannot signify *to*; it rather means *forth*, and these citations may better be referred to no. 2.]

προϊκτής, ου, ὁ (προῖξ), *a beggar*, Od. 17, 449. ἀνὴρ προϊκτής, * Od. 17, 347. 352.

προῖξ, contr. προῖξ, gen. προικός, *a gift, a present*. γένεσθαι προικός, *to enjoy a present*, Od. 17, 413; then προικός, as adv. *gratuitously*, i. e. without a present in return, χαρίζεσθαι, Od. 13, 15 (conf. Thiersch § 198. 6). Another Schol. connects προικός as a subst. with χαρίσασθαι; hence Voss and Passow: '*to bestow generous gifts*.'

προῖστημι (ῖστημι), aor. 1 part. προστήσας, trans. *to place before, to put before*; τινά μάχεσθαι, *any one to fight*, Il. 4, 156. †

Προῖτος, ὁ, son of Abas, king of Tiryns, husband of Antia. Being expelled by his brother Acrisius, he fled to king Iobates in Lycia. He gave him his daughter Antia, and restored him to his kingdom, Il. 6, 157 seq.

προκαθίζω (ῖζω), *to sit down before, to settle*, spoken of cranes, Il. 2, 463. †

προκαλέω (καλέω), only mid. aor. 1, ep. προκαλίσσάμην, subj. προκαλέσσεται with shortened vowel, Il. 7, 39, 1) *to call forth to oneself, to challenge*, τινά, absol. Od. 8, 142; and χάρμη, *to battle*, Il. 7, 218. 285; or μαχεσάσθαι, Il. 4, 432. 2) Metaph. *to solicit, to court*, ὕπνον, h. Merc. 241.

προκαλίζομαι, ep. form, only mid. pres. and imperf. *to challenge, to call forth to battle*, τινά, Il. 5, 807; and with infin. Il. 3, 19. Od. 8, 228; χερσί, *to a pugilistic combat*, Od. 18, 20.

* προκάς, ἄδος, ἡ = πρόξ, h. Ven. 71.

* προκατέχω (ἔχω), only mid. *to hold down before oneself*, τί, h. Cer. 197.

πρόκειμαι, depon. mid. (κεῖμαι), *to lie before, to be ready*, only προκείμενα ὄνειρα, Il. 9, 91. Od. 1, 149.

πρόκλυτος, ου, poet. (κλύω), *heard before*. πρόκλυτα ἔπια, *words formerly heard*, i. e. old traditions, Il. 20, 204. †

Πρόκρις, ἰδος, ἡ, daughter of Erectheus,

king of Athens, wife of Cephalus, known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

πρόκροστος, η, ου (κρόσσα), accord. to the Schol. *step-wise*. προκρόσσας ἔρυσαν νῆας, *they drew the ships up in the form of steps*, Il. 14, 35; † i. e. in several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: *prominent like the battlement of a wall*, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

προκυλίνδω (κυλίνδω), *to roll forward*; only mid. *to roll oneself forward, to roll on*, spoken of the sea, Il. 14, 18. †

προλέγω (λέγω), *to select, to choose*, part. perf. pass. προλελεγμένοι, *the most select*, Il. 13, 689. †

προλείπω (λείπω), aor. part. προλιπών, infin. προλιπεῖν, perf. προλέλοιπεν; prop. *to leave before*, gener. *to abandon, to leave behind*, νεκρούς, Il. 17, 275; with accus. metaph. μῆτις σε προλέλοιπε, *prudence forsook thee*, Od. 2, 279.

προμαχίζω, poet. (πρόμαχος), *to be a champion, to fight in the front ranks*; Τρῶσι, amongst the Trojans, Il. 3, 16. 2) *to fight as a champion with any one*, τινί, Il. 20, 376.

προμάχομαι (μάχομαι), *to fight before, to fight in the front ranks*, τινός, before any one, * Il. 11, 217. 17, 358.

πρόμαχος, ὁ (μάχη), *a champion*, one who fights in the front ranks, often in the plur. Il. 4, 505. Od. 18, 379.

Πρόμαχος, ὁ, son of Algenor, a leader of the Boeotians, Il. 14, 476. 482.

προμῖγνῦμι (μῖγνυμι), aor. pass. ἰδῖν. προμυγῆναι, *to mingle before*; pass. *to unite oneself with any one before*, τινί, Il. 9, 452. †

προμνηστῖνοι, αι, α, only plur. *singly, one after another*, Od. 11, 233. 21, 230. (Accord. to Eustath. and the Gramm. from μῖνω, fut. μενίσσω for προμενεῖνοι.)

προμολών, see προβλώσκω.

πρόμος, ὁ (πρό), prop. *the front man*; always *a champion*, ἀνὴρ, Il. 5, 333. Od. 11, 493; τινί, against any one, Il. 7, 75.

προνοέω (νοέω), aor. 1 ep. προνόησα, 1) *to see before, to perceive before*, with accus.

δόλον, Il. 18, 526. 2) *to consider beforehand, to devise beforehand*, ἄμεινόν τι, Od. 5, 365.

Πρόνοος, ὁ, a Trojan, slain by Patroclus, Il. 16, 399.

πρόξ, προκός, ἥ, prob. *a deer*, Od. 17, 295. † (The Schol. explain it by δορκάς and ἔλαφος.)

προπάροιθε and before a vowel προπάροιθεν, poet. (πάροιθε), 1) Adv. of place: *before, in front*, κίων, Il. 15, 260; ἵεναι, Od. 17, 277. b) Spoken of time: *before, previously*, Il. 10, 476. 11, 734. 15, 356; in oppos. to ὀπίσσω, Od. 11, 483. 2) Prep. with gen. spoken of place: *before*, πόλιος, Il. 2, 811. 6, 307. b) *along before, along*, ἡϊόνος, Il. 2, 92. Also it stands after the gen. Il. 14, 297. 15, 66.

πρόπᾱς, ᾱσα, ἄν, poet. (πᾱς), *whole*, ἡμαρ, Il. 1, 601. Od. 9, 161. h. Merc. 206.

προπέμπω (πέμπω), aor. 1 προῦπεμψα, 1) *to stand before*, τινά, Od. 17, 54. 117; comm. *to send forth, to send*; εἰς Ἄϊδαο, sc. δόμον, *to send any one to the abode of Pluto*, Il. 8, 367.

προπέφονται, see προφαίνω.

προπίπτω (πίπτω), part. aor. προπεσών, *to fall forwards*, Batr. 255. 2) *to bend forwards, to lean forwards*. προπεσόντες ἔρεσσον, *bending forward they rowed (incumbentes)*, * Od. 9, 490. 12, 194.

προποδίζω (ποδίζω), *to put forward the foot, to step forward*, * Il. 13, 158. 806.

* πρόπολος, ὁ, ἥ (πολέω), *a servant, a handmaid*, h. Cer. 440.

προπρηγής, ἐς, poet. (πρηγής), *bending forwards, prone*, oppos. to ὀπίσω, Il. 3, 218. τύπτειν τινά προπρηγεῖ, sc. φασγάνῳ, *to strike any one with the bent sword*, Od. 22, 98; (in distinction from thrusting with the point, Eustath. supplies χειρὶ.) ἐκτανύειν προπρηγέα τινά, *to stretch out prone*, Il. 24, 18.

προπροκυλίνδομαι, poet. strengthened κυλίνδ. 1) *to roll oneself forward*; τινός, *to roll hither and thither before any one's feet, to supplicate him*, Il. 22, 221; metaph. *to wander continually around*, Od. 17, 523.

προρέω (ρέω), poet. for προρέφ., *to flow forwards, to flow on*, ἄλαδε, Il. 5, 598. 12, 19; εἰς ἄλαδε, Od. 10, 351. 2) *to cause to flow*, ὕδωρ, h. Ap. 380. cf. Herm. ad loc.

πρόρριζος, ον (ρίζα), *with the roots, from the foundation, radical*, * Il. 14, 415. 11, 157.

πρός, Dor. and ep. προτί and ποτί, 1) Prep. with gen. dat and accus.; it is derived from

πρό and has likewise the signif. *before*, but by construction with the three cases, in manifold relations; προτί and ποτί occur comm. with the accus., rarely with the dat., and each form only once with gen. Il. 11, 831. 22, 198. A) With gen. 1) Spoken of place: a) Prop. to indicate motion from an object: *from*. ἔκετο—ἧς πρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων, *from eastern or western men*, Od. 8, 29; comm. πρὸς indicates only motion, hence to a point, *to, towards*. πρὸς ἁλός, *to the sea*, Il. 10, 428. 430. πρὸς νηῶν, Il. 15, 670. πρὸς Βορέας, *to the north*, Od. 13, 110. 21, 347. conf. 3) With accus. b) In indicating near approach to an object: *close upon, near by, before (coram)*. ποτὶ πτόλιος πέτετ' αἶε, *he flew always close by the city*, Il. 22, 198. τοῦτό σοι πρὸς Τρώων κλέος ἔσται, *this shall redound to thy glory before the Trojans*, Il. 22, 514. conf. 16, 85. 2) In causative relations, as indicating any thing which proceeds from or is effected by a person or thing: *from, through, by means of, by virtue of*. a) Spoken of the author: ἔχειν τιμὴν πρὸς Ζηνός, Od. 11, 302. ἀκούειν τι πρὸς τινος, *from any one, i.e. from his mouth*, Il. 6, 525. οἷτε θέμιστας πρὸς Διὸς εἰρύεται, *from Jupiter (auctore Jove)*, Il. 1, 339; and with the pass. διδάσκεισθαι πρὸς τινος, *to be taught by any one*, Il. 11, 831. conf. Il. 6, 57. b) Spoken of the possessor: πρὸς Διὸς εἰσι ξῖνοι, *strangers belong to Jupiter*, Od. 6, 207. 14, 57. c) In oaths and asseverations: πρὸς θεῶν, *by the gods (for the sake of the gods)*, Il. 1, 339. 19, 188. Od. 11, 67. 13, 324. B) With dat. spoken only of place in indicating continuance with an object: *before, by, near, beside, upon, at*. πρὸς ἀλλήλησι ἔχονται, *by one another*, Od. 5, 329. Often with the implied idea of motion: λιάζεσθαι ποτὶ γαίῃ, βάλλεσθαι προτὶ γαίῃ, Il. 20, 420. 22, 64. 2) In indicating approach: *to, towards*, Od. 10, 68. c) With accus. 1) Spoken of place: a) In indicating motion or direction to an object: *to, towards, against*. ἵεναι πρὸς Ὀλύμπον, *φέρειν τι προτὶ ἄστν*; also εἰπεῖν, μυθήσασθαι πρὸς τινά, *to speak to any one*; spoken also of the situation of places: πρὸς Ἡῶ τ' Ἥελίον τε, Il. 12, 239. Od. 9, 26. cf. Il. 8, 364. b) In a hostile signif.: μάχεσθαι πρὸς Τρώας, *to fight against the Trojans*, Il. 17, 471; metaph. πρὸς δαίμονα, *against the deity, i.e. against the will of the deity*, Il. 17, 98.

104. 2) Spoken of time: *towards*, ποτὶ ἔσπερα, Od. 17, 191. 3) In causative relations; only of exchange: ἀμείβειν τι πρὸς τινα, to exchange any thing with any one, Il. 6, 235. II) Adv. without cases: comm. πρὸς δέ, *besides, moreover, in addition*, Il. 1, 245. 5, 307. III) In composition, πρὸς has the signif. already given: *to, towards*, etc.

προσάγω (ἄγω), aor. 2 προσήγαγον, *to lead to, to bring to, to procure for*, τί τινι, Od. 17, 446; † δῶρά τινι, *to present gifts to any one*, h. Ap. 272.

* προσᾷσσω (ᾷσσω), part. aor. προσᾷξας, *to rush upon, to leap or spring to*, * Od. 22, 337. 342. 365.

προσαλείφω (ἀλείφω), *to rub on, to anoint*; φάρμακόν τινι, *to anoint one with a drug*, Od. 10, 392. †

προσαμύνω (ἀμύνω), infin. aor. προσαμύναι, 1) *to repel, to avert*, τινά, Il. 5, 139. 2) With dat. τινί, *to come to protect, to aid*, * Il. 2, 238. 16, 509.

* προσαναγκάζω (ἀναγκάζω) aor. προσηνάγκασε, poet. σσ, *to constrain still farther, to compel*, with infin. h. Cer. 413.

προσάπτω, Dor. and ep. προτιάπτω (ᾠπτω), *to attach*; metaph. *to dispense, to grant*, κῦδός τινι, Il. 24, 110. †

προσαραρίσκω (ᾠρῶ), only part. perf. προσαρηρώς, intrans. *to fit to, to suit*; ἐπισσῶτρα προσαρηρότα, *close fitting tires*, Il. 5, 725. †

προσαρηρότα, see προσαρᾶνσκω.

προσανδάω (αὐδάω), poet. 3 sing. imperf. προσήνδα, 3 dual προσανδήτην, *to speak to, to address*, often absol. and with accus. τινά, ἐπέεσσιν, Il. 11, 136. Od. 15, 440; and μειλιχίοισιν sc. ἐπέεσσιν, *to address with friendly words*, Il. 4, 256; κερτομίοισι, Il. 1, 539. b) Most frequently with double accus. τινά ἔπια, *to speak words to any one*.

προσβαίνω (βαίνω), part. aor. 2 προσβάς, aor. mid. ep. προσεβήσατο, 1) *to go to, to step to*; λὰξ προσβάς, *treading upon any thing with the heel*, Il. 5, 620. 2) With accus. Ὀλυμπον, *to mount Olympus*, Il. 2, 48; κλέμακα, Od. 21, 5; πρὸς δειράδα, h. Ap. 281.

προσβάλλω (βάλλω), ep. and Dor. προτιβάλλω, aor. 2 προσέβαλον, mid. προτιβάλλειαι, ep. for προσβάλλη. 1) Prop. *to cast to*; gener. *to cast*, τί γαίῃ, only in tmesis, Il. 1, 245. b) With accus. *to cast upon any thing, to hit or touch any one, or any thing*, thus Ἥλιος

προσέβαλλεν ἀρούρας, *Helios touched the fields, i. e. illuminated them*, Il. 7, 421. Od. 19, 433. Mid. *to cast oneself upon any one, to attack any one*, τινά ἔπει, ἔργω, *any one with words, in act*, Il. 5, 879.

προσδέρκομαι, Dor. and ep. ποτιδέρκομαι, poet. (δέρκομαι), *to look upon, to behold*, τινά, Od. 20, 385; ποτιδ., Il. 16, 10. Od. 17, 518.

προσδέχομαι, depon. mid. Dor. and ep. ποτιδέχ. (δέχομαι), only part. aor. sync. ποτιδέγμενος, prop. *to receive, to take up*; only metaph. *to expect, to await*, τινά or τί, Il. 10, 123. 19, 234. Od. 2, 403; absol. *to wait, to stay*, with ὁππότ' ἂν or εἰ, Il. 7, 415. Od. 23, 91.

προσδόρπιος, ον, ep. ποτιδόρπ. (δόρπον), *pertaining to eating, or serviceable in eating*, * Od. 9, 234. 249.

προσειλέω, ep. προτιειλίω (εἰλέω), infin. προτιειλεῖν, *to press on, to drive*, τινά προτινῆας, Il. 10, 347. †

πρόσειμι (εἶμι), only part. pres. προσιών, *to go to, to come to, to rush upon*, Il. 5, 515. 7, 308. Od. 16, 5.

προσειπον (εἶπον), aor. of πρόσφημι, always ep. προσέειπον, optat. Dor. and ep. προτιέποι, Il. 23, 329; prop. *to speak to*; hence, *to address*, τινά ἐπέεσσιν, Il. 1, 224; also with double accus. μῦθόν τινα, Il. 7, 46. 8, 280. Od. 6, 21.

προσερσύνομαι, mid. (έρσύνομαι), prop. *to vomit forth with a noise*; metaph. *spoken of the waves of the sea: to dash roaring upon, to beat upon*, with accus. πέτρην, *a rock*, Il. 15, 621. † (Others read ἀπτήν for αὐτήν).

πρόσθε, I) Adv. 1) Of place: *before, forwards*, in oppos. to ὀπίθεν, Il. 6, 181; ὀπλαι αἱ πρόσθεν, *the fore hoofs*, h. Merc. 77; ἔχειν, *to hold before*, Il. 4, 113; ἵππους πρόσθε βάλλειν, *to drive the horses forwards*, Il. 23, 572; but *to drive away*, praevertere, Il. 23, 639. 2) Spoken of time: *before, formerly*, Il. 5, 851. οἱ πρόσθεν, *men of former times*, Il. 9, 524; also τὸ πρόσθεν, Il. 12, 40. II) Prep. with gen. 1) Spoken of place: *before*, πρόσθεν ἔθεν, Il. 5, 56. 107. πρόσθε ποδῶν, *before the feet*, Od. 22, 4; then, with the implied idea of protection: ἵστασθαι πρόσθε τινός, *to place oneself before any one*, Il. 4, 54. τῶν πρόσθε, *before these for defence*, Il. 16, 833. cf. Il. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb,

Il. 5, 300. 315. Od. 5, 452. 2) Of time: *before*, Il. 2, 359.

πρόσκειμαι (κεῖμαι), *to lie or to be upon*, spoken of a tripod, οὔατα πρόσκειτο, there were handles (ears) upon it, Il. 18, 379. †

προσκηδής, ἐς (κῆδος), *careful, interested*, (V. 'intimate'), Od. 21, 35; † accord. to others, related.

προσκλίνω, ep. ποτικλίνω (κλίνω), perf. pass. ποτικέκλιμαι, *to lean upon, to lay upon*, τί τινι: βέλος κορώνῃ, Od. 21, 138. θρόνος ποτικέκλιται ἀνγῇ, others (ἀντῇ), a seat stood in the light, * Od. 6, 308.

προσλέγομαι, mid. (λέγω), aor. sync. προσέλετο, *to lay oneself beside, or near*, Od. 12, 34. †

προσμῦθέομαι, depon. mid. Dor. and ep. προτιμῦθ. (μῦθέομαι), infin. aor. 1 προτιμῦθήσασθαι, *to speak to, to address*, τινί, Od. 11, 143. †

προσνίσσομαι, Dor. ποτινίσ., poet. (νίσσομαι), *to go to or come to, with εἰς τι*, Il. 9, 381; † in the Dor. form.

προσόσσομαι, see προτιόσσομαι.

προσπελάζω, poet. syncop. προσπλάζω (πελάζω), Od. 11, 583. 1) Trans. *to bring near, to cause to approach*; νῆα ἄκρῃ, to urge the ship to the promontory, Od. 9, 285. 2) Intrans. *to approach, to come near*, spoken of the waves of the sea: to come rolling on, Il. 12, 285. Od. 11, 583; in the syncop. form.

προσπίλναμαι, mid. (πίλναμαι), only imperf. *to approach, to draw near*, τινί, to any thing, Od. 13, 95. †

προσπίπτω (πίπτω), part. perf. ep. προσπιπτηώς, *to fall upon*; metaph. *to happen upon or to*; in the perf. *to lie upon or near*. ἀκταὶ λιμένος ποτιπεπτηῦναι, the shores lying near, towards the harbor, (V. 'falling into, or forming a bay'), Od. 13, 95. †

προσπλάζω, ep. for προσπελάζω, q. v.

προσπτύσσομαι, mid. Dor. and ep. ποτιπτύσ., Od. 2, 77; (πτύσσω), fut. προσπτύξομαι, aor. subj. προσπτύξομαι, Od. 8, 478; prop. *to lie closely in folds*. 2) Comm. metaph. a) *to embrace, to encompass, to enfold*, τινά, Od. 11, 451; to address, to petition with words: μῦθῳ, Od. 2, 77; to show oneself friendly, ἔπει, ἔργῳ, h. Cer. 109; gener. *to address in a friendly manner, to greet*, Od. 3, 22. 4, 647. 17, 509.

πρόσσοθεν, adv. poet. for πρόσσωθεν, *forwards*, Il. 23, 533. †

πρόσσω, ep. for πρόσω.

προσστείχω, poet. (στείχω), aor. 2 προσέστιχε, *to stride to, to go to*, Ὀλυμπον, Od. 20, 73.

προστέρπω, Dor. and ep. ποτιτέρπω (τέρπω), *to delight at, to animate, to entertain*, τινά, Il. 15, 401; † Dor. form.

προστίθημι (τίθημι), aor. 1 προσέθηκα, *to place at or upon*, λίθον, Od. 9, 305. † 2) *to attach to*, τί τινι, h. Merc. 129.

* προστρέπω (τρέπω), aor. mid. προσετραπόμην, *to turn to*. Mid. *to turn oneself to*, τινά, any one, Ep. 15.

προσφάσθαι, see πρόσφημι.

πρόσφατος, ον (ΦΑΩ, ΦΕΝΩ), *just before, newly slaughtered or slain*, Il. 24, 757. †

πρόσφημι (φημί), comm. imperf. προσέφη, as aor. προσεῖπον, is used; infin. mid. προσφάσθαι, Od. 23, 106; *to address*, τινά, Il. 1, 84; absol. *to speak*, Il. 10, 369 [also Il. 21, 212; although in both passages an αὐτόν is implied, and hence they are not prop. absol.]

προσφυής, ἐς (φύω), prop. *to grow to*; gener. *clinging or attached to*, ἔκ τινος, Od. 19, 58. †

προσφύω (φύω), only aor. 2 part. προσφύς. ὕσα, ὕ: 1) Trans. *to let grow, to cause to grow*; metaph. *to cling to, to hold fast to*, with dat. τῷ προσφύς έχομην, I held fast clinging to it, Od. 12, 433; absol. προσφῦσα, Il. 24, 213.

προσφωνέω (φωνέω), prop. *to sound to, to call to*; gener. *to address*, τινά, Il. 2, 22; and often absol.; with dat. instrum. τοῖσιν, sc. ἔπεισιν, with these words, Od. 22, 69.

προσφωνήεις, εσσα, εν, Dor. and ep. ποτιφων., poet. (προσφωνέω), *capable of addressing*, (V. 'if thou understandest language,') Od. 9, 456. †

πρόσω, poet. πρόσσω, adv. (πρό), 1) Spoken of place, *forth, forwards*, Il. 11, 572. 12, 274. 16, 265. 2) Of time: *forwards, in future*, only in connection with ὀπίσσω, Il. 1, 343. 3, 109. 18, 250. (In the two forms, Il. 17, 598. Od. 9, 542.)

πρωςώπατα, τά, old. ep. plur. of πρόσωπον.

πρόσωπον, τό (ὤψ), ep. plur. προσώπατα, Od. 18, 192; (elsewhere πρόσωπα,) dat. προσώπασιν, Il. 7, 212; *face, countenance, aspect*, for the most part plur. (see Thiersch § 185, 22.)

προτέμνω (τέμνω), aor. 2 πρωταμών, optat.

aor. mid. προταμοίμην, 1) *to cut before*, Il. 9, 489. 2) *to cut off before*, with accus. κορμόν, ἐκ ῥίζης, *to cut off the trunk at the root*, Od. 23, 196. Mid. *to cut off for oneself*; metaph. ὠλκα διηνεσία, *to cut a straight furrow*, Od. 18, 375.

πρότερος, η, ον (πρό), compar. without posit. *the former, the earlier, prior*, 1) Spoken of time: *former, earlier, elder*, γεγεῖν, Il. 15, 166. πρότεροι ἄνθρωποι, *men of former times, ancestors*, Il. 5, 637; also πρότεροι alone: πρ. παῖδες, *children of a former marriage*, Od. 15, 22. τῇ προτερῇ sc. ἡμέρᾳ, *on the former day*, Od. 16, 50; with gen. ἐμείο πρότερος, *earlier than I*, Il. 10, 124. 2) Of place: *before, fore-, that is before*, Il. 16, 569. πόδες πρότεροι, *the fore-feet*, Od. 19, 228.

προτέρω, adv. (πρότερος), *further, further forwards*. πρ. ἔπειο, *step nearer*, Od. 5, 91; ἄγειν, Il. 3, 400. Od. 5, 91; metaph. *forward, more violent*. ἔρις πρότέρω γίνεται, *the contest went forward, waxed more violent*, Il. 23, 490.

* προτέρωσε, adv. (πρότερος), *forwards*, h. 32, 10.

προτεύχω (τεύχω), perf. pass. προτίτυμαι, *to make or to prepare before*. τὰ μὲν προτιεύχθαι ἑάσομεν, *these things we will let happen, i. e. what is past we will let alone*, Il. 16, 60. 18, 112. 19, 65.

προτί, Dor. for πρόσ.

προτιάπτω, see προσάπτω.

Προτιάων, ονος, ὁ, a Trojan, father of Astynous, Il. 15, 455.

προτιβάλλειν, see προσβάλλω.

προτιειλεῖν, see προσειλίσσω.

προτιείποι, see προσεῖπον.

προτίθημι (τίθημι), 3 plur. pres. προθέουσιν for προτιθέασιν, Il. 1, 291; as if from the theme ΘΕΩ, cf. Thiersch § 224. Kühner I. § 202. 2.) aor. 1 προὔθηκα, 1) *to place before, to put before, to lay before*, τὴν κνήμην, *to devour*, Il. 24, 409. 2) *to put out, to expose publicly for sale, for use*; hence metaph. *to allow, to permit*, τινί, with infin. Il. 1, 291. Mid. *to place before oneself*, τραπέζας, Od. 1, 112.

προτιμυθῆσασθαι, see προσμυθόμαι.

προτιόσσομαι, Dor. for προσόσσομαι (ὄσσομαι), 1) *to look upon, to behold*, τινά, Od. 7, 31. 23, 365. ἢ σ' εὖ γιγνώσκων προτιόσσομαι οὐδ' ἄρ' ἔμελλον πείσειν, *indeed knowing*

thee well, I behold thee, i. e. indeed, I see thee now as I have ever known thee, (and I was not about to persuade thee,) Il. 22, 356. Thus Passow and Bothe. Krause takes it as a pres. perf.: 'I anticipated it and anticipate it still.' 2) *to foresee, to anticipate*, ὄλεθρον, θάνατον, Od. 5, 389. 14, 219.

πρότμησις, ιος, ἡ (τέμνω), 1) *the part cut off*. 2) Metaph. spoken of the human figure: *the region about the loins and navel, the waist*, Il. 11, 424. †

πρότονος, ὁ (τρίνω), in the plur.; *a rope*, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it, Il. 1, 434. Od. 12, 409. h. Ap. 504.

προτρέπω (τρέπω), only mid. aor. 2 ep. προτραπόμην, 1) *to turn forwards*. 2) Mid. *to turn oneself forward, to betake oneself, to go*, [to turn in flight,] ἐπὶ νηῶν, Il. 5, 700; spoken of Helios: ἐπὶ γαῖαν, *to turn to the earth*, Od. 11, 18. 2) Metaph. *to turn oneself to, to yield to*; ἄχσῃ, *to grief*, Il. 6, 336.

προτοπάδην, adv. (προτρέπω), prop. *turned forwards*; φοβίσοντο, *they fled ever forward, i. e. without stopping*, Il. 16, 304. †

προτύπτω (τύπτω), aor. προὔτυπα, prop. trans. *to strike forwards*; in Hom. only intrans. *to press forwards, to push forward*, Il. 13, 136. 15, 306. 17, 262. ἀνὰ ῥῖνάς οἱ δρυμὺ μένος προὔτυψε, *fierce wrath pressed into his nose*, Od. 24, 319.

προὔθηκα, see προτίθημι.

προὔπεμψε, see προπέμπω.

προὔφαινε, see προφαίνω.

προὔχω, for προέχω.

προφαίνω (φαίνω), imperf. προὔφαινον, perf. pass. 3 plur. προπέφανται, aor. 2 pass. part. προφανείς, I) Act. trans. *to exhibit, to cause to appear*, with accus. τέρας, Od. 12, 394. b) Intrans. like mid. *to appear, to shine forth*, spoken of the moon, Od. 9, 145. II) Mid. with aor. pass. *to shine forth, to show oneself, to become visible*, Od. 13, 169. οὐδὲ προὔφαινετο ἰδέσθαι, *nothing appeared so that one could behold it, or to the sight*, Od. 9, 143. προπέφανται ἅπαντα, *all things become visible at a distance*, Il. 14, 332. b) Espec. of persons: *to appear, to step forth*, Od. 24, 160; ἀνὰ γεφύρας πολέμοιο, Il. 8, 378; ἐς πόλεμον for ἐν πολέμῳ, Il. 17, 487; ἐς πείδιον, Il. 24, 332.

πρόφασις, ιος, ἡ (πρόφημι), a *pretext*, a *pretence*, *appearance*; absol. πρόσασιν, in appearance, in pretence, * Il. 19, 262. 302.

προφερέης, ές (προφέρω), compar. προφερέστερος, η, ον; superl. προφερέστατος, η, ον, Od.; prop. borne before, placed before; then gener. *eminent*, *distinguished*, *excellent*, with dat. of the thing, ἄλματι, βίη, Od. 8, 128. 221. 21, 134; with infin. Il. 10, 352.

προφέρω (φέρω), only pres. and imperf. to *bring forward*; hence 1) to *bear onward*, to *carry forwards*, to *bear away*, spoken of a storm, τινὰ εἰς ὄρος, Il. 6, 346. Od. 20, 64. 2) to *bear to*, to *convey to*, τινὶ τι, Il. 9, 323. 17, 121; metaph. in a bad sense, ὀνειδεά τινι, to cast reproaches upon any one, hence to *cast before*, δῶρά τινι, Il. 3, 64 [to reproach with, or on account of]. 3) to *bring forward*, i. e. to *bring to light*, to *present*, to *show*, μένος, Il. 10, 479; ἔριδα, to exhibit emulation, Od. 6, 92. II) Mid. with reference to the subject: ἔριδά τινι, to present a contest to any one, i. e. to challenge him to it, Il. 3, 7; ἀέθλων, Od. 8, 210.

προφεύγω (φεύγω), aor. 2 optat. 2 sing. προφύγοισθα, part. προφυγών, 1) to *fly forward* or *forth*, Il. 11, 340. 2) Trans. to *escape*, with accus. χεῖρας, μένος, Il. 7, 309. 14, 81; θάνατον, Od. 22, 318.

πρόφρασσα, ἡ (φράζω), an ep. fem. of πρόσφρων, *willing*, *kind*, *compliant*, *well-disposed*, or *provident*, *considerate*, *decided*, cf. Thiersch § 201. Anm., Il. 10, 290. Od. 5, 161. 10, 386.

προφρονέως, ep. προφρόνως, adv. fr. πρόσφρων, *readily*, *willingly*, μάχεσθαι, Il. 5, 810; with confidence, Il. 7, 160; h. Merc. 558.

πρόφρων, ονος, ό, ἡ (φρονέω), 1) having a well-inclined disposition, *kind*, *compliant*, *willing*, θυμός, Il. 8, 40. 9, 480. 2) having a decided mind, *intentional*, *serious*, *earnest*, Il. 1, 77. 8, 23. 14, 317. Od. 2, 230; in an ironical sense: πρόσφρων κεν δὴ ἔπειτα Δία λιτοίμην, then could I have prayed to Jupiter with my whole heart, i. e. I could not, Od. 14, 406.

* προφυλάσσω (φυλάσσω), ep. imperat. προφυλάχθε for προφυλάσσετε, to *watch* or *guard* a place, νηόν, h. Ap. 538.

προχέω (χέω), to *pour out*, to *pour forth*, spoken of a river, Il. 21, 219. h. Ap. 2, 41. Pass. to *pour forth*, to *stream forth*, spoken of masses of men, * Il. 2, 465. 15, 360. 21, 5.

πρόχην, adv. (γόνυ), upon the knees, upon the knee; καθέζεσθαι, to sit upon the knees, i. e. to sink upon the knees, Il. 9, 570. b) Metaph. spoken of vanquished enemies: πρόχην ἀπολέσθαι κακῶς, to perish miserably kneeling or prostrate, Il. 21, 460; ὀλέσθαι, Od. 14, 69.

προχοή, ἡ (προχέω), an outlet, the mouth of a river, Il. 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, a *wave-washed shore*, Od. 5, 453. 11, 242. 20, 65.

πρόχοος, ἡ (προχέω), a vessel for pouring out water, a *pitcher*, an *ewer*, Il. 24, 304. Od. 1, 136; a *wine-can*, Od. 18, 397.

πρυλές, ων, οί, ep. dat. πρυλίσσι and πρύλίσσι, ep. *heavy-armed foot-soldiers*, in oppos. to cavalry, * Il. 11, 49. 5, 744. [According to Herm. Opusc. IV. p. 288 seq., "præsules sive præsultores, qui ante cæteros progressi saltationem cum armis præeunt."]

Πρυμνέυς, έως, ό (the pilot), a Phæacian, Od. 8, 112.

πρύμνη, ἡ, Ion. and ep. for πρύμνα, prop. fem. of the adj. πρύμνος, sc. νηῦς, the stern, the poop of a ship. It was rounder and higher than the prow, and the seat of the pilot; often in full, πρύμνη νηῦς, Il. 7, 383. Od. 2, 417.

πρύμνηθεν, adv. poet. from the stern; λαμβάνειν, to lay hold of the stern, Il. 15, 716. †

πρυμνήσιος, η, ον (πρύμνη), belonging to the stern or poop; comm. τὰ πρυμνήσια (retinacula), a *hawser*, the rope with which a ship was made fast when she lay at the shore; also πείσματα [the two words are, however, distinguished Od. 9, 136. 137. cf. πείσμα], the stern-ropes. Upon departure they were loosed; hence πρ. λύειν, Od. 2, 418. The oppos. is καταδῆσαι, ἀνάψαι, Il. 1, 436. Od. 9, 137.

πρυμνός, ἡ, όν, superl. πρυμνότατος, η, ον, Od. the extreme, the last, the hindmost, the lowest; βραχίων, the end of the arm (at the shoulder), Il. 13, 532; σκέλος, the lower leg, Il. 16, 314; γλῶσσα, the root of the tongue, Il. 5, 292. πρ. κέρας, Il. 13, 705; spoken of a stone: πρυμνός παχύς, thick beneath, Il. 12, 446; hence ὕλην πρυμνήν ἐκτάμνειν, to cut up the wood by the root, Il. 12, 149. Neut. as subst. πρυμνόν θάνατος, the end of the hand, Il. 5, 339.

πρυμνώρεια, ἡ (ὄρος), *the lowest part, the foot of a mountain*, Il. 14, 307. †

* πρυτανεύω (πρύτανις), fut. σω, *to rule, to govern*, with dat. h. Ap. 68.

Πρύτανις, ιος, ὁ (a ruler, akin to πρῶτος), a Lycian, slain by Ulysses, Il. 5, 678.

πρώην, adv. in Hom. *lately, very recently, formerly*, spoken of time past, * Il. 5, 832. 24, 500; (contr. for πρῶϊην, subaud. ὥραν.)

πρωθήβης, ον, ὁ, ep. for πρῶθηβος, Il. 8, 518. Od. 8, 263. h. Ap. 450.

πρῶθηβος, ον, ep. also πρῶθηβη, Od. 1, 431. † (πρῶτος, ἥβη), just entering the age of puberty, *manly, marriageable*, ἄνθρωπος, h. 7, 2.

πρωῖ, adv. (πρό), *early, in the morning*, on the next morning, * Il. 8, 530. 18, 277. 303.

πρωῖζα, adv. (πρωῖζος), *early; gener. formerly*. χθιζά τε καὶ πρωῖζα, yesterday and day before, Il. 2, 303. †

πρωῖος, η, ον (πρωῖ), *early, early in the day*. The neut. πρωῖον as adv. *early this morning*, or, more correctly, *early yesterday*, Il. 15, 470. † cf. Spitzner ad loc.

πρών, πρῶνος, ὁ, ep. expanded πρῶνος (πρό), prop. any thing projecting, hence *a summit, an elevation*, espec. a point of land projecting into the sea, *a cape, a promontory*. Il. 8, 557. 12, 282; always in the full form, except nom. sing. πρῶν, * Il. 17, 747.

Πρωρεΐς, ἑως, ὁ (= πρῶρατης, the pilot's mate), a Phæacian, Od. 8, 113.

πρώρη, ἡ, ep. and Ion. for πρῶρα (πρό), *the prow of a ship*; it runs to a point that the ship may more easily cut the waves. Hom. νηὺς πρώρη, Od. 12, 230. † (Prop. adj. from the obsol. πρῶρος.)

πρῶτα, adv. see πρῶτος.

Πρωτεσίλαος, ὁ, son of Iphiclus of Phylace in Thessaly, leader of the Thessalians of Phylace. He was properly denominated Iolaus, and received this name because he leaped upon land first amongst the Greeks (πρῶτος τοῦ λαοῦ). He was [accord. to the Cypr. Carm.] soon after slain by Hector. After his death, he was worshipped as a hero in the Chersonesus, Il. 2, 698 seq. 13, 681.

Πρωτεύς, εὖς, ὁ, a fabulous sea-god; accord. to Od. 4, 385. He was father of Idothea, servant of Neptune, and attended his sea-calves in the Ægyptian sea. He had the gift of prophecy, and of changing himself into every possible form, Od. 4, 456 seq.

Upon the advice of Idothea, Menelaus bound him, and forced him to inform him how he could return home. The later tradition made him king of Egypt, Hdt. 2, 112 seq.; or represented him as coming from Thrace to Egypt, Ap. 2, 5. 9.

πρώτιστος, η, ον, poet. superl. fr. πρῶτος, *the first of all*; also of two endings, κατὰ πρώτιστον ὀπωπὴν, upon the very first look, h. Cer. 157. The neut. sing. and plur. πρώτιστον and πρώτιστα, as adv. *first of all*, Il. 1, 105. Od. 8, 57. τὰ παρῶτιστα, h. Ap. 407.

πρωτόγονος, ον (γόνος), *first-born*, * Il. 4, 102. 23, 864.

πρωτοπαγής, ἐς (πήγνυμι), *now first constructed, just or newly made*, ἄρμα, * Il. 5, 194. 24, 267.

πρωτόπλοος, ον (πλόος), *sailing for the first time, newly made*, νηὺς, Od. 8, 35. †

πρῶτος, η, ον (πρό), superl. contr. from πρόατος, *the first, the foremost*, often with ὕστατος, Il. 2, 281. 11, 299; then *the most distinguished, the noblest*, hence a) οἱ πρῶτοι = πρόμαχοι, the first, the front warriors, Il. 5, 536. 12, 306. 321; also pleonast. πρῶτοι πρόμαχοι, Od. 18, 279. b) τὰ πρῶτα, sc. ἄθλα, the first prizes, Il. 23, 275. The neut. sing. and plur. as adv. πρῶτον, πρῶτα, in like manner with the article, τοπρῶτον, ταπρῶτα, Il. (also separate, τὸ πρῶτον, τὰ πρῶτα, ed. Spitz. and in Od.). 1) *first, at first, for the first time*, Il. 9, 32; often πρῶτον καὶ ὕστατον. 2) *too early*. ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλε Μοῖρα, truly fate was about to approach thee too early, Od. 24, 28. 3) After an adv. of time [and in other constructions, conf. Il. 1, 319]: *once*. ἐπεὶ and ἐπειδὴ πρῶτον or πρῶτα, *quam primum*, when once, as soon as, Il. 6, 499. Od. 3, 183. ἐξ οὗ δὴ πρῶτα, Il. 1, 6.

πρωτοτόκος, ον (τίκτω), *bearing for the first time*, μήτηρ, Il. 17, 5. †

Πρωτώ, οὔς, ἡ, daughter of Nereus and Doris, Il. 18, 43.

πρῶνος, ονι, etc. see πρῶν.

πταίρω, aor. 2 ἔπταρσεν, *to sneeze*, as a sign of good omen, Od. 17, 541. †

πτάμενος, πτάτο, see πέτομαι.

πτελέη, ἡ, an elm, ulmus campestris, * Il. 6, 419. 21, 242.

Πτελεός, ἡ [rather ὁ or τό, see λεξποιήης] (πιτελίη, an elm), 1) a place in Elis, a colony from the Thessalian Pteleos; in Strabo's

time ruinous, Il. 2, 594. τὸ Πτελέον, Strabo. 2) an Achæan town in Thessaly, between Antrum and Pyrasus, with a port, Il. 2, 697.

πτέρνα or πτέρνη, ἡ, the heel, Il. 22, 397. † 2) Poet. for πέρνα, the ham, Batr. 37.

* Πτερνογλύφος, ὁ (γλύφω), Ham-hollower, name of a mouse, Batr. 227.

* Πτεροτροάκτης, ον, ὁ (τρώγω), Ham-gnawer, name of a mouse, Batr. 29.

* Πτεροφάγος, ὁ (φαγεῖν), Ham-eater, name of a mouse, Batr. 230.

πτερόεις, εσσα, εν, poet. (πτερόν), prop. feathered, winged, epith. of an arrow, since it was furnished with feathers at the upper end, Il. 4, 117. 5, 171. 2) Metaph. πτερόεντα λαισγία, easily-brandished shields (as if feather-light), Il. 5, 453; often πτερόεντα ἔπεα, winged words, which escape quickly from the lips, Il. and Od.

πτέρον, τό (πέτομαι), a feather, a wing, a pinion, mostly in plur. πτέρω βάλλειν, to strike the wings, Il. 11, 454; as an image of swiftness, Od. 7, 36. 2) Metaph. an oar or sail of a ship, Od. 11, 125. 23, 272.

πτέρυξ, υγος, ἡ (πτέρον), a wing, a pinion, Il. 2, 316. 462. Od. 2, 149. ὑπὸ πτερύγων, under the stroke of the wings, h. 20, 1.

πτήσσω (πίπτω, πείω), aor. 1 ἔπτηξα, ep. perf. πεπτηώς, ὤτος, intrans. to creep away for fear, to crouch, to cringe, to shrink. κείμεν πεπτηώς, I lay crouched together, Od. 14, 354. 22, 362. ὑπὸ τεύχεσι πεπτηῶτες, Od. 14, 474; gener. to be in fear, hence 2) Trans. in the aor. 1, to put in fright, to terrify. πτήξε θυμὸν Ἀχαιῶν, he terrified the hearts of the Achæans, Il. 14, 40; πτήσσω as trans. is uncommon, hence some read πτήξε from πήγνυμι; others consider the verse not genuine, as Bothe; (Spitzner ad loc. defends πτήξε.)

πτοίω, ep. πτοῖω, poet. (akin to πτήσσω), aor. pass. ep. 3 plur. ἐπτοίηθεν, to put in terror, to terrify. Pass. to be terrified, to fear, Od. 22, 298. †

Πτολεμαῖος, ὁ (a warrior), son of Piræus, father of Eurymedon, Il. 4, 228.

πτολεμίζω, ep. for πολεμίζω.

πτολεμιστής, οὔ, ὁ, ep. for πολεμιστής.

πτόλεμόνδε, adv. for πόλεμόνδε.

πτόλεμος, ὁ, ep. for πόλεμος.

πτολίεθρον, τό, ep. for πολ. (πόλις), a city; always with the name in the gen. Ἰλίου πτολίεθρον, Il. 2, 133. Od. 1, 2. (The

form πτολίεθρον is not used.) [It cannot, with Passow, be regarded as a dimin. of πόλις, for Hom. knows nothing of dimin.]

πτολιπόρθιος, ὁ = πτολίπορθος, * Od. 9, 504. 530.

πτολίπορθος, ὁ, ἡ, ep. for πολίπορθος (πέρθω), city-destroying, the destroyer of cities, epith. of Mars, Ulysses, Achilles, and of heroes, Il. 2, 278. 8, 372; as fem. epith. of Bellona, Il. 5, 333. (The form πολίπορθος is not used.)

πτόλις, ιος, ἡ, ep. for πόλις.

πτόρθος, ὁ (πείρω), a sprout, a twig, a branch, Od. 6, 128. †

πτύγμα, ατος, τό (πτύσσω), a fold, a plait; πέπλοις, the folds of a robe, Il. 5, 315. †

πτυκτός, ἡ, ὄν (πτύσσω), folded, doubled together. πτ. πίναξ, Il. 6, 169; † see πίναξ.

πτύξ, πτυχός, ἡ (πτύσσω), that which is several times doubled; hence a fold, a layer, a plait, spoken of a garment, h. Cer. 176. πτύχες σάκεος, the layers of a shield, of brass or leather, placed one above another, for a protection, Il. 7, 247. 18, 481. 2) Metaph. spoken of mountains: a curve, a hollow, a ravine, a valley, Il. 11, 77. Od. 19, 432. Sing. rare, Il. 20, 22. h. Ap. 269. Merc. 555.

πτύον, τό (πτίω), ep. gen. πτύοφιν, a winnowing-shovel, made of wood or iron, and having the form of the palm of the hand; the wooden were used for sifting earth, the other, as here, for cleaning grain, Il. 13, 588. †

πτύοφιν, see πτίον.

πτύσσω (akin to πετάννυμι), aor. 1 ἔπτυξα, to lay in folds, to fold, to plait, with accus. χιτῶνα, εἴματα, Od. 1, 439. 6, 111. 252. Mid. to fold themselves together. ἔγχεα ἐπτίσσονται, the spears were entangled, since the combatants, standing in thick ranks, threw many at once, Etym. M. εἰς τὸ αὐτὸ συνήγαστο, Il. 13, 134. (V. 'they shook;' Passow, 'they bent;' both contrary to the usus loq.) ["Close-pressed upon one another were the spears hurled from brave hands," Lucas; see Jahrb. J. und K., p. 281.]

πτύω, to vomit forth, to cast out, αἶμα, Il. 23, 697. †

* πτωκάς, άδος, ἡ (πτώξ), timid, fearful, Ep. 8, 2.

πτώξ, πτωκός, ὁ, ἡ (πτώσσω), timid, trembling, fearful, epith. of the hare, Il. 22, 310. 2) Subst. poet. a hare, * Il. 17, 676.

πτωσκάζω, poet. (πτώσσω), *to shrink, to be fearful, to be timorous*, Il. 4, 372. †

πτώσσω (akin to πτήσσω), 1) Intrans. *to conceal oneself for fear, to crouch, to shrink away*, ὑπό τινι, before any one, Il. 7, 126; κατ' ὕδωρ, to flee into the water; ὑπὸ κρομύς, Il. 21, 14. 26. b) Gener. *to be in fear, to be timorous, to be fearful*, Il. 4, 371. 6, 634. c) Spoken of a beggar: *to crouch*, Od. 17, 227; then = πτωχεύω, to beg, Od. 18, 363. 2) Trans. *to fly in fear from any one*, ἀλλήλους, Il. 20, 427; ὄρνιθες ἐν πεδίῳ νέφεα πτώσσουσai ἔνται, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. 'these fly terrified from the clouds into the plain.') (The explanation by the Schol. of νέφεα, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with nature.)

πτωχεύω (πτωχός), fut. σω. 1) Intrans. *to be poor as a beggar, to beg*, Od. 15, 309. 19, 73. 2) Trans. *to beg, to procure by begging*, δαῖτα, * Od. 17, 11. 18, 2.

πτωχός, ἡ, ὅν (πτώσσω), properly, that crouches, begging; as subst. ὁ πτωχός, a beggar, Od. 14, 400; also πτ. ἀνὴρ, * Od. 21, 327.

Πυγμαῖοι, οἱ (from πυγμή), the *Pygmies*, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, Il. 3, 6.

πυγμαχίη, ἡ (μάχομαι), a *pugilistic combat*, * Il. 23, 653. 665.

πυγμαχός, ὁ (μάχομαι), a *pugilistic combatant*, Od. 8, 246. †

πυγμή, ἡ (πύξ), a *fist, a pugilistic combat*, Il. 23, 669. †

πυγούσιος, η, ον, poet. (πυγών), a *cubit long*, * Od. 10, 517. 11, 25.

πύελος, ἡ, a *trough, a tub*, espec. for feeding animals, Od. 19, 553. †

πυθέσθαι, see πυνθάνομαι.

* Πύθιος, η, ον, *Pythian* (see Πυθώ), ὁ Πύθιος, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.

πυθμήν, ἑνος, ὁ, the *lower end, the foundation*; hence, 1) Espec. *the trunk, the root*, ελαίης, Od. 13, 122. 372. 23, 204. 2) *the bottom, the basis, the foot*, of goblets and tripods. The passage: δυνάδ' ὑπὸ πυθμένεσσι ἦσαν, Il. 11, 635, has given critics great trouble. The

discourse relates to the mixer of Nestor; the easiest explanation seems to be, to take πυθμήν, as a *foot*; hence, 'there were two feet under it,' and if these were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, accord. to Athen. Deipn. XI. 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, Il. 18, 375, where the discourse relates to the artificial tripods of Vulcan: χρύσεα δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θήκεν, he placed golden wheels under each foot; for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage, Voss translates accord. to the ancient critics, who explain it as a *bottom*: there were two (i. e. double) bottoms under, and so, also, Il. 18, 375. Others, as Köppen, Cammann. after Athen. XI. 488, understand it of the cavities or bellies, which were one over another.

πύθω, fut. πύσω, 1) *to cause to decay, to putrify, to consume*, with ὅστις, Il. 4, 174. h. Ap. 369. Mid. *to moulder, to decay, to putrify*, Il. 11, 395. Od. 1, 161. 12, 46.

Πυθώ, οὗς, ἡ, dat. Πυθοῖ, accus. Πυθῶ, h. Ap. 372; dat. Il. 9, 405; also Πυθῶν, ὅνος, ἡ, an earlier form, Il. 2, 519; accus. Πυθῶνα, h. Merc. 173; *Pytho*, the oldest name of the region, on Parnassus, in Phocis, where was the temple and oracle of the Pythian Apollo; later also a name of the city of *Delphi*, which was not known to Hom.; Herod. I. 54, understands Πυθῶ of the seat of the oracle, and Δελφοί, of the town and the inhabitants. (Accord. to h. Ap. 372, the name comes from πύθεσθαι, to putrify, because the dragon slain by Apollo decayed there; accord. to others, from πυθίσθαι, to inquire of the oracle, opposed to which is the short first syllable).

Πυθῶδε, adv. *to Pytho*, Od. 11, 581.

πύκα, adv. poet. 1) *closely, firmly*, βάλλειν, Il. 9, 588; ποιητός, Il. 18, 608. Od. 1, 333. 2) Metaph. *carefully, intelligently*, τρέφειν, Il. 5, 70; φρονεῖν, Il. 9, 554.

πυκάζω (πύκα), aor. ἐπύκασα, ep. πύκασα, part. perf. pass. πεπυκασμένος, η, ον, 1) *to make close, firm, to press closely together*, ἐντὸς σφίσεως αὐτούς, Od. 12, 225. 2) *to cover thickly, to veil, to conceal*, τινὰ νεφέλῃ, Il. 17, 551; νέκυν, Il. 24, 581; spoken of a helmet: πύκασε κάρη, Il. 10, 271; in the pass., Il. 2,

777; dat. instrum. ὅζοισιν, χρυσῷ, Il. 14, 289. 23, 503. 3) Metaph. *to envelope, to overshadow, to encompass*; spoken of pain, τινὰ φρένας, Il. 8, 124. 17, 83.

πυκιμήδης or πυκιμηδής, ἐς (μῆδος), of a considerate mind, *careful, prudent, wise*, Od. 1, 438; † h. Cer. 153.

πυκινά, adv. prop. neut. plur. from πυκινός = πυκνός.

πυκινός, ἡ, ὅν, ep. for πυκνός, q. v.

* πυκινόφρων, ον (φρήν), *intelligent, wise*, h. Merc. 538.

πυκνός, ἡ, ὅν, poet. πυκινός, ἡ, ὅν (πύκα), 1) *thick, firm*. a) In respect of the mass: *firm, strong*, θώρηξ, ἀσπίς, χλαῖνα. b) In respect of single parts: *close, pressed together*, λέχος, Il. 9, 621 (because several covers were laid one upon another); νέφος, Il. 5, 751; φάλαγγες, στίχες, dense phalanxes, columns, Il. 4, 281. 7, 61; πτέρω thickly feathered wings, Il. 11, 454; βέβηα, λαῖες, thick arrows or stones, which were thrown in great numbers, Il.; also spoken of time; *frequent*, Il. 10, 9. d) Spoken of something done: *thick, strong*, δόμος, Il. 10, 267. Od. 6, 134; close-locked, θύρα, Il. 14, 167. 2) Gener. *great, strong*, ἄχος, ἄτη, Il. 16, 599. 24, 480; πυκινὸν ἀχεύων, Od. 11, 88. b) Spoken of the mind: *considerate, prudent, wise, intelligent*, φρένες νόος, μῆδεια, βουλή, ἔπος, [also ἐρεσμή, μῦθος]. The neut. πυκνόν and πυκινά, πυκινόν and πυκινά, as adv., as also πυκινῶς, 1) *thickly, firmly*, θύραι πυκινῶς ὑφαισθῆναι, closely fitted doors, Od. 2, 344. 2) Metaph. *strongly, greatly, exceedingly*, πυκινῶς ἀνίστασθαι, Il. 19, 312; *considerate, intelligent*, Od. 1, 279. πυκινὰ φρονεῖν, to be wise of heart, Od. 9, 445.

Πυλαιμένης, οὐς, ὁ, king of the Paphlagonians, who came to the aid of Priam. Menelaus slew him, Il. 2, 831. 5, 576. In Il. 13, 643 seq., Pylæmenes, prince of the Paphlagonians, appears accompanying the corpse of his son Harpalion. The ancient critics attempted to remove the contradiction, by supposing two persons of this name. Modern critics have found in the circumstance a proof of the later formation of the Iliad.

Πύλαιος, ὁ (adj. πυλαῖος), son of Lethu-, leader of the Pelasgians, Il. 2, 842.

πυλάρτης, αο, ὁ (ἄρω), *who locks fast the gates of the nether world, the door-keeper*, epith. of Pluto, Il. 8, 367. Od. 11, 276.

Πυλάρτης, αο, ὁ, prop. name of a Trojan, slain by Patroclus, Il. 11, 491. 16, 696.

πυλαωρός, ὁ (ἄρα), ep. for πυλωρός, *door-keeper, door-watch*, Il. 21, 530. 24, 681; spoken of dogs, * Il. 22, 69.

πύλη, ἡ, a door, a gate, of a chamber, a house, or a town, comm. in the plur. Ἄϊδαο πύλαι, the gates of Pluto, as a periphrasis for death, Il. 5, 646. 9, 312; poet. also πύλαι οὐρανοῦ, Ὀλύμπου, Il. 5, 749. 8, 411; οὐρεῖσιν, Od. 19, 562. [In Hom. always plur.; accord. to Passow the sing. prop. one of the wings of a folding door; in the plur. both wings; hence, a folding-door, cf. Jahrb. J. und K. p. 292.]

Πυληγενής, ἐς, see Πυλοιγενής.

* πυληδόκος, ὁ (δέχομαι), one who receives at the door, a door-keeper, h. Merc. 15.

Πυλήνη, ἡ, a town in Ætolia, later Proschium, Il. 2, 639. Strab.

Πύλιος, η, ον (Πύλος), of Pylos, Pylian, ὁ Πύλιος γέρον = Nestor. Subst. the Pylian, Il. 1, 248. Od. 3, 59.

Πυλόθεν, adv. from Pylos, Od. 16, 323. †

Πυλοιγενής, ἐς (γίγνομαι), born in Pylos, epith. of Nestor, Il. 2, 54. 23, 303. The form Πυληγενής, h. Ap. 398. 424.

Πυλόνδε, adv. to Pylos, Od. 13, 274.

πύλος, ἡ = πύλη, a door, a gate; however only ἐν πύλῳ, which reading Wolf has adopted after Aristarch., Il. 5, 397. † Ἄϊδαν (Voss. 'at the gate of Pluto,') is supplied, and it is referred to the fable, that Hercules, when he wished to bring up Cerberus, fought with Pluto; cf. Il. 8, 367. But as πύλος for πύλη does not occur elsewhere; and as we do not know who the ῥέκντες are, the reading ἐν Πύλῳ is adopted by Heyne. He refers it to the contest of Hercules with Neleus, and in this he wounded Pluto himself, cf. Apd. 2, 7. 3. Paus. 2, 7. 3., who quotes vs. 395-397; and Pind. Ol. 9, 31. cf. Ouf. Müller Orchomen. I. p. 364.

Πύλος, ἡ (ὁ Strab.). According to Strabo and the well-known verse: Ἴσσι Πύλος πρό Πύλοιο, Πύλος γε μὲν ἐστὶ καὶ ἄλλη, Arist. Eq. 1059, there were in the Peloponnesus three cities of this name: 1) a town in the north of Elis on the Peneus, ὁ Ἰλειακός in Strab. 2) a town in Triphylia (Elis), south of the Alpheus, near Lepreon and Samicon: ὁ Τριφυλιακός, Λεπρεατικός in Strab. 3) a town

in Messenia, on the coast, (hence called sandy) on the Pamisus, upon an elevation on the promontory Coryphasium, a city founded by Neleus, cf. Apd. 1, 9. 9. Strabo calls it ὁ Μεσσηνιακός, now the port *Old Navarino*. Even in antiquity it was debated which of the last two towns was the city of Nestor. It is probable, at least in the Od. that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and amongst the moderns by Mannert, Sickler and Nitzsch Ann. ad Od. L p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alpheus seems to favor this opinion, Il. 11, 671-760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Epeans, cf. Müller Orchomen. I. p. 364. However, Πύλος in Homer, like Ἄργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus., Il. 1, 252. Od. 1, 93.

Πύλων, αἶψος, a Trojan, slain by Polypoitēs, Il. 12, 187.

πύματος, η, ον, ep. (from πυθμίν), *the extreme, the last, the hindmost*, Il. 4, 254. 10, 475. The neut. πύματος and πύματα, as adv. *at last, finally*. πύματόν τε καὶ ὕστατον, for the very last time, V.: 'yet once and finally,' also ὕστατα καὶ πύματα, Od. 4, 685. 20, 13.

πυνθάνομαι, poet. πεύθομαι, depon. mid. fut. πεύσομαι, aor. ἐπυθόμην, ep. optat. πεπύθοιτο, perf. πέπυσμαι, pluperf. ἐπεπύσμεν. (The form πυνθάνομαι only Od. 2, 315. 13, 256.) 1) *to seek, to ask for, to inquire after*, mostly with accus. νόστον πατρός, to seek for the return of his father, Od. 2, 360; with gen. πατρὸς οἰχομένοιο, Od. 1, 281. 2) Comm. *to learn, to perceive, to hear*, often with accus. Il. 5, 702; also with gen. ἀγγελίης, to hear of news, Il. 17, 641; μάχης, Il. 15, 224; τί τινος, to hear any thing from or through any one, Il. 17, 408; also ἔκ τινος, Il. 20, 129; with part. πυνθόμην ὁρμαίνοντα ὁδόν, I had perceived him proceeding on the way, Od. 4, 732. πέπυστο υἱὸς πεσόντος, he perceived his son had fallen, Il. 13, 522; with ὅτι, Il. 13, 674. The pres. has the signification of the perf. Od. 3, 187. ἵπποι—πυνθίσθην, plur. with dual,

since horses were thought of in pairs, Il. 17, 427.

πύξ, adv. (akin to πύκα), *with the fist, in pugilistic combat*. πύξ ἀγαθός, excellent in boxing, Il. 3, 237; μάχεσθαι, Il. 23, 621; νικᾶν, Od. 8, 130.

πύξινος, η, ον (πύξος), *of box-wood*, Il. 24, 269. †

πῦρ, πυρός, τό, plur. τὰ πυρά, the watch-fires (after the 2d decl.), *fire*, espec. a sacrificial fire, also a funeral pile, Il. 7, 410. 15, 350; often as an image of violence, danger and destruction; hence proverb. ἐν πυρὶ γενέσθαι, to go into the fire, i. e. be destroyed, Il. 2, 340. ἔκ πυρὸς αἰδομένοιο νοστήσαι, to return from flaming fire, i. e. from great danger, Il. 10, 246. The plur. τὰ πυρά, *watch-fires*, Il. 8, 509. 9, 77. 10, 12.

πυρά, see πῦρ.

πυράγρη, ἡ (ἄγρῳ), *a pair of tongs*, Il. 18, 477. Od. 3, 434.

Πυραΐχμης, ου, ὁ, Πυραΐχμα (fire-fighter, αἰχμή), leader of the Pæonians, an ally of the Trojans, slain by Pátroclus, Il. 2, 848. 16, 287.

πυρακτέω (ἄγω), *to turn about in the fire, to harden*, τί, Od. 9, 328. †

Πύρασος, ὁ, 1) a Trojan, slain by Ajax, Il. 17, 491. 2) ἡ, a town in the Thessalian Phthiotis, having a grove sacred to Ceres, Il. 2, 695. (From πυρός, the wheat-town.)

* πυραΐθουσα, ἡ, Ep. 14, 11; perhaps a part of a potter's oven, ed. Herm. and Frank. but Wolf: πύρ' αἰθουσάν.

* πυραυγής, ἐς (αὐγή), *bright as fire, shining, brilliant*, Ep. 7, 6.

πυργηδόν, adv. (πύργος), prop. *turret-wise*, metaph. *in troops* (in well-arranged squadrons, V.), espec. in a square, * Il. 12, 43. 13, 152. 15, 618; see πύργος.

πύργος, ὁ, 1) *a tower*, espec. upon a city wall, prob. only a kind of frame-work of wood, upon which armed men stood, Il. 3, 153. 9, 574; hence also a wall with towers, Il. 7, 338. Od. 6, 262. b) Metaph. *a bulwark, a bastion, a protection*, spoken of Ajax, Od. 11, 556; of a shield, Il. 7, 219. 11, 485. 2) *a body of troops arranged in a square*, gener. *a close squadron, a troop*, Il. 4, 334. 347. 12, 332.

πυργόω (πύργος), aor. ep. πύργωσα, *to furnish with towers, to fortify*, τί, Od. 11, 263. † Ep. 4, 3.

πυρετός, ὁ (πῦρ), *burning heat, glow or fever*, Il. 22, 31. †

πυρή, ἡ (πῦρ), prop. a fire-place, espec. a funeral pile, Il. 1, 51. 4, 99. Od. 10, 523.

*πυρήϊον, τό, Ion. for πυρεῖον (πῦρ), in the plur. pieces of wood, with which fire was kindled by rubbing, *fire-implements*, h. Merc. 111.

πῦρηφόρος, ον = πυροφόρος.

πυριήκης, ες (ἀκή), *pointed in the fire*, Od. 9, 387. †

πυρίκανστος, ον (καίω), *burned with fire*, ('hardened in the flame,' V.) σκῶλος, Il. 13, 564. †

[Πύρις, a Trojan, slain by Patroclus, Il. 16, 416.]

Πυριφλεγέθων, οντος, ὁ (poet. for πυριφλέγων, flaming with fire), a river in the lower world, Od. 10, 513.

πυρκαϊή, ἡ, Ion. for πυρκαϊά (καίω), prop. a blazing fire-place; espec. a funeral pile, * Il. 7, 428. 23, 158.

πύρνον, τό (sync. from πύρινον, adj. from πυρός, sc. σιτίον), *wheaten bread*, Od. 15, 312; plur. * Od. 17, 362.

πυρός, ὁ, *wheat*, in the plur. Il. 11, 69. Od. 4, 604; as food for horses, Il. 8, 188. 10, 569.

πῦροφόρος, ον (φέρω), poet. also πυρηφόρος, ον, Od. 3, 495; *wheat-bearing*, ('sowed with wheat,' V.) ἄρουρα, πεδῖον, * Il. 12, 314. 14, 123. 21, 602.

* πυρπαλαμάω (παλάμη), elsewhere depon. prop. to work with fire: according to Eustath. = κακοτεχνίω, to practice crafty devices. διὰ πυρπαλάμησεν ὁδοῦ, h. Merc. 157. ed. Wolf and Herm. But others: διαπυρπαλάμησεν, cf. Frank.

πυρπόλεω (πυρπόλος), to kindle a fire, to keep a watch-fire, Od. 10, 30. †

πυρσός, ὁ (πῦρ), a fire-brand, a torch, Il. 18, 211. †

πώ, enclitic particle, *somehow, in some*

way, yet; always in connection with a negative, often compounded οὔπω, μήπω, not yet, or separately: οὔτε τί πω, Il. 1, 108. Od. 3, 23; οὐ γάρ πω, Il. 1, 262; μή δὴ πω, Il. 15, 426.

πωλέομαι, depon. mid. (ep. frequentat. of πέλομαι,) pres. 2 sing. πωλέ', i. e. πωλείσαι, part. Ion. πωλεύμενος, iterat. imperf. πωλίσκετο, fut. πωλήσομαι, (versor,) to be frequently in a place, to frequent, to have intercourse, to come or go anywhere frequently, εἰς ἀγορὴν, πόλεμον, Il. 1, 490. 5, 788; εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55; ἐς εὐνήν, h. Ap. 170; μετ' ἄλλους, Od. 9, 189.

πωλίσκετο, see πωλέομαι.

* πωλέω, ἥσω, to sell, Ep. 14, 5.

πῶλος, ὁ, a young horse, a foal, a colt, Il. 11, 691. Od. 23, 246. h. in Ap. 231.

πῶμα, τό, the cover of a quiver, of a chest and a cup, Il. 4, 116. Od. 2, 353.

πῶποτε, adv. (ποτέ), at some time, at any time, comm. after a negat.: οὐ πῶποτε, not at any time, never yet, Il. 1, 106. 3, 442.

πῶς, adv. interrog. how, in what way? and often connected with other particles: πῶς γάρ; for how? πῶς δὴ; how indeed? πῶς γὰρ δὴ; πῶς ἄρα; πῶς νῦν; how now? i. e. what thinkest thou? Od. 18, 233. It stands a) With indicat. Il. 1, 123. 10, 61. b) With subj. Il. 18, 188. Od. 3, 22. c) With optat. Il. 11, 838. d) πῶς ἄν and πῶς κε, with optat. Il. 9, 437. Od. 1, 65.

πῶς, enclitic particle (πός), in some way, somehow, in any way, after another particle: αἶ κέν πως, if by any means, Il. 1, 66; οὐ μὲν πως, in no way, Il. 4, 158; οὐκ ἄν πως, Od. 20, 392.

πωτάομαι, poet. form of πέτομαι, to fly. λίθοι πωτῶντο, Il. 12, 287. † h. Ap. 442. 30, 4.

πῶϋ, εος, τό, dat. plur. poet. πῶεσσι, a flock, always spoken of sheep; hence, οἶον πῶϋ and πῶεα μῆλων, Il. 3, 198. 11, 678. Od. 4, 413.

P.

P, the seventeenth letter of the Greek alphabet; hence the sign of the seventeenth rhapsody.

ῥα, an enclitic particle, ep. for ἄρα, often before a vowel ῥ', see ἄρα.

ῥάβδος, ἡ (ῥάπισ), a rod, a staff, a wand; in the plur. rods for fastening the leather to the shield, Il. 12, 297; espec., 1) the wand of Mercury, the magic-rod, to compose to sleep and to awaken men, Il. 24, 343. Od. 5, 47.

24, 2. h. Merc. 210. 526. 2) *the magic wand* of Circe, Od. 10, 238. 319; of Minerva, Od. 13, 429. 3) *an angling rod*, Od. 12, 251.

Ῥαδαλός, ἡ, ὄν, a reading of Zenodot. for ῥοδανός, Il. 18, 576; which is explained as a form of κραδαλός, *easily moved*.

[ῥαδανός, a false reading in Il. 18, 576; see ῥοδανός.]

Ῥαδάμανθυς, νος, ὁ, son of Jupiter and Europa, brother of Minos, Il. 14, 321. 322. Accord. to Od. 4, 565, he was translated, as being the son of Jupiter, to Elysium. The Phæaces conveyed him at one time to Eubœa, Od. 7, 322. Accord. to a later tradition, he was expelled by his brother from Crete, and fled to Bœotia. On account of his justice he was made judge in the lower world, Apd. 3, 1. 2.

ῥαδινός, ἡ, ὄν, poet. *slender, flexible*; ἱμασθλή, Il. 23, 585; † hence, *agile, active, fleet*, πόδες, h. Cer. 193. [From this was derived the false reading ῥαδανός, in Il. 18, 576.]

ῥαθάμιγξ, ιγγος, ἡ, poet. (ῥαθαμιζω), *a drop*, plur. Il. 11, 536; metaph. κοιλῆς ῥαθάμιγγες, drops, i. e. particles of dust, Il. 23, 502.

ῥαίνω, from theme ῬΑΖΩ, ep. aor. imperat. ῥάσσετε, Od. 20, 150; perf. pass. 3 plur. Ion. ἐρράδαται, pluqf. ἐρράδατο, see Buttm. § 103. IV. 3. Rost Dial. § 52. c., *to sprinkle, to besprinkle, to bestrew*, τί τινι, any thing with another, κοιλῆ, with dust, αἵματι δ' ἐρράδαται τοῖχοι, the walls are drenched with blood, Od. 20, 354; ἐρράδατο, Il. 12, 431.

ῥαιστήρ, ἥρος, ἡ, poet. (ῥαίω), *a hammer*, Il. 18, 477; † elsewhere masc.

ῥαίω, poet. fut. ep. infin. ῥαισέμεναι for ῥαίσειν, aor. 1 ἐρράισα, aor. pass. ἐρράισθην, *to break in pieces, to strike in pieces, to destroy, to dash in pieces*, ῥῆα, Od. 13, 151; τινά, to dash about any one, espec. spoken of shipwrecked persons, Od. 5, 221. 6, 326. Pass. *to burst asunder, to fly in pieces*, Il. 16, 339. τῷ κί οἱ ἐγκέφαλος διὰ σπέος θεινομένου ῥαίειτο πρὸς οὐδαι, then should the brain of him dashed in pieces, fly through the cave over the ground, Od. 9, 459. The gen. of the particip. comes from the circumstance that Hom. uses the dat. of the pron. instead of the gen. Kühner II. § 587.

ῥάκος, εος, τό (ῥήγνυμι), prop. *a piece torn off, a rag, a shred, a fragment of cloth; an old garment, a frock*, Od. 14, 342.

ῥαπτός, ἡ, ὄν (ῥάπτω), *sowed together, patched*, * Od. 24, 228. 229.

ῥάπτω, aor. 1 ep. ῥάψα, 1) *to sow together, to join together, to stitch*, τί, any thing. βοείας θαμειᾶς χρυσείης ῥάβδοισι διηγεκέειν, to fasten the numerous hides with golden rods running quite around, (that the leather might not warp,) Il. 12, 296. 2) Metaph. *to plot, to machinate, to devise craftily*, κακά τι, Il. 18, 367. Od. 3, 718; φόρον, Od. 16, 379. 422.

Ῥάριος, ἱη, ιον, *Rharian*; τὸ Ῥάριον, the *Rharian plain*, in Eleusis, which was sacred to Ceres, and upon which the first grain is said to have been sown, h. Cer. 350. Ῥάριος is to be written without the spiritus asper, cf. Herm. ad. l. c.

ῥάσσετε, see ῥαίνω.

* ῥαφάνη, ἡ, *radish*, Batr. 53.

ῥαφή, ἡ (ῥάπτω), *a seam*, Od. 22, 186. †

ῥάχις, ιος, ἡ (ῥάσσω), *a back-bone, a back-piece*, Il. 9, 208. †

ῥαψωδία, ἡ (ῥάπτω, ὥδη), prop. *a poem* chanted by a rhapsodist; espec. *a single book* of the Hom. poems, *a rhapsody*.

Ῥέα, ἡ, comm. ep. and Ion. Ῥεῖη, h. Ap. 93; gen. Ῥεῖης, Il. 14, 203. Ῥέα, monosyllabic, Il. 15, 187. † Ῥεῖη, h. Cer. 459; daughter of Uranus and of Gæa [Cælus and Terra], wife and sister of Saturn, mother of Jupiter, Neptune, Pluto, Vesta, Ceres, and Juno, Il. 14, 203. 15, 187. h. Cer. 60, 442. (Accord. to Plat. Cratyl. p. 402, from ῥεῖν, to flow, Herm. *Fluonia, quod ex ea omnia effluerint*; accord. to others, ἔρα, the earth by metathesis.)

ῥέα and ῥεῖα, adv. poet. of ῥάδιος, *easily, without trouble*, θεοὶ ῥεῖα ζῶοντες, the gods who live without labor or trouble, Il. 6, 138. Od. 4, 805. (ῥέα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often.

ῥέεθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), *a current, a stream*; always plur. ῥεέθρα, the *floods, the waves*, Il. 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἐρρέξα and ἔρεξα, pass. only aor. pass. infin. ῥεχθῆναι, part. ῥεχθεῖς, cf. ἔρδω, from which it is formed by metathesis. 1) *to do, to make, to effect*, with adv. or with accus. αἰσουλᾶ, to practise impiety, Il. 5, 403; with double accus. τινά τι, to do any thing to any one: κακόν or κακά τινα, Il. 2, 195. 4, 32; rarely τί τινι, Od. 20,

314; εὖ ῥέζειν τινά, to benefit any one, Il. 5, 650; on the other hand, κακῶς τινά, to abuse any one, Od. 23, 56; pass. ῥεχθὲν κακόν, Il. 9, 250. ῥεχθὲν δὲ τε νήπιος ἔγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Espec. to sacrifice; prop. ἱερά, to offer sacrifices, Θεῶ, to a god, Il. 8, 250; ἑκατόμβην, to offer a hecatomb, θαλίςια, to present the first fruits, Il. 9, 535; βοῦν Θεῶ, Il. 10, 292.

ῥέθος, εος, τό, poet. a limb, only plur., * Il. 16, 856. 22, 68. 362.

ῥεῖα, adv. = ῥέα, q. v.

ῥεῖη, ἦ, see ῥέα.

ῥεῖθρον, τό, poet. for ῥέεθρον, q. v.

ῥεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see Ἰθάκη.

ῥέπω (akin to ῥέω), to bend down, to sink; espec. spoken of a balance, to sink, and thereby give the preponderance or decision, ῥέπει αἰσιμον ἡμαρ Ἀχαιῶν, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, Il. 8, 72; spoken of Hector, * Il. 22, 212.

ῥερυπωμένος, see ῥυπόω.

ῥεχθεῖς, see ῥέζω.

ῥέω, imperf. ῥέρον, ep. ῥέον, aor. ῥέριην, ep. ῥύη, Od. 3, 455. 1) to flow, to run, spoken of water, blood and sweat; also of brains, Il. 3, 300; with dat. πηγὴ ῥεῖ ἵδατι, the fountain runs with water, Il. 22, 149; ῥεῖν αἵματι γαῖα, the ground flows with blood, Il. 4, 451. 2) metaph. to flow, to stream forth; spoken of discourse: ἀπὸ γλώσσης ῥεῖν αὐδή, Il. 1, 249; of missiles: ἐκ χειρῶν, issue from the hands, Il. 12, 159; τῶν ἐκ μελέων τρίχες ῥέρον, the hairs fell from their limbs, Od. 10, 393.

ῥΕΩ, from this the aor. pass. part. ῥηθείς; ἐπὶ ῥηθέντι δικαίῳ ('a just sentence,' V.), Od. 18, 414. 20, 322; see εἶρω and φημί.

ῥηγμῖν, ἵνος, ὁ (ῥήγνυμι), in the nom. not used; 1) a high shore, upon which the waves break, a breaker, Il. 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 214. [Cf. however Jahrb. J. und K. p. 282; and Nitzsch ad Od. 12, 214.]

ῥήγνυμι, another form ῥήσσω, iterat. imperf. ῥήγνυσκε, fut. ῥήξω, aor. ῥέφξα, ep. ῥήξα, mid. aor. 1 ῥέφξαμην, ep. ῥήξαμην, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἱμάτια, νευρήν; πύλας, to break through gates, Il. 13,

124. b) Espec. in war: to break through the ranks, φύλαγας, ὄμιλον, σίχας, Il. 6, 6. 11, 539. 15, 615. 2) Absol. to stamp, to strike, prop. πέδον ποσί, to stamp the ground with the feet, in the form ῥήσσω, Il. 18, 571. h. Ap. 516. Mid. to break, spoken of the sea, ῥήγνυτο κύμα, Il. 18, 67. 4, 425. 2) to break through anything for oneself, to dash through, with accus. τεῖχος, φύλαγας, Il. 12, 90. 440. 11, 92. 3) to let break out, with accus. ἔριδα, Il. 20, 55.

ῥήγος, εος, τό (ῥήγνυμι), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίον, Od. 13, 73; often in the plur. coverings, coverlets, which were spread over beds, Il. 9, 661. 24, 641. Od. 3, 349; or over chairs, Od. 10, 352.

ῥήϊδιος, η, ον, Ion. and ep. for ῥάδιος, compar. ῥήϊτερος, η, ον, superl. ῥήϊτατος and ῥήϊστος, η, ον (von ῥΗΙΣ), easy, without pains, with infin. τάφρος περῆσαι ῥήϊδιη, a ditch easy to pass, with dat. of the pers. and infin., Il. 20, 265. Od. 16, 211; [ῥήϊδ. ἔπος, an easy response, one easily complied with, Od. 11, 146]; ῥήϊτεροι πολεμίζεν ἦσαν Ἀχαιοὶ for ῥήϊτερον ἦν πολεμ. τοῖς Ἀχαιοῖς, the Greeks were more easy to war against, Il. 18, 258. cf. Il. 24, 243.

ῥήϊδίως, adv. easily, without trouble, Il. 4, 390. Od. 8, 376.

ῥήϊστος, η, ον, superl. of ῥήϊδιος.

ῥήϊτατος, η, ον, superl. of ῥήϊδιος.

ῥήϊτερος, η, ον, compar. of ῥήϊδιος.

ῥηκτός, ἦ, ὄν (ῥήγνυμι), torn, that may be torn, poet. spoken of a man: χαλκῷ ῥηκτός, that may be injured by the brass (weapon), ('that may be pierced,' V.), Il. 13, 323. †

* ῥηναῖα, ἦ, ep. [accord. to Jahrb. J. und K. p. 282. ῥήνια], for ῥήνια (ῥηνή, Hdt. ῥηνια, Plut.), an island, one of the Cyclades, (separated from Delos only by a strait), where all the dead of Delos were buried, now Great Delos, h. Ap. 44.

ῥήνη, ἦ, wife [or rather concubine] of Oileus, mother of Medon, Il. 2, 728.

ῥηξήνορις, ἦ (ῥηξήνωρ), the valor that breaks through troops or ranks of men, ('assaulting strength,' V.), Od. 14, 217. †

ῥηξήνωρ, ορος, ὁ (ἄνθρωπος), dashing men in pieces; breaking through ranks of men, epith. of Achilles, Il. 7, 228. Od. 4, 5.

ῥηξήνωρ, ορος, ὁ, son of Nausithous, brother of Alcinous, Od. 7, 63.

ῥῆσις, ιος, ῆ ('PEΩ), the act of telling, speaking; discourse, speech, Od. 21, 291. †

Ῥῆσος, ὁ, 1) son of Eloneus, king of the Thracians, Il. 10, 435 seq.; or, according to Apd. 1. 3. 3, son of Strymon and a Muse; Diomedes and Ulysses slew him and seized his famous horses, Il. 1. c. 2) a river in Troas which flowed into the Granicus, Il. 12, 20.

ῥῆσσω, a form of ῥήγνυμι, q. v.

ῥητήρ, ῆρος, ὁ, poet. ('PEΩ), an orator, a speaker, μύθων, Il. 9, 443. †

ῥητός, ῆ, ὄν ('PEΩ), said, spoken; espec. expressly mentioned, definite, μισθός, Il. 21, 445. †

ῥήτρη, ῆ ('PEΩ), a speech, a sentence; hence, an agreement, a convention, Od. 14, 393. †

ῥιγεδανός, ῆ, ὄν (ῥιγέω), shivering, that inspires shuddering, horrible, odious, epith. of Helen, Il. 19, 326. †

ῥιγέω, poet. (ῥίγος), fut. ῥιγήσω, aor. ἐῤῥίγησα, perf. ἐῤῥίγη, prop. to shiver with cold, to be cold, in Hom. always metaph. 1) Intrans. to shudder, to be terrified, to be struck with fear, mostly absol. Il. 3, 259; with particip. Il. 4, 279. 12, 331; or with a particle of time, Il. 12, 108. 2) Trans. to shudder before, to shrink trembling before, τι; to fear, πόλεμον, Il. 5, 351. 17, 175. Instead of the accus. the infin. Il. 3, 353; or with μή following, Od. 23, 216. The perf. has a pres. signif. Il. 7, 114.

ῥίγιον, poet. compar. of ῥίγος, used only in the neut.; also superl. ῥίγιστος, η, ον, 1) more chilly, more cold, Od. 17, 191. 2) Metaph. more terrible, more fearful, more horrible. τὸ δὲ ῥίγιον, Il. 1, 325. Od. 20, 220. τὰ ῥίγιστα, the most terrible things, most horrible, Il. 5, 873. †

Ῥίγμος, ὁ, son of Pirous, from Thrace, an ally of the Trojans, Il. 20, 485 seq.

ῥίγος, εος, τό, cold, chilliness, Od. 5, 472. †

ῥιγώω (ῥίγος), fut. infin. ep. ῥιγώσεμεν, to be cold, to feel chilly, Od. 14, 481. †

ῥίζα, ῆ, a root of plants; also as a remedy, Il. 11, 846; metaph. spoken of the eye, Od. 9, 390.

ῥιζόω (ῥίζα), aor. ἐῤῥίζωσα, perf. pass. ἐῤῥιζώμαι, to cause to take root, to plant, ἀλών, Od. 7, 122. 2) to root, to fasten, spoken of a ship which Neptune changes to stone, * Od. 13, 163.

* ῥικνός, ῆ, ὄν (ῥίγος), stiff, contracted with cold; gener. bent, crooked, πόδας, h. Ap. 317.

ῥίμφα, adv. (ῥίπτω), prop. hurled; hence quickly, fleetly, swiftly, Il. 6, 511. Od. 8, 193.

ῥίον, better ῥίς, q. v.

ῥινόν, τό = ῥιγός, a shield. εἶσατο δ' ὥς ὅτε ῥινόν ἐν—πόντῳ, it appeared to him as a shield in the sea (spoken of Phæacia). The neut. is the later form, Od. 5, 281. †

ῥινός, ῆ, 1) the skin of the human body, Il. 5, 308; also plur. Od. 5, 426. 14, 134. 2) the skin of an animal drawn off, the hide, Il. 7, 474. ῥινός λύκοιο, a wolf's skin, Il. 10, 334; espec. of horned cattle, Il. 10, 155; hence 3) a shield which was made of ox-hide (V. ox-hide), with βοῶν, Il. 12, 263; and often alone, Il. 4, 447. ῥινοῦ τε, βοῶν τ' εὐποιητάων seems accord. to Aristarch. a case of hendiadys, like πόλεμόν τε μάχην (V. leather and well-prepared ox-hide), Il. 16, 636.

ῥινοτόρος, ὁ (τορέω), piercing the skin or the shield, shield-breaking, epith. of Mars, Il. 21, 392. †

ῥίον, τό, the projecting point of a mountain; hence 1) a peak, a mountain-summit, Il. 8, 25; a rock, h. Ap. 383. 2) Espec. a promontory, Od. 3, 295.

ῥίπή, ῆ (ῥίπτω), a cast, a thrust, a throw, violence, force with which any thing is thrown, Il. 8, 355. h. Ap. 447. b) the force which any thing thrown has. ῥ. λάος, a stone's cast, Il. 12, 462. Od. 8, 192; αἰγανής, the cast of a spear, Il. 16, 589; and gener. force, violence of the wind and of fire, Il. 15, 171. 21, 12.

Ῥίπη, ῆ, a town in Arcadia near Stratus, Il. 2, 606.

* ῥιπίζω (ῥίπις), part. aor. ῥιπίσας, to put in motion, to excite, ἔριν, Fr. Hom. 26.

ῥιπτάζω (frequent from ῥίπτω), to fling hither and thither, to hurl about, as abuse, θεοὺς κατὰ δῶμα, Il. 14, 257. † 2) Intrans. to move convulsively, to twitch, ῥιπτάζεσκεν ὀφρύσι, h. Merc. 279.

ῥίπτασκον, see ῥίπτω.

ῥίπτω, ep. iterat. imperf. ῥίπτασκον, Il. 15, 23. conf. Thiersch § 210. 22; fut. ῥίψω, aor. ἐῤῥίψα, ep. ῥίψα, to cast, to sling, to hurl, τινὰ ἀπὸ βηλοῦ, Il. 1, 591; ἐς Τάρταρον, Il. 8, 13. Batr. 97; τὶ μετὰ τινά, to cast any thing at any one, Il. 3, 378. Od. 6, 115; ἔριψεν (Matthæ ἔραψεν), h. Merc. 79.

ῥίς, ῥινός, ῆ, later ῥίον, the nose, plur. ῥίνας, the nostrils, Il. 14, 467. 19, 39. Od. 5, 456.

ῥίψ, ῥιπός, ῆ, dat. plur. ῥίπτεσι, a reed, a

rush; plur. *osier-work, a hurdle, a mat*, Od. 5, 258. †

* ῥοδάνη, ἡ, *the thread of the wool, the woof*, Batr. 186.

ῥοδανός, ἡ, ὄν, *pliant, flexible*, Il. 18, 576. παρὰ ῥοδανὸν δονακῆα, *at a waving thicket of reeds*. Thus reads Wolf after Aristarch., which Damm after Eustath. strangely derives from ῥοή, whence ῥοανός, ῥοδανός; it is akin to κραδάω. Other readings are: ῥαδάλος, ῥαδανός, ῥαδινός, the last according to Apoll. from ῥαδίως δονεῖσθαι.

* Ῥόδεια, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 419.

Ῥόδιος, η, ον, see Ῥόδος.

Ῥοδίος, ὁ or Ῥοδίος (with accent changed), a river in Troas, north of cape Dardania, Il. 12, 20.

ῥοδοδάκτυλος, ον, poet. (δάκτυλος), *rosy-fingered*, epith. of Aurora, since she was conceived of as youthful, or according to Eustath. from the color of the dawning east, Il. 6, 175. Od. 2, 5.

ῥοδόεις, εσσα, εν, poet. (ῥόδον), *of roses, rosy*; ἔλαιον, oil of roses, which in the opinion of the ancients prevented putrefaction, Il. 23, 186. †

* ῥόδον, τό, a rose, h. Cer. 6.

* Ῥοδόπη, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

* ῥοδόπηγος, ὁ, ἡ, poet. (πῆγος), *rosy-armed*, h. 31, 6.

Ῥόδος, ἡ, Rhodus, *Rhodes*, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Jalyus, and Camirus; now *Rhodia*, Il. 2, 655. The chief city, Rhodus, was built at a later date, whose harbor is famed on account of the Colossus, Strabo; from this Ῥόδιος, η, ον, *Rhodian*; subst. a *Rhodian*, Il. 2, 654.

ῥοή, ἡ (ῥέω), *a flowing, a current*, always in the plur. *the floods, the waves*, spoken of Oceanus and of rivers, Il. 2, 869. Od. 6, 216.

ῥόθιος, η, ον (ῥόθος), *roaring, resounding*, espec. spoken of water, κῦμα, Od. 5, 412. †

ῥοιὰ, ἡ, *the pomegranate*, both fruit and tree, Od. 7, 15. 11, 599. h. Cer. 373. 412.

ῥοιβδέω (ῥοιβδος), aor. optat. ῥοιβδήσειεν, prop. *to sip up, to swallow*, spoken of Charybdis, Od. 12, 106. †

ῥοιζέω (ῥοῖζος), aor. 1 ep. ῥοῖζησε, *to whizz, to hiss*, and gener. spoken of any sharp sound, *to whistle*, Il. 10, 502. †

ῥοῖζος, ὁ, Ion. and ep. ἡ, *whistling, whizzing, hissing*, spoken of arrows and spears in rapid motion, Il. 16, 361; of the whistling of the Cyclops, Od. 9, 315. (Akin to ῥέω.)

ῥόος, ὁ (ῥέω), *flowing; a river, a stream, a current*; only sing. often with gen. Ἀλφειοῖο, Ἰλκεανοῖο, Il. 11, 726. 16, 151. κατὰ (ep. for κατὰ) ῥόον, *down stream*, Il. 12, 33. κατὰ ῥόον, Od. 14, 254. ἀνὰ ῥόον, *up stream*, Il. 12, 33.

ῥόπαλον, τό (ῥέπω), a staff that becomes thicker towards the top, *a cudgel, a club*, Il. 11, 559. 561; of the Cyclops, Od. 9, 319. παγχάλκεον, the brazen club of Orion, Od. 11, 575.

ῥοχθέω, poet. (ῥόχθος), *to roar, to resound*, spoken of the waves which dash upon the shore, * Od. 5, 402. 12, 60.

ῥύατο, see ῥύομαι.

ῥυδόν, adv. (ῥέω, ῥυήναι), *in a stream, abundantly, immoderately*, ἀφυσίος, Od. 15, 426. †

ῥύη, ep. for ἐῤῥύη, see ῥέω.

ῥυμός, ὁ (ῥέω), *the pole by which draught-animals draw the chariot*, * Il. 5, 729. 10, 505. cf. ἄρμα.

ῥύομαι, depon. mid. (prop. mid. of ῥέω, but only in the signif. *to deliver*), aor. 1 ἐῤῥυσάμην, ep. ῥυσάμην, syncop. form of the pass. infin. ῥυσθαι, Il. 15, 141; imperf. 3 plur. ῥύατ' for ἐῤῥύοντο, Il. 18, 515; iterat. imperf. 2 sing. ῥύσκει, 1) *to deliver, to rescue, to liberate*, τινὰ ὑπ' ἐκ κακοῦ, any one from evil, Od. 12, 107; ὑπ' ἡέρος, Il. 17, 645. cf. Od. 1, 6. 2) Gener. *to deliver, to protect, to shelter, to preserve, to defend*, with accus. α) Spoken of gods and men, Il. 15, 257; ὑπό τινος, from any one, Il. 17, 224. β) Spoken of things, espec. of weapons, Il. 10, 259. 12, 8; μήδεα φοτός, to protect, i. e. to cover the man's shame, Od. 6, 629. 3) *to have under guard, to detain, to restrain*, Ἡῶ, Od. 23, 246. (v has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, conf. Spitzner Proa. § 52, 6. Accord. to Buttm. Lexil. I. p. 66, v is short in the fut. and aor. conf. Rost Gram. p. 302.)

ῥύπα, τά, see ῥύπος.

ῥυπάω, ep. ῥυπύω, *to be dirty, foul*, Od. 19,

72. 23, 115. Part. *ρύποντα*, * Od. 13, 435. 6, 87. 24, 227. * Od.

ρύπος, ó, metaplast. plur. *τὰ ρύπα*, *filth*, *foulness*, Od. 6, 93. † (Sing. *τὸ ρύπον* or *ρύπος* is doubtful.)

ρύπω, part. perf. ep. *ρύπονται* for *έφ-
ρύπ.*, *to defile, to soil*, Od. 6, 59. † 2) Ep. for *ρύπαω*, q. v.

ρύσθαι, see *ρύομαι*.

ρύσιον, τό (*έρύω*, *PTΩ*), prop. that which is dragged away, *booty, plunder*; espec. *τὰ ρύσια*, that which is taken away from one who injures us, in order to compel satisfaction, *a pledge, a hostage, a reprisal*. *ρύσια ελαύνεσθαι*, to drive off booty as a reprisal, Il. 11, 674. †

ρύσκειν, ep. for *ρύσκου*, see *ρύομαι*.

ρύσός, ή, όν (*έρύω*), prop. drawn together, hence *shrivelled, wrinkled*, epith. of the Litæ, Il. 9, 503. †

ρύσταζω (frequent. from *PTΩ*, *έρύω*), ep. iterat. imperf. *ρύσταζισκεν*, poet. *to draw hither and thither, to drag, to trail*, with accus. of the corpse of Hector, Il. 24, 755. 2) Gen. *to pull about, to abuse, γυναικας*, Od. 16, 109. 20, 319.

ρύστακτός, ύος, ή, poet. (*ρύσταζω*), the act of *dragging around, pulling about, gener. abusing*, Od. 18, 224. †

ρύτης, ήρος, ό (*PTΩ*, *έρύω*), prop. one drawing; hence 1) *a drawer* of the bow, Od. 21, 173; *όιστών* the shooter of arrows, Od. 18, 262. 21, 173. 2) *the strap* on the bit of horses in which they draw, or *a rein*. *έν δέ ρυτήρσι τάνυσθιν*, they ran in the reins, see *τανύω*, Il. 16, 475. 3) (*ρύομαι*), *a protector, a watch, σταθμών*, Od. 17, 187. 223.

Ρύτιον, τό, a town in Crete, later prob *Ριθυμνία*, now *Retimo*, Il. 2, 648.

ρύτός, ή, όν, poet. (*PTΩ*, *έρύω*), drawn on, *drawn to, dragged on*, spoken of large stones, * Od. 6, 267. 14, 10.

ρύγαλέος, η, ον (*ρύξ*), *torn asunder, split, cut apart*, Il. 2, 417. Od. 13, 435. 17, 198.

ρύξ, *ρύγος*, ό and ή, poet. (*έρύω*, perf. from *ρήγνυμι*), *a rent, a fissure*. *ρύγες μεγάροιο* are according to Eustath. *δίοδοι*, passages; Apoll. *θυρίδες*, side-doors of the hall; Etym. Mag. *ἀναβάσεις*; and Voss translates: *ἀνά ρῶγ. μεγ.*, up the stairs of the house; Wiedasch correctly: the galleries of the dwelling, Od. 22, 143. †

ρύομαι, depon. mid. only 3 plur. imperf. *έρφύοντο* and *ρύοντο*, and aor. *έρφύσαντο*, 1) *to move oneself violently and rapidly*. *γοῦπατα δ' έρφύσαντο*, Od. 23, 3. conf. Il. 18, 411. *χαῖται έρφύοντο*, the manes fluttered, Il. 23, 367. 2) Espec. *to go rapidly, to hasten, to run, to rush*, Il. 11, 50; *ἀμφί τινα*, Il. 16, 166. 24, 616; *πυρήν πέρι*, Od. 24, 69. *ἐπὶ δ' ἀμφίπολοι ρύοντο ἄνακτι*, the handmaids hastened with the king, Köppen; or, they exerted themselves for the king (supported the king, V.), Il. 18, 417. 3) Trans. with accus. *χορόν*, to speed the dance, i. e. to dance, h. Ven. 262.

ρύπηϊον, τό, Ion. for *ρύπειον* (*ρύψ*), a place grown up with bushes, *a thicket, a coppice*, comm. plur. *πυκνὰ ρυπήϊα*, Il. 13, 199. 21, 559. Od. 14, 473. h. 18, 8.

ρύχμος, ό (*ρύξ*), *a rent, a fissure, a cleft*, Il. 23, 420. †

ρύψ, *ρύπος*, ή, poet. (akin to *ρίψ*), a low bush, *bushes, shrubbery, brambles*, plur. * Od. 10, 166. 14, 49. 16, 47.

Σ.

Σ, the eighteenth letter of the Greek alphabet; the sign, therefore, of the eighteenth book.

σ', apostroph. for *σε*. 2) More rarely for *σε* [perhaps in Il. 1, 170, but conf. *φίσσω*]. 3) For *σά*, Od. 1, 356.

[*Σαβάκτης*, pr. n. a domestic goblin, Ep. 14, 9.]

Σαγγάριος, ό, the largest river in Bithynia, rising near the village Sangia at the mountain Didymus, flowing through Phrygia and falling into the Pontus, now *Sakarja*, Il. 3, 187. 16, 719.

* *Σαιδίνη*, ή, a lofty mountain in Asia Minor, near Cyme, Ep. 1, 3.

σαίνω (akin to *σείω*), aor. *έσηνα*, to wag,

to move, prop. spoken of dogs, Od. 10, 217. 219. 16, 6; οὐρῇ, with the tail, * Od. 17, 302; of wolves, h. Ven. 70.

σακέςπαλος, ὁ (πάλλω), *shield-shaking* (shield-brandishing), epith. of Tydeus, Il. 15, 126. †

σάκος, εὖς, τό, *a shield*; prop. distinct from ἀσπίς, prob. larger than that. It was made of several ox-hides stretched one over another; the largest shield mentioned by Homer consisted of seven layers of ox-hide, above which was a plate of beaten brass, Il. 7, 219 seq. It was besides variously adorned, see Il. 11, 32 seq., and espec. the description of the shield of Achilles received from Vulcan, Il. 18, 478 seq.

Σαλαμίς, ἴνος, ἡ, later Σαλαμίν, 1) an island off the coast of Attica, which at an earlier period constituted a state, but afterwards came under the dominion of Athens, now *Koluri*; from it Ajax conducted twelve ships to Troy, Il. 2, 557. 2) a town in Cyprus, founded by the Salaminian Teucer, now *Porto Constanza*, h. 9, 4.

Σαλμωνεύς, ἦος, ὁ, son of Æolus and Enarete, father of Tyro; he reigned first in Thessaly, migrated to Elis and built the city Salmone. In his pride he wished to be equal to Jupiter, and imitated thunder and lightning by riding in a brazen chariot upon a copper floor and hurling down blazing torches. Jupiter struck him with lightning, Od. 11, 236.

σάλπιγξ, γγος, ἡ, *a trumpet* with which the signal of attack was given, Il. 18, 219. † This is the only passage in which this instrument is mentioned; perhaps it was used as a signal in sieges.

σαλπίζω, fut. σαλπύξω, *to sound a trumpet*, Batr. 203; metaph. *to resound like a trumpet*. ἀμφὶ δὲ σάλπιγξεν οὐρανός (the heaven round about resounded like a trumpet, V.), spoken of thunder, Il. 21, 388. † 2) Trans. with accus. *to peal forth, to trumpet*, Batr. 202.

Σάμη, ἡ or Σάμος, Il. 2, 634. Od. 4, 671; an island near Ithaca, which belonged to the kingdom of Ulysses, later *Cephalonia*, now *Cephallonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, ἡ, 1 = Σάμη, q. v. 2) Σάμος Θρηάκη, later Σαμοθράκη, *Samothrace*, an island of the Ægean sea, on the coast of Thrace, opposite the mouth of the river He-

bus, later famed by the mysteries of the Cabiri, having a town of the same name, now *Samothraki*, Il. 13, 12; also simply Σάμος, Il. 24, 78. 753. 3) an island in the Ægean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Juno, h. Ap. 41.

* σάνδαλον, τό, *a sole of wood*, which was bound to the feet by thongs, *a sandal*, h. Merc. 79. 83.

σανίς, ἴδος, ἡ, 1) *a board, a plank*. 2) *anything made of boards*; hence a) *doors*, always plur. σανίδης, *folding doors*, Il. 9, 583. Od. 2, 344. b) *a scaffold of boards, a stage*, sing. Od. 21, 51.

ΣΑΩΣ, obsol. ground form of σῶς, σόος, from which the compar. σαώτερος, η, ον. σαώτερος ὥς κε νεήαι, that thou mayest return the more safely home, Il. 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch § 202. 10). On the other hand, Buttm. Gr. Gram. § 69. N. 8, considers it as a simple positive.

σαοφροσύνη, ἡ, ep. for σωφροσύνη (φρήν), prop. *a sound understanding, discretion, prudence*, * Od. 23, 13. 30.

σαόφρων, ονος, ὁ, ἡ, ep. for σώφρων (φρήν), *discreet, intelligent, prudent*, Il. 21, 462. Od. 4, 158; (later, *temperate, abstinent*.)

σαώω, contr. σῶ, from which poet. σῶω and σόω, ep. form of σώζω, (which occurs only once, Od. 5, 490, in the part. pres., but where prob. the reading should be σώω.) Hom. has 1) From σαώω, fut. σαώσω, aor. ἐσαώσα, fut. mid. σαώσομαι, Od. 21, 309; aor. pass. ἐσαώθη, also imperat. aor. σάω for σάοι, contr. σῶ and expanded by α, σάω, cf. ναιετάωσα, Od. 13, 230. 17, 595; 3 sing. imperf. σάου for ἐσαόι, contr. σῶ, and expanded σάω, Il. 16, 363. 2) The contracted form σῶ does not occur; but the expanded forms, a) σῶω (from which σώζω), whence part. σῶοντες and imperf. σώεσκον. b) σόω, from this subj. pres. σόη, σόης, σόωσι, 1) *to sustain in life, to save, to keep unconsumed, to preserve, to deliver*, τινά, also ζῶνός, Il. 21, 238; hence pass. *to be saved, to remain alive*, Il. 15, 503; in oppos. to ἀπολέσθαι, Il. 17, 228. b) Spoken of things: νῆας, πόλιν; also σπέρμα πυρός [*semina flammæ*, Virg.], *to preserve the seeds of fire*, Od. 5, 490. 2) *to rescue, to deliver, to bring safely*, with accus. from what? ἐκ γλοίσβοιο, πολέμου, Il. 5, 469. 11, 752;

ὑπό τιος, Il. 8, 363. b) to what? ἔς προχοάς, Od. 5, 452; ἐπὶ ῥῆα, Il. 17, 692; πόλινδε, Il. 5, 224; μεθ' ὁμίλον, Il. 17, 149. On this, cf. Thiersch § 222.

σαπήνη, ep. for σαπή, see σήπω.

Σαρδάνιος, η, ον, ed. Wolf, from which: μείδησε δὲ θυμῷ Σαρδάνιον μάλα τοῖον, he laughed in his heart a very bitter laugh, Od. 20, 302. † Voss translates: 'with horrible laughter he concealed his anger; Wiedasch, 'he concealed with forced laughter, anger in his mind; used of Ulysses, who escapes the missile of Ctesippus by an inclination of the head. Σαρδάνιον is either neut. sing. and used as an adv., or is accus. sing. and γέλων is to be supplied. Σαρδάνιος γέλως, signifies accord. to the ancients, 'the scornful laughter of an enraged man,' (σαρκαστικός). Prob. the word is to be derived from σαίρω (Eustath. Apoll. ἀπὸ τοῦ σεσηρέναι τοῖς ὁδοῦσι, or ἄκροις χεῖλεσι), hence also σαρδάζω, and signifies prop. *showing the teeth, grinning*. Others write σαρδόνιον, and derive it from σαρδόνιον, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδῶ). Eustath. quotes still other explanations. [Sardonic, Cowper, whose explanation from the Schol., see ad Od. 20, 359.]

σάρξ, σαρκός, ἡ, dat. plur. σάρκεσσι, *flesh*, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 380. Od. 9, 293.

Σαρπηδών, όνος, ό, ep. form Σαρπήδοντος, Il. 12, 379; Σαρπήδοντι, Il. 12, 392; voc. Σαρπηδόν, Il. 5, 633; from the obsol. Σαρπήδων, son of Jupiter and Laodamia, Il. 6, 198 seq. (Accord. to a later tradition, son of Evander and Didamia, grandson of an elder Sarpedon, Apd.), sovereign of the Lycians, an ally of the Trojans, Il. 2, 876; he was slain by Patroclus, Il. 16, 480 seq. Upon the command of Jupiter, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, Il. 16, 667.

* σατίνη, ἡ, a chariot, a war-chariot, h. Ven. 13.

Σατνίοεις, εντος, ό, a large torrent in Mysia, Il. 6, 34. 14, 445; Σαφνίοεις, Strab.

Σάτνιος, ό, son of Enops and a river nymph, slain by Ajax, Il. 14, 443.

* σαῦλος, η, ον (akin to σάλος), vain, mincing, affected. σαῦλα βαίνειν, h. Merc. 28.

σανρωτήρ, ἦρος, ό, the lower end of a

spear; elsewhere οὐράχος, the point of the shaft, which was furnished with iron, that it might be set upright in the ground, Il. 10, 153; † (prob. from σαῦρος, a kind of snake or perhaps a point).

σάφα, adv. (from σαφής for σαφεία), clearly, certainly, definitely; connected with εἶδεναι, ἐπίστασθαι, Il. 2, 192. Od. 4, 730. σάφα εἰπεῖν, to speak distinctly, to speak truly, Il. 4, 404.

* σαφέως, adv. = σαφῶς from σαφής, h. Cer. 149.

* σαφής, ές, clear, certain, sure, h. Merc. 208.

σάω, for σάον, see σαόω.

σαῶσαι, σάωσε, etc., see σαόω.

σαώτερος, η, ον, ep. compar. from ΣΑΟΣ. σβέννυμι, only aor. 1 ἔσβησα, ep. infin. σπένσαι, aor. 2 ἔσβην. 1) Trans. in the aor. 1, to extinguish, to put out, with accus. πυρκαϊήν, Il. 23, 237. 24, 791. b) Metaph. to moderate, to check, to restrain, χόλον, Il. 9, 678; μένος, Il. 16, 621. 2) Intrans. in the aor. 2, to go out, spoken of fire, Il. 9, 471. b) Metaph. to become calm, spoken of wind, Od. 3, 182.

σεβάζομαι, depon. mid. (σέβας), aor. 1 only ep. 3 sing. σεβάσασατο, to stand in awe, to be afraid of, τὸ θυμῷ, * Il. 6, 167. 417.

σέβας, τό (σέβομαι), only used in nom. and accus. 1) reverential fear, awe, in respect of gods and men, of doing any thing; fear, shame, with infin., Il. 18, 178. h. Cer. 10. 2) astonishment, wonder, admiration, at uncommon occurrences; σέβας μ' ἔχει, Od. 3, 123. 4, 75.

σέβομαι, depon. (akin to σείω), to stand in awe, to be ashamed, absol., Il. 4, 240. †

σέθεν, ep. for σοῦ, see σύ.

σεῖ, abbreviated for σεῖο, see σύ.

* Σειληνός, ό (later orthography Σιληνός), Silenus, foster-father and companion of Bacchus, who followed him always drunken and riding upon an ass. In the plur. οἱ Σειληνοί, gener. the ancient Satyrs, companions of Bacchus, h. Ven. 263.

σεῖο, ep. for σοῦ, see σύ.

σειρή, ἡ (σίρω), a rope, a cord, a string, Il. 23, 115. Od. 22, 175; σ. χρυσείη, a golden chain, Il. 8, 19.

Σειρήν, ἦρος, ἡ, comm. plur. αἱ Σειρῆνες (from σειρή, the entangling, the enticing), the Sirens, mythic virgins, who, according to Homer, dwelt between Ææa and the

rock of Scylla, and by their sweet voices allured passengers and put them to death, Od. 12, 39. 52. Hom. knows but two, for v. 56, we have the dual *Σειρήνοιν*. At a later day there were supposed to be three or four, cf. Eustath. ad loc. They were in antiquity, for the most part, placed in the Sicilian sea, on the south-west coast of Italy, hence also the three small dangerous rocks not far from the island Caprea, were called *Σειρηνοῦσαι*, Strab. They are the daughters of the river god Achelous and a muse, Ap. Rh. 4, 895. Apd. 1, 34. At a still later period they were represented as birds with the faces of virgins.

σειώ (akin to *σεύω*), aor. 1 ep. *σεῖσα*, aor. mid. ep. *σεσάμην* always without augm., to *shake*, to *brandish*, with accus. *ἐγχείας*, Il. 3, 345; and pass. Il. 13, 135; *θύρας*, to shake the doors, i. e. to knock at the doors, Il. 9, 583; *ζυγόν*, to shake the yoke, spoken of running horses, Od. 3, 486. Mid. to *move oneself*, to *shake*, to *quake*, Il. 14, 285. 20, 59; *σείσαστο ἐνὶ θρόνῳ*, she was violently agitated, Il. 8, 199.

σεῖλα for *σεῖλαι*, see *σεῖλας*.

Σεῖλαγος, ὁ, father of Amphius from Pæsus, Il. 5, 612.

σεῖλας, *αος*, *τό* (akin to *εἶλη*), dat. *σεῖλαι* and *σεῖλα*, *light*, *splendor*, *brightness*, *a beam*, spoken of fire, Il. 8, 509. Od. 21, 246; of constellations and meteors, Il. 8, 76. h. Ap. 442. b) *a torch*, h. Cer. 52.

σελήνη, ἡ (*σεῖλας*), *the moon*, Il. 8, 555; *πλήθουσα*, the full moon, Il. 18, 484; an image of splendor, Od. 4, 45.

Σελήνη, ἡ, prop. name, *Luna*, the goddess of the moon; in the Il. and Od. we find nothing of her origin or of her rising and setting. In h. 31, 6 seq., she is called the daughter of Hyperion and Euryphæssa (of Theia, Hes. Th. 375.); in h. Merc. 94, daughter of Pallas, cf. h. 32.

Σεληπιάδης, ου, ὁ, son of Selepius = *Evenus*, Il. 2, 693.

σεῖλινον, *τό*, *parsley*, a plant which belongs to the family of celery, and grows chiefly in depressed situations, Il. 2, 776. Od. 5, 72. Batr. 54. Accord. to Billerbeck Flor. Class. p. 70, *hipposelinum* s. *Smyrniolum olus atrum* Linn., accord. to Heyne. *apium graveolens* Linn., also *ἐλειοσεῖλινον*; it is mentioned as a food of horses.

Σελλήεις, εντος, ὁ, 1) a river in Elis

between the Peneus and the Alphens, now *Pachiotæ*, Il. 2, 659. 15, 531. 2) A river in Troas near Arisbe, Il. 2, 839. 12, 97.

Σελλοί, οἱ (*Ελλοί*, in a Frag. Pind. in Strab. VII. c. 7.), *the Selli*, priests of Jupiter in Dodona, who communicated or explained oracles, Il. 16, 234. They appear, perhaps in accordance with a priestly vow, to have led a very austere life, hence they were called *ἀνιπτόποδες*. Accord. to Strab. VII, the original inhabitants of Dodona.

* *σεῖμα*, *ατος*, *τό* (akin to *σεῖλας*), *a rower's bench*, gener. the upper deck (*transtrum*), h. 6, 47. cf. *ζυγόν*.

Σεμέλη, ἡ (accord. to Diod. Sic. 3, 61, from *σεμνός*), daughter of Cadmus, mother of Bacchus by Jupiter. She implored Jupiter that he would show himself to her in the full glory of his divinity. He fulfilled her request, but she was destroyed by his lightning, Il. 14, 323; h. in Bacch. 6, 57. (Accord. to Heffter from *σίω*, Bæot. = *θείω*, the frantic, Herm. *solsequa* from *σέβειν* and *ἐλη* = *vitis*.)

* *σεμνός*, ἡ, ὄν (*σέβομαι*), *venerable*, *honored*, *holy*, prop. spoken of the gods, h. 12, 1. Cer. 486.

σεῖο, ep. for *σοῦ*, see *σύ*.

σεῦ and *σεν*, see *σύ*.

σεῦα, ep. for *ἔσσευα*, see *σεύω*.

* *Σεῦτλαῖος*, ὁ (*σεῦτλον*), *Beet-eater*, a frog's name, Batr. [212.]

* *σεῦτλον*, *τό*, *a beet*, a soft culinary vegetable, *beta vulgaris* Linn. Batr. 162.

σεύω, poet. (akin to *θείω*), aor. ep. *ἔσσευα* and *σεῦα*, aor. mid. *ἔσσευάμην*, perf. pass. *ἔσσυμαι*, pluperf. *ἔσσύμην*. The perf. pass. has often a pres. signif. hence part. *ἔσσύμενος*, η, ον, with retracted accent. The plupf. is at the same time ep. aor. 2 *ἔσσύμην*, *ἔσσυο*, *ἔσσυτο*, ep. *σύτο*, Il. 21, 167. The pres. act. not found in Hom., the augm. tenses have double Sigma. 1) Act. trans. prop. to *put in violent motion*, to *drive*; hence, accord. to the prepos. a) to *drive*, to *urge*, to *chase*, *τινὰ κατὰ Νυσσήϊον*, Il. 6, 133; *τινὰ ἐπὶ τινι*, any one to any one, Il. 11, 293. 294; *ἵππους*, Il. 15, 681. b) to *drive away*, to *chase away*, *κύνας*, Od. 14, 35; *κατὰ ὄρεων*, to drive down from the mountains, Il. 20, 189. c) Spoken of inanimate things: to *cast*, to *hurl*, *κεφαλὴν*, Il. 11, 147. 14, 413; *αἷμα*, to drive out the blood, i. e. to cause to flow, to draw, Il. 5, 208. II) Mid. with ep. aor. 2 and perf. pass. 1) In-

trans. *to move oneself violently, to run, to hasten, to rush*, ἀνὰ ἄστυ, Il. 6, 505; ἐπὶ τι, Il. 14, 227. ψυχὴ καὶ ὠτειλὴν ἔσσυτο, the soul rushed to the wound, i.e. escaped through the wound, Il. 14, 519; with infin. σεύατο δαίκεν, he hastened to pursue, Il. 17, 463. b) Metaph. spoken of the mind: *to desire ardently, to long for*. θυμός μοι ἔσονται, Od. 10, 484; espec. part. ἐσσύμενος, *ardently desiring, longing for, desirous*, with gen. ὁδοῖο, of the journey, Od. 4, 733; and with infin. πολεμίζειν, Il. 11, 717. Od. 4, 416. 2) With accus. trans. a) *to drive, to chase, to hunt*, espec. wild beasts, with accus. κάπριον, λίσοντα, Il. 11, 415. b) *to chase away, to drive*, Il. 3, 26; τινὰ πεδίωνδε, Il. 20, 148; metaph. κακότητα, h. 7, 13.

σηκάζω (σηκός), aor. pass. 3 plur. σηκασθῆν for ἐσηκασθησαν, prop. *to drive into the fold*, spoken of sheep; gener. *to shut up, to inclose*, Il. 8, 131. †

σηκοκόρος, ὁ (κορίω), one that cleans the stall, *a stable-cleanser, a stall-boy*, Od. 17, 224. †

σηκός, ὁ, an inclosed place: *a fold, a stall*, Il. 18, 589. Od. 9, 219.

σημα, ατος, τό, *a sign*, to point out any thing; *a token*, of a lot, Il. 7, 188; of theft, h. Merc. 136; espec. 1) *a sign sent by the deity, an atmospheric sign, an aerial token*, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, Il. 2, 253. 351. 4, 381. 13, 244. 2) *a monumental sign, a mound*; hence σημαχεῖναι, Il. 2, 814. 7, 68. Od. 1, 291; gener. *a monument*. 3) *a written sign*. σήματα λυγρά, pernicious characters, Il. 6, 168. Od. 1, 291; see γράφω. 4) *a mark*, Il. 23, 843. Od. 8, 192.

σημαίνω (σημα), fut. σημανέω, aor. ep. σήμαα, aor. mid. ἐσημηνάμην, 1) *to give a sign to do any thing*; hence, *to command, to order*, τῷ, Il. 1, 289. 10, 58; rarely with gen. τινός, Il. 14, 85; and ἐπὶ τινι, about any one, Od. 22, 427. 2) Trans. with accus. *to mark, to indicate*, τέματα, Il. 23, 358. 757. Od. 12, 26. Mid. *to mark any thing for oneself*, κληρον, one's lot, Il. 7, 175.

σημάντωρ, ορος, ὁ, poet. (σημαίνω), prop. one who gives a signal, *a leader, commander, sovereign*, Il. 4, 431; espec. *a driver of horses*, Il. 8, 127; βοῶν, a keeper of cattle, a herdsman, Il. 15, 315.

σήμερον, adv. (from τήμερον), *to-day*, Il. 7, 30. Od. 17, 186.

σήπω, perf. σίσσηπα, aor. 2 ἐσάπην, from which ep. 3 sing. subj. σαπήῃ for σαπῇ, Il. 19, 27. Act. *to cause to decay, to rot*. Pass. and perf. intrans. *to become putrid, to rot, to moulder away*. χρῶς σήπεται, Il. 14, 27. 24, 414. δοῦρα σίσσηπε, the timbers are decayed, * Il. 2, 135.

* σησαμόεις, εσσα, εν (σήσαμον), *full of sesame*, Ep. 15, 8.

Σήσαμος, ἡ, a town in Paphlagonia, later the citadel of Amastria, Il. 2, 853.

* σησαμότυρος, ὁ (τυρός), *sesame-cheese*, i.e. a kind of food made of sesame and cheese, Batr. 36.

Σηστός, ἡ, a little town on the Hellespont, in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now Ιαλουα, Il. 2, 836.

σθεναρός, ἡ, ὄν, poet. (σθένος), *strong, powerful, mighty*, epith. of Ate, Il. 9, 505. †

Σθενίλαος, ὁ, son of Ithæmenes, slain by Patroclus, Il. 16, 586.

Σθέτελος, ὁ (abbrev. from Σθενίλαος), 1) son of Capaneus and Evadne, one of the Epigones and a leader before Troy, Il. 2, 564. 23, 511; a companion of Diomedes, Il. 9, 48. 2) son of Perseus and Andromeda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, Il. 19, 116.

σθένος, εος, τό, poet. *strength, power, might*, primar. spoken of the bodies of men and beasts, Il. 5, 139. Od. 18, 373; more rarely of inanimate things, Il. 17, 751. 18, 607; espec. of strength of heart, *courage in war*: μέγα σθένος ἐμβάλλειν καρδίῃ, Il. 2, 451. 14, 151. 2) Gener. *power, might*, Il. 16, 542; *forces*, Il. 18, 274; espec. in periphrasis with gen. of the person (like βίη): σθένος Ἑκτορος, the might of Hector, i.e. the mighty Hector, Il. 9, 351; Ἴδομενῆος, Il. 13, 248.

σίαλος, ὁ, prop. *fat, fattened*. σῦς σίαλος, a fat swine, Il. 9, 208. Od. 14, 41. 2) Subst. *a fat hog*, Il. 21, 363. Od. 2, 300.

σιγαλόεις, εσσα, εν, poet. (akin to σίαλος), (nitidus), *shining, white, gleaming, bright, splendid*, ('magnificent, costly,' V.) 1) Spoken of costly variegated or embroidered clothing, χιτῶν, εἴματα, ῥήγεια, δίσματα, Il. and Od. 2) Of reins for horses, polished and perhaps adorned with metal, Il. 5, 226. Od.

6, 81. 3) Spoken of household furniture and of the dwelling, Od. 5, 86. 16, 449. (Other significations, as *tender, soft, covered with foam*, are not proved.)

σιγᾶω (σιγή), *to be silent, to be still*, only the imperat. σίγα, Il. 14, 90. Od. 14, 493; σιγᾶν, h. Merc. 93.

σιγή, ἡ (σίζω), *silence*, only σιγῇ, dat. as adv. *in silence, still, quietly*. σιγῇ ἐφ' ὑμείων, still before you, Il. 7, 195. σιγῇ νῦν, Od. 15, 391; (false reading σιγῇ νῦν.)

σιδήρειος, η, ον, poet. for σιδήρεος, Il. 7, 141. 8, 15, etc.

σιδήρεος, η, ον (σίδηρος), 1) *of iron, iron*, κορύνη, δέσματα; ὀρυμαγδός), the iron tumult, i. e. of iron arms, Il. 17, 424; οὐρανός, the iron heaven, like χάλκεος, because the ancients conceived of it as made of iron, Od. 15, 329. 17, 565; or, more correctly, in a metaph. sense. 2) Trop. *hard as iron, firm, strong*; θυμός, an iron mind, i. e. inexorable, Il. 22, 357; thus ἦτορ, κραδίη. σόλγῃ σιδήρεα πάντα τέτυκται, to thee every thing is iron, Od. 12, 280. σιδ. πυρός μένος, the iron, i. e. the unwasting strength of fire, Il. 23, 177. (The forms with εῖ or ε change with the necessity of the metre.)

σίδηρος, ὁ, 1) *iron*; this metal is often mentioned in Homer; he calls it πολίος, αἰθρων, ἰόεις; this last epithet, 'violet-colored,' seems to indicate iron hardened to steel and become blue; also the method of hardening iron by immersing it in water was known to Homer, Od. 9, 391; as an image of hardness, Il. 4, 510. Od. 19, 211. 2) Metonym. *every thing made of iron, arms, furniture*, hence πολύμηκτος, Il. 6, 48; and often.

Σιδονίηθεν, adv. *from Sidon*, Il. 6, 291. †

Σιδόνιος, η, ον (Σιδών), ep. for Σιδώνιος, *Sidonian, of Sidon*, Il. 6, 289; from which, 1) ἡ Σιδονίη, the district of Sidonia in Phœnicia, or the entire coast of the Phœnicians, with the chief town, Sidon, Od. 13, 285. 2) ὁ Σιδόνιος, a Sidonian, Od. 4, 84. 618.

Σιδών, ὄρος, ἡ, the famous capital of the Phœnicians, situated on the sea, with a double port, now *Seida*, Od. 15, 425.

Σιδών, ὄνος, a *Sidonian*, an inhabitant of the city of Sidon, Il. 23, 743.

σίζω, a word formed to imitate the sound; *to hiss*, primar. the sound of red-hot bodies immersed in water, hence also spoken of the eye of the Cyclops in which Ulysses

twisted the burning stake; only imperf. Od. 9, 394. †

Σικαρία, ἡ, the original name of the island of *Sicelia*, which it received from the Sicani, accord. to Thucyd. 6, 2. Diodor. 5, 6. When, at a later period, the Sicani were pressed by the Siceli immigrating from Italy, and confined to the region about Agragas, the latter was called Sicania, and the whole island Sicelia, Od. 24, 307.

Σικελός, ἡ, ὄν, *Sicelian or Sicilian*, elsewhere Θρινακίη. γυνή Σικελή, Od. 24, 211. 366. 389. Subst. οἱ Σικελοί, the *Siceli*, accord. to Thuc. 6, 2, an Italian people, who, being pressed by the Pelasgi, emigrated to Italy and first settled near Catana. Hence they dwelt on the eastern coast of the island, Od. 20, 383.

Σικνών, ὄνος, ὁ and ἡ, a town in the country Sicyonia, in the Peloponnesus, at an earlier day Αἰγιαλός and Μηκώνη, famed for its traffic, and later the chief seat of Grecian art; now *Vasilika*, Il. 2, 572.

Σιμόεις, εντος, ὁ, *Simois*, a small river in Troas, which rises in Ida, and flows north from the city of Troy and unites in the Trojan plain with the Scamander; now *Simas*, Il. 4, 475. 5, 774. cf. Τρωϊκός. 2) the river-god of the Simois, Il. 20, 53.

Σιμοείσιος, ὁ, son of the Trojan Anthemion, slain by Ajax, Il. 4, 474 seq.

σίνομαι, depon. mid. only pres. and imperf. iterat. form σινέσκοντο, Od. 6, 6. 1) Prop. *to carry off, to plunder*, with accus. ἐταίρους τινί, Od. 12, 114. b) *to attack in order to plunder, to rob*, τινά, Od. 6, 6; spoken of herds, Od. 11, 112. 2) Gener. *to hurt, to injure, to harm*. αἰδώς ἀνδρας σίνεται, shame injures men, Il. 24, 45.

σίκτης, ὁ, poet. (σίνομαι), a *robber, a murderer*, as adj. *plundering, ravaging*, λῆς, λύκος, * Il. 11, 481. 16, 353. 20, 165.

Σίντιες, οἱ (= σίνται, robbers), the *Sinties*, the earliest inhabitants of the island of Lemnos, who received Vulcan when hurled down by Jupiter, Il. 1, 594. Od. 8, 294.

Σίπυλος, ὁ (Dor. for Θεόπυλος), a branch of the mountain Tmolus, on the borders of Lydia and Phrygia, now *Mimas*, Il. 24, 615.

Σίσυφος, ὁ (Æol. for σόφος, son of Æolus and Enarete, husband of Merope, father of Glaucus, founder of Ephyra or Corinth, noted for his cunning and propensity to rob-

bery, Il. 6, 153. He was doomed to roll a stone up a mountain in the lower world, which always rolled back, because he betrayed to Asopus that Jupiter had seized his daughter, or because he had betrayed the secrets of the gods in general to men, Od. 11, 593. Apd. 1, 9. 3.

σιτέω (σίτος), imperf. mid. σιτίσκοντο; act. to give to eat, to feed. Mid. to give oneself food, to eat, to feed upon, Od. 24, 209. †

σίτος, ὁ, only sing. wheat, gener. grain, and espec. 1) flour, bread, prepared from it; in opposition to flesh. σίτος καὶ κρέα, Od. 9, 9. 12, 19. 2) Gener. food, victuals, nourishment, hence often σίτος καὶ οἶνος, Il. 9, 706. Od. 3, 479. σίτος ἡδὲ ποτὴς, Il. 19, 306. Od. 9, 87. (As neut. it never appears in Homer; but clearly as masc. Od. 13, 244. 16, 83. 17, 533.)

σιτοφάγος, ον (φαγεῖν), eating grain or bread, Od. 9, 191. † Batr. 244.

σιφλώω (σιφλός), aor. optat. σιφλώσειεν, prop. to deform, hence gener. to bring into disgrace, to destroy, to ruin, τινά, Il. 14, 142. †

σιωπάω (σιωπή), aor. optat. σιωπήσειαν, infin. σιωπήσαι, to be silent, to be still, Il. 2, 280. 23, 560. Od. 17, 513.

σιωπή, ἡ, silence, stillness, Hom. only dat. as adv. σιωπῇ, in silence, still, Il. 6, 404. Od. 1, 325. ἀκὴν ἐγένοντο σιωπῇ, they were entirely still, Il. 3, 95. Od. 7, 154. σιωπέπινεν, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to σκαίρω), to limp, to hobble, Il. 19, 47; ἐκ πολέμου, Il. 11, 811. Batr. 251.

Σχαιαί, αἱ, πύλαι, the Scæan gate, also called the Dardanian (Δαρδάνιαι); it was upon the west side of the city, hence the name west gate (σκαίος); it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, Il. 3, 145. 6, 237. 11, 170. cf. Τρωϊκὸν πεδῖον.

σκαίος, ἡ, ὄν, left. ἡ σκαίη, sc. χεῖρ, the left hand; hence σκαίῃ, with the left, Il. 1, 501. 16, 734. 2) western, perhaps σκαῖον ὄριον, Od. 3, 295.

σκαίρω (akin to σκάζω), to leap, to spring, Od. 10, 412; ποσὶ, to dance, Il. 18, 572. h. 31, 18.

* σκαλμός, ὁ, the pin, a block upon the ship, upon which the oar rests, h. 6, 42.

Σκαμάνδριος, η, ον, Scamandrian, on the

Scamander. τὸ Σκαμάνδριον πεδῖον, the Scamandrian plain, = τὸ Τρωϊκὸν πεδῖον, q. v. Il. 2, 465; also λειμὼν Σκαμάνδριος, Il. 2, 467. 2) Subst. name of Astyanax, which his father gave him, Il. 6, 402; see Ἀσινάναξ. b) son of Strophius, a Trojan, Il. 5, 49 seq.

Σκάμανδρος, ὁ (σκ never forms posit., cf. Thiersch § 146. 8), Scamander, a river in Troas, called by the gods Xanthus; it rises according to Il. 22, 147 seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simois, Il. 5, 774, and falls into the Hellespont somewhat north of Sigeum, Il. 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in Il. 22, 147, accord. to which passage it rises upon Ida, as says also Strabo XIII. p. 602. [Conf. Jahrb. J. und K., p. 282.] Now the river is called Mendere-Su. 2) the river-god Xanthus. His contest with Achilles is found Il. 20, 74. 21, 136 seq.

Σκάνδεια, ἡ, a harbor on the southern coast of the island Cythera, now Cerigo, Il. 10, 268.

* σκάπτω, fut. ψω, to dig, φνιά, h. Merc. 90, 207.

* σκαπτήρ, ἦρος, ὁ (σκάπτω), a digger, Fr. 2.

Σκάρφη, ἡ (Σκάρφεια, Strab.), a small town in Locria, not far from Thermopylae, Il. 2, 532. (According to Strab. L 60, already, 400 years before Christ, destroyed by an earthquake.)

σκαφίς, ἴδος, ἡ (σκάπτω), a small vessel for preserving any thing, a bowl, a tub, Od. 9, 123. †

σκεδάννυμι, aor. 1 ἐσκέδασα, ep. σκέδασα, only aor. as pres. the poet. form, to scatter, to drive apart or let go, with accus. λαόν, Il. 19, 171. 23, 162; ἡέρα, Il. 17, 649. Od. 13, 352. ἀχλὺν ἀπ' ὀφθαλμῶν, to scatter the darkness from any one's eyes, Il. 20, 341; metaph. αἷμα, to shed blood, Il. 7, 330.

σκεδάσις, ιος, ἡ (σκεδάννυμι), the act of scattering, dispersion, * Od. 1, 116. 20, 225.

σκελλω (or σκελίσω), ep. aor. 1 optat. 3 sing. σκήλειε, to dry, to parch, to wither, χροά, Il. 23, 191. †

σκέλος, εος, τό, in the broader sense, the entire leg from the hip to the foot; in the

narrower, the *shank* (tibia) with the calf; hence *πρυμνὸν σκύλος*, the calf (Schol. *γαστροπημίαν*), Il. 16, 314. †

σκέπαρον, τό (prob. from *σκάπτω*), a *double-edged axe*, for hewing wood, a *carpenter's axe*, * Od. 5, 237. 9, 391.

σκέπας, αος, τό (*σκεπάω*), a *cover*, a *covering*, a *shelter*; *ἀνέμοιο*, a shelter from the wind, * Od. 5, 443. 6, 210.

σκεπάω, poet. (*σκέπας*), 3 plur. pres. *σκεπώσι*, ep. for *σκεπῶσι*, to *cover*, to *protect*; spoken of the coast, *σκεπᾶν κῆμα ἀνέμων*, the wave or the sea from the winds, Od. 13, 99. †

σκέπτομαι, depon. mid. aor. ep. *σκεψάμην*, to look at a distance with the hand held over the eyes, to *look sharply*, to *look around*, *ἔς τι*; *μετά τινι*, Od. 12, 247; with *αἶψα*, Il. 17, 652; *ἐκ θαλάμοιο*, h. Cer. 245. 2) Trans. to *examine*, to *contemplate*, with accus. *ὀϊστῶν*, *φοῖζον*, Il. 16, 361. h. Merc. 360.

* *σκευάζω* (*σκευός*), to *prepare*, to *make ready*; absol. to *arrange domestic affairs*; *κατ' οἶκον*, in the house, h. Merc. 285.

σκηπάνιον, τό (*σκήπτω*), = *σκήπτρον*, a *staff*, a *scepter*, the ensign of imperial dignity; of Neptune, Il. 13, 59; of Priam, * Il. 24, 247.

σκηπτοῦχος (*σκήπτω*, *ἔχω*), *scepter-bearing*, holding the scepter, epith. of kings, Il. 2, 86. Od. 5, 9.

σκήπτρον, τό (*σκήπτω*), 1) a *staff*, a *cane* to support oneself upon, Od. 13, 437. 14, 31. 17, 199. 2) Espec. a *sovereign's scepter*, the *scepter*, a spear without a metallic point, and accord. to Il. 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings espec. bore it, Il. 1, 234. Od. 3, 412; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, Il. 7, 277; also judges, Il. 18, 505. It was gener. an ensign of public action; whoever spoke in an assembly was obliged to hold the scepter in his hand, and received it from the herald, Il. 23, 568. Od. 2, 37; in taking an oath the scepter was raised, Il. 7, 412. 10, 327. 3) Metaph. the *royal power*, the *imperial dignity*, Il. 6, 259: *σκήπτρον καὶ θέμιστες*, marks the union of the imperial and judicial power, Il. 2, 206. 9, 99.

σκήπτω, act., a false reading, Il. 17, 437, from *ἐνισκίμπειν*; now only mid. to *support oneself*, to *lean upon a staff*, spoken of old men and beggars, Od. 17, 203. 338; with

dat. καὶ μιν ὅτῳ αὐτῷ (ἀκοντι) *σκηπτόμενον* κατέμην δόμον Ἴδου εἶσω, and I think that he, supported on the spear, will descend to the abode of Pluto, sarcastic for 'he will die pierced through by my spear,' Il. 14, 457.

σκηρίπτω (*σκήπτω*), only mid. to *support oneself*, to *lean upon*, Od. 17, 196; spoken of Sisyphus rolling the stone, *χερσὶν τε ποσὶν τε*, to resist with hands and feet, * Od. 11, 595.

σκιάζω, poet. form *σκιάω*, aor. subj. *σκιάσῃ*, to *shade*, to *envelope with shade*, to *veil*, with accus. of the night, *ἄρουραν*, Il. 21, 232. †

σκιάω, poet. *σκιάζω*, only mid. to *become shady*. *σκιόωντο*, ep. for *ἐσκιόωντο* *πάσαι ἀγυιαί*, all the paths became shady, * Od. 2, 388. 3, 487.

σκιόναμαι, mid. poet. a form of *σκεδάννυμι*, in the pres. and imperf. to *scatter*, to *separate*, spoken of men: *κατὰ κλισίας*, Il. 1, 487; *ἐπὶ ἔργα*, Od. 2, 252; *πρὸς δώματα*, Od. 2, 258; *ἐπὶ νῆα*, Il. 19, 277; with infin. Il. 24, 2; spoken of the foam of the sea: *ὑψόσει*, to dash on high, Il. 11, 308; of dust: *ὑπὸ νεφέων*, to whirl upward, Il. 16, 375; of a fountain: *ἡ ἀνὰ κῆπον σκιδναται*, it was distributed through the garden, Od. 7, 130.

σκιερός, ἡ, ὄν, poet. (*σκιή*), *shadowy*, *shady*, *dark*, *νέμος*, Il. 11, 480; *ἄλσος*, Od. 20, 278.

σκιή, ἡ, Ion. for *σκιά*, a *shadow*, a *shade*, spoken of the souls in Hades, * Od. 10, 495. 11, 207. h. Cer. 100.

σκιόεις, εσσα, εν, poet. (*σκιά*), *shady*, *shaded*, i. e. by trees, *ὄρεα*, Il. 1, 157; *dark*, *gloomy*, *μέγαλα*, Od. 1, 365. 4, 768. (There were no windows in the hall, and it received light through the door; or according to Eustath. because it protected from the heat.) *νέφεα*, Il. 5, 525. Od. 8, 374.

σκιρτάω, optat. pres. *σκιρτῶν*, aor. 1 infin. *σκιρτήσαι*, Batr. 60; to *leap*, to *spring*, *ἐπὶ ἄρουραν*, upon the earth, * Il. 20, 226; and v. 228, *ἐπὶ νῆα θαλάσσης*.

σκολιός, ἡ, ὄν, *crooked*, *curved*, *tortuous*, *oblique*; metaph. *σκολιᾶς κρίνειν θέμιστας*, to give perverse judgments, Il. 16, 387. †

σκόλουψ, οπος, ὁ (from *κόλος*), a body having a sharp point, a *spit*, Il. 18, 177. 2) Espec. a *stake*, a *pale* for fortifying the walls of towns and encampments, Il. 8, 343. 15, 1. Od. 7, 45.

σκόπελος, ὁ (*σκοπός*, prop. = *σκοπεῖν*), a

mountain peak, a rock, a cliff, Il. 2, 396; often Od., 12, 73. 95. 101.

σκοπιάζω (σκοπιά), prop. to look abroad from a lofty place; gener. to spy, to watch, to observe, Il. 14, 58. Od. 10, 260. 2) Trans. to spy out, to explore, τινά, Il. 10, 40.

σκοπιή, ἡ, Ion. for σκοπιά (σκοπός), any elevated place, from which observations can be taken, a watch-station, in Hom. always an elevation, Il. 4, 275. Od. 4, 524; espec. a place near Troy, Il. 22, 145. 2) the act of spying, observation, Od. 8, 302. h. Merc. 99.

σκοπός, ὁ (σκήπτομαι), 1) a spy, who from an elevated position surveys the region, a watch, Od. 4, 524; spoken of Helios, h. Cer. 63; also, a scout, = ἐπίσκοπος, Il. 10, 324. 526. 561; gener. an overseer, Il. 23, 359; also a female superintendent, δμωάων, Od. 22, 396; in a bad sense, a liar in wait, Od. 22, 156. 2) In the Od. the point to which one looks, Od. 22, 6; metaph. aim, purpose. ἀπὸ σκοποῦ, contrary to the design, Od. 11, 344.

σκότιος, ἡ, ον (σκότος), dark, gloomy; metaph. secret, clandestine, Il. 6, 23. †

σκοτομήνιος, ον (μήνη), in which the moon is obscured, dark, νύξ, Od. 14, 457. †

σκότος, ὁ (akin to σκιά), darkness, obscurity, Od. 19, 389; espec. metaph. the darkness of death, often spoken of the dying, τὸν δὲ σκότος ὅσσε κάλυπεν, Il. 4, 461. h. Ap. 370. [In the Il. always in the metaph. signif.; in the Od. only once in the literal.]

σχυδμαίνω, poet. form of σκύζομαι, ep. infin. σχυδμαίνμεν, to be angry at, τινί, Il. 24, 592. †

σκύζομαι, depon. only pres. and imperf. poet. (from κύων, to snarl like a dog), to mutter, to be angry, to be displeased, absol., Il. 8, 483; τινί, at any one, Il. 4, 23. 8, 460. Od. 23, 209.

σκύλαξ, ακος, ὁ, ἡ (κύων, κύων), a young animal, espec. a young dog, * Od. 9, 289. 12, 86. 20, 14; in Hom. always fem.

Σκύλλα, ἡ, comm. in Hom. Σκύλλη, (the nom. Σκύλλα, only Od. 12, 235; that tears in pieces, from σκύλλω), a sea-monster of the Italian coast in the Sicilian straits, opposite Charybdis, dwelling in a cavern, Od. 12, 85 seq. She is called the daughter of Crataeis, Od. 12, 124; (accord. to Ap. Rh. 4, 828, daughter of Phorcys and Hecate). She had six dragon throats and twelve sharp claws,

and her body was surrounded with half-projecting dogs and other horrible objects. She tore in pieces every living thing which approached her. She robbed Ulysses of six of his companions. According to mythology, she was afterwards changed into a rock. This rock, named Scyllæum, lies opposite the promontory Pelorum, on whose east side there lies at this day a small town Scilla or Sciglio.

σκύμνος, ὁ (κύων), like σκύλαξ, a young animal; espec. the young of the lion, Il. 18, 319. †

Σκῦρος, ἡ, an island of the Ægean sea north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now Skyro, Il. 9, 668. Od. 11, 509; from which, Σκυροθεν, from Scyros, Il. 19, 332.

σκῦτος, εος, τό, (cutis), the skin; espec. dressed skin, leather, Od. 14, 34. †

σκυτοτόμος, ὁ (σκύτος, τέμνω), prop. cutting leather; hence, a worker in leather, Il. 7, 221. †

σκύφος, ὁ (akin to κύφος), a goblet, a cup, Od. 14, 112. † (Aristoph. Byz. read σκύφος as neut.)

σκώληξ, ηκος, ὁ, an earth-worm, lumbricus, Il. 13, 654. †

σκῶλος, ὁ = σκόλου, a stake pointed, or accord. to Etym. Mag. a kind of thorn, Il. 13, 564. †

Σκῶλος, ἡ, a village of the Theban dominions in Boeotia, Il. 2, 497.

σκῶψ, σκωπός, ὁ, an owl, the wood-owl, strix aluco Linn. Accord. to Schneider ad Arist. H. A. 9, 19. 11., the small-horned owl, strix scops Linn., Od. 5, 66. † (Either from σκέπτομαι, on account of its staring eyes, or from σκῶπτω, from its droll form.)

σμαραγέω (akin to μαράσσω), aor. subj. σμαραγήσῃ, to resound, to roar, spoken of the sea and of thunder, Il. 2, 210. 21, 199; spoken of the meadow, which resounded with the cry of the cranes, * Il. 2, 463.

* Σμάραγος, ὁ, the blusterer, a divinity, Ep. 14, 9.

σμερδαλέος, ἐς, ἴον, lengthened from σμερδνός, ἡ, ὄν, poet. frightful, fearful, terrific, odious, horrible, spoken espec. of the appearance, δράκων, Il. 2, 309. Od. 6, 137; κεφαλῇ, Od. 12, 91; hence spoken of brass and of weapons: χαλκός, αἰγίς, σάκος, Il. 12, 464. 20, 260. 21, 401. Od. 11, 609; the neut.

sing. and plur. *σμερδαλίον, σμερδαλία*, as adv. once of the look, *δέδορκεν*, Il. 22, 95; elsewhere spoken with verbs of sound, *βοᾶν, κοιναβίζειν, κτυπεῖν, τινάσσεισθαι*, Il. 15, 609.

σμερδνός, ἢ, ὄν = *σμερδαλέος*, and much more rarely used; *Γοργεῖη κεφαλῆς*, Il. 5, 742; the neut. *σμερδνόν*, as adv., Il. 15, 687. h. 31, 9.

σμήχω, ep. Ion. for *σμάω*, to wipe off, to rub off, *χρόον ἐκ κεφαλῆς*, Od. 6, 226. †

σμίκρός, ἢ, ὄν, Att. for *μικρός*, small; in Hom. on account of the metre, Il. 17, 757. h. Ven. 115.

Σμινθεύς, ἦος, ὁ, epith. of Apollo, accord. to Aristarch. from *Σμίνθη*, a town in Troas, because he had a temple there, or from the Æolic *σμίνθος*, a mouse, because these as well as other animals living under the earth, were a symbol of prophecy, Il. 1, 39. Accord. to other critics, as Apion, Eustath. it signifies, mouse-killer, because he once freed one of the priests from mice in Chrysa, or because he indicated to the Teuceri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

* *Σμύρνη, ἢ*, Ion. and ep. for *Σμύρνα*, a noted town in Ionia, on the river Meles, with an excellent harbor, now *Ismir*, Ep. 4, 6.

σμύχω, poet. aor. *ἔσμυξα*, to consume any thing by a smothered fire, to burn down. *κατά τε σμύξαι πυρὶ νῆας*, Il. 9, 653. Pass. to be consumed by fire, *πυρὶ*, * Il. 22, 411.

σμοῶδιγξ and *σμοῶδιξ*, *ιγγος, ἢ*, a wale, a tumour, a stripe, livid with blood, nom. *σμοῶδιξ*, Il. 2, 267; and plur. *σμοῶδιγγες*, * Il. 23, 716.

σόη, see *σαόω*.

σοῖο, see *σός*.

σόλος, ὁ (*σεῖλλω*), a mass of iron forged for throwing; accord. to the Schol. and Apoll. a spherical quoit (V. 'a ball'). Accord. to Apion and Tryphon, the same with the discus, except that this was always made of stone, the *σόλος* of iron; cf. Valken. ad Ammon. de differ. voc. p. 60. * Il. 23, 826. 839.

Σόλυμοι, οἱ, the *Solyimi*, a warlike nation, in the country of Lycia in Asia Minor, Il. 6, 184. Accord. to Od. 5, 283, they were neighbors of the eastern Æthiopians. Accord. to Herod. 1, 173, they were the original inhabitants of Lycia, and accord. to Strab. they inhabited the points of the Taurus in Lycia or Pisidia.

σός, η, ον, ep. shortened from *σῶος*, which is expanded from *σῶς*, a contr. form of *ΣΑΟΣ*. 1) *healthy, sound, safe*, Il. 7, 310; spoken of the moon, Il. 7, 367. 2) *alive, preserved, delivered*, antith. to *ὀλίσθαι*, Il. 1, 117. 5, 331; *unhurt, safe*, Il. 24, 382. Od. 13, 364.

σορός, ὁ (akin with *σωρός*), a vessel for preserving the bones of the dead, *an urn*, Il. 23, 91. †

σός, η, ον (*σύ*), ep. gen. *σοῖο* for *σοῦ*, Od. 15, 511; *thy, thine*, comm. without an article: with an art. *τὸ σὸν γέρας*, Il. 1, 185. 18, 457; the neut. as subst. *ἐπὶ σοῖσι*, with thy friends, Od. 2, 369. (Ep. form, *τιός, ἢ, ὄν*.)

Σούνιον, τό, the southern cape of Attica, with a temple of Minerva, now *Capo Colonna*, Od. 3, 278.

σοφίη, ἡ (*σοφός*), *dexterity, skill, intelligence, wisdom*, spoken of a ship architect, Il. 15, 412; † of music, h. Merc. 483. 511.

* *σοφός, ἢ, ὄν*, *expert, experienced, intelligent*, Fr. 1, 3.

σόω, ep. form from *σαόω*, from this, *σός, σόη* and *σώωσι*, see *σαόω*.

* *σπαργανιώτης, ον, ὁ*, a child in swathing-clothes, h. Merc. 301.

* *σπάργανον, τό* (*σπάργω*), *swaddling-clothes*, h. Merc. 151. 237.

* *σπάργω*, fut. *ξω*, to wrap, to envelope, *τί ἐν φάρει*, h. Ap. 121.

Σπάρτη, ἡ, the chief town of Lacedæmon, the residence of Menelaus, on the Eurotas, in a valley almost entirely surrounded by mountains, the ruins now near Magula, see *Λακεδαιμόν*, Il. 2, 582. Od. 1, 93; from which adv. *Σπάρτηθεν*, from Sparta, Od. 2, 327.

σπάρον, τό, a rope made of spartum [a kind of broom]; gener. a rope, a cable. *σπάρτα λείνυνται*, ep. (see Rost § 100. 4. a. Kühner § 369.), Il. 2, 135. † *ὁ, ἡ σπάριος* is a shrub with tough branches, *spartium scoparium* Linn.; *genista* in Pliny. The reference is prob. not to the Spanish Spartos; and Varro ad Gell. 17, 3, doubts whether in Hom. the shrub gave the name.)

σπάω, aor. 1 *ἔσπασα*, aor. 1 mid. *ἔσπασάμην*, ep. *σπασάμην* and with *σσ*, imperat. *σπάσσεσθε*, part. *σπασσάμενος*, aor. 1 pass. *ἔσπασθην*, to draw, to draw out, *τί*, h. Merc. 85; in tmesis, Il. 5, 859; hence pass. *σπασθίντος* sc. *ἔγχιος*, when the spear was drawn out, Il. 11, 458. 2) Mid. to draw out for oneself, to snatch, *ῥώπας*, Od. 10, 166; *χειρα ἐς χειρός*

τινος, Od. 2, 321. ἄορ παρὰ μηροῦ, to draw the sword from the thigh, Il. 16, 473; φάσγανον, Od. 22, 74; ἐκ σύριγγος ἔγχος, Il. 19, 387.

σπειῖο, see ἔπομαι.

σπειῖος, τό, ep. for σπέος, q. v.

σπειῖρον, τό (σπειῖρα), prop. cloth for a covering; a cover, a cloth; a robe, a garment, Od. 4, 245. 6, 179; espec. linen cloth for shrouding the dead, Od. 2, 102. 19, 147. 2) Gener. cloth, a sail = ἱστία, * Od. 6, 269. 5, 318.

σπειῖσαι, σπειῖσασκε, see σπένδω.

Σπείω, οὖς, ἡ (from σπέος, a dweller in a cave), daughter of Nereus and Doris, Il. 18, 43.

σπένδω, fut. σπείσω, aor. ἔσπεισα, ep. σπειῖσα, 2 sing. subj. pres. σπένδῃσθα, Od. 4, 591; iterat. imperf. σπένδειςκε, Il. 16, 227; aor. σπειῖσασκε, to sprinkle, to pour out; prop. a word used of sacred rites, since a portion of the wine was poured out in honor of the gods upon the earth, the table or the altar, Lat. *libare*; comm. absol. or with a dat. of the deity to whom the offering is made: Διῷ, to present a drink-offering to Jupiter, Il. 6, 259; θεοῖς, Od. 3, 334. 7, 137. b) Sometimes with an accus. of that which is offered: οἶνον, Il. 11, 775. Od. 14, 447; or with dat. ἔδατι, to sprinkle with water, Od. 12, 363. c) With dat. of the vessel: δέπαϊ, to pour out of a cup, Il. 23, 196. Od. 7, 137.

σπέος, τό, ep. σπειῖος, gen. σπείους, dat. σπηῖ, Il. 24, 83; accus. σπειῖος, Od. 5, 194; plur. gen. σπείων, h. Ven. 264; dat. σπέεσσι, Od. 1, 15; σπήεσσι, Od. 9, 400; a cave, a grotto, a cavern. σπέος appears to be more comprehensive than ἄντρον, cf. h. Merc. 228; and Nitzsch ad Od. 5, 57. [According to Jahrb. J. und Klotz, p. 283, σπέος is used when speaking of the exterior, and ἄντρον of the interior of a hollow space, cf. Od. 9, 182. 216.]

σπέρμα, ατος, τό (σπείρω), seed, seed-corn, prop. spoken of plants, h. Cer. 208. 2) Metaph. σπέρμα πυρός, the seed of fire, Od. 5, 490. †

Σπερχειός, ό (that hastens, from σπέρχω), Sperchius, a river in Thessaly, which flows from Mount Tymphrestus into the Malean gulf, now Agramela, Il. 23, 142. 2) a river-god, father of Menesthius, Il. 16, 174.

σπέρχω, poet. only pres. and imperf. Act.

prop. trans. to drive on, to press, once intrans. like the mid. ὅθ' ὑπ' ἀνέμων σπέρχωνται ἄελλαι, when the storms hasten on before the winds, Il. 13, 334. h. 33, 7. Mid. to move oneself violently, i. e. to hasten, to run, to rush, spoken of men, with infin. Il. 19, 317; absol. often in the particip. hastening, fleet, Il. 11, 110. Od. 9, 101; ἔρεμοῖς, to hasten with oars, i. e. to row swiftly, Od. 13, 22; spoken of a ship, to hasten, Od. 13, 115; of storms, Od. 3, 283.

σπέσθαι, see ἔπομαι.

σπένδω, aor. ἔσπεισα, from this subj. σπένδομεν for σπένδωμεν, Il. 17, 121; fut. mid. σπείσομαι, Il. 18, 402; mostly in part. pres. 1) Intrans. to hasten, to speed, to make haste, often absol. ἐς μάχην, Il. 4, 225; ὑπό τινος, before any one, Il. 11, 119; εἰς τινα, Il. 15, 402; with part. Od. 9, 250. b) to take pains, to strive, περὶ Πατρόκλοιο θανόντος, about the fallen Patroclus, i. e. to fight about him, Il. 17, 121. 2) Trans. with accus. to hasten any thing, to accelerate, to urge zealously, τέ, Il. 13, 237; γάμον, Od. 19, 137. (Of the mid. only the fut.)

σπηῖ, σπήεσσι, see σπέος.

σπιδής, ἐς (σπίζω), extended, wide. διὰ σπιδέος πεδίοιο, through the wide plain, Il. 11, 754; † the reading of Zenodotus; others read incorrectly δι' ἀσπιδέος π., assuming an adj. ἀσπιδής, similar to a shield. Accord. to Apoll. Etym. Mag. σπιδής is from σπίζω = ἐκτείνω, and accord. to the Gramm. Æschylus and Antimachus used σπιδίος and σπιδόθεν for μακρός, μακρόθεν.

σπιλάς, ἄδος, ἡ, a rocky cliff, a rock in the sea, * Od. 3, 298. 5, 401.

* σπινθαρίς, ἴδος, ἡ = σπινθήρ, h. Ap. 442.

σπινθήρ, ἦρος, ό, a spark, Il. 4, 77. †

σπλάγγνον, τό, only in the plur. τὰ σπλάγγνα, entrails, espec. the more important, the heart, liver and lungs. These were immediately cut out after the victim was slain, roasted and eaten, whilst the offering was burning. Afterwards followed the sacrificial feast, Il. 1, 464. Od. 3, 9. 40. 461.

σπόγγος, ό, Att. σφόνγγος, a sponge (fungus), for cleaning the hands, Il. 18, 414; the table and chairs, Od. 1, 111.

σποδιή, ἡ, Ion. for σποδιά, a heap of ashes, gener. = σποδός, ashes, Od. 5, 488. †

σποδός, ἡ, ashes, Od. 9, 375. † b. Merc. 258. (Akin to σβέννυμι.)

σπονδή, ἡ (σπένδω), a libation, a drink-

offering (libatio), of unmixed wine, which was poured out in honor of the gods at feasts and espec. in making treaties; hence in the plur. σπονδαί, a solemn league, a covenant, Il. 2, 341. 4, 159.

* σπουδαῖος, η, ον (σπουδή), *hasty, zealous, important*, χρῆμα, h. Merc. 332.

σπουδή, ἡ (σπεύδω), 1) *haste, zeal, care, diligence*. ἄτερ σπουδῆς, without care, Od. 21, 409. 2) *earnestness*. ἀπὸ σπουδῆς, in earnest, Il. 7, 359. 12, 235. 3) *Espec. often in the dat. σπουδῇ, as adv. in haste*, Od. 13, 279. 15, 209. b) *With zeal, with pains; hence, scarcely, with great difficulty*, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.

σταδίη, ἡ, see στάδιος.

στάδιος, η, ον (ἵστημι), *standing, firm*. ἡ σταδίη ὑσμίνη, a standing-fight, a close battle, i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, conf. αὐτοσταδίη, Il. 13, 314. 713; also ἐν σταδίῃ alone: in close conflict, * Il. 7, 241. 13, 514.

στάζω, aor. ep. στάξα, *to drop, to trickle*; τινί τι κατὰ ῥινῶν, ἐν στήθεσσι, * Il. 19, 39. 348. 354. Batr. 232.

στάθμη, ἡ (ἵστημι), *a marking-cord, a carpenter's cord, for making a straight line, or a leveling-line, for making an even surface*, Il. 15, 410; δόρυ ἐπὶ στάθμην ἰθύνειν, to hew the wood straight by the cord, Od. 5, 245. 17, 341. 23, 197.

σταθμόνδε, adv. *into the pen, into the stall*, Od. 9, 451. †

σταθμός, ὁ (ἵστημι), 1) *a place of stopping for men and beasts; a station, a stable, a pen, an inclosure*, Il. 2, 470. 5, 140. Od. 16, 45. 2) *a post, a pillar, often in the Od., 1, 333. 6, 19. 3) a weight in the scales*, Il. 12, 434.

στάμεν, στάμεναι, ep. for στήναι.

σταμίν, ἴνος, ἡ (ἵστημι), *that stands upright, the ribs or side timbers in a ship, which rise from the keel: ἔκρια ἀραρῶν θαμίσι σταμίνεσσι, 'fitting the border to the numerous ribs,' V., Od. 5, 252. † Others, as Eustath., understand by it the cross-pieces, the side-boards, by which the upright timbers were connected, see Nitzsch ad loc. (i short from ep. license.)*

στάν, see ἵστημι.

στάξ', ep. for ἵσταξ, see στάζω.

στάς, see ἵστημι.

* στάσις, ἰος, ἡ (ἵστημι), *sedition, strife, contention*, Batr. 135.

στατός, ἡ, ὅν (verbal adj. from ἵστημι), *placed, standing*; ἵππος, a horse standing in the stall, * Il. 6, 506. 15, 263.

σταυρός, ὁ (ἵστημι), *a stake, a pale*, Il. 24, 453. Od. 14, 11.

σταφυλή, ἡ, *the wine-grape, the vine, a shoot of a vine*, Il. 18, 561. Od. 7, 120. 9, 358. (In Od. 7, 120. 121, Franke ad Callim. p. 187, as also Bothe, rejects the words: μῆλον δ' ἐπὶ—σταφυλή.)

σταφύλη, ἡ, *the plummet, in the plumb-line; then, a plumb-line*, ἵπποι σταφύλη ἐπὶ νῶτον εἶσαι, studs equal over the back by the plumb-line, Il. 2, 765. †

στάχυς, υος, ἡ, ep. also ἄσταχυς, *an ear of grain*, Il. 23, 598. †

ΣΤΑΩ, ground form of ἵστημι.

στέαρ, ατος, τό (ἵστημι), *congealed fat, tallow*, * Od. 21, 178. 183. (στέατος is to be read as a dissyllable.)

στείβω, only pres. and imperf. *to tread, to trample, to tread in pieces*, with accus. spoken of horses, νίκυας, Il. 11, 534. 20, 499; εἵματα ἐν βόθροισι, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.

στεῖλα, ep. for ἔτσιλα, see στεῖλλω.

στελειή, ἡ (στεῖλλω), *the hole or ear of an axe for inserting the helve*, Od. 21, 422. †

στελειόν, τό (στεῖλλω), *the handle of an axe*, Od. 5, 236. †

στεῖνος, εος, τό, poet. (στείνω), 1) *narrowness, a narrow space*, Il. 8, 476. 12, 66. 15, 426. Od. 22, 460. στεῖνος ὁδοῦ, a narrow way, a narrow pass, Il. 23, 419. 2) *Metaph. pressure, distress, trouble*, h. Ap. 533.

στείνω, ep. for στένω (στενός), *to make narrow, to contract*; in Hom. only pass. στείνομαι, *to become narrow, contracted*, θυρεὶρά φεύγοντι στέινεται, the gate is too narrow to one flying, Od. 18, 386; λαοὶ στέινοντο, the people were contracted, i. e. pressed together, Il. 14, 34; hence, a) *to be oppressed, burdened*, τινί, by any thing, νεκύνεσσι, Il. 21, 220; λαχνῶ, Od. 9, 445. b) *to be full, to fill oneself*, ἀρνῶν, Od. 9, 219.

στεινωπός, ὅν, Ion. for στενωπός (στενός, ὦψ), *narrow, contracted*; ἡ στειν. ὁδός, a narrow way, a narrow pass, a gorge, Il. 7, 143. 23, 416; and without ὁδός, Od. 12, 234.

στείμεν, ep. for στέμεν, see ἵστημι.

στείρη, ἡ, Ion. for στείρα (στεῖρος), the

main timber in the bottom of a ship, *the keel*, Il. 1, 462. Od. 2, 228.

στεῖρος, η, ον, Ion. form of στερεός, prop. *stiff, hard*; hence metaph. *unfruitful, unsuitable for cultivation (sterilis)*. βοῦς στείρη, * Od. 10, 522. 11, 30. 20, 186.

στείχω, poet. aor. 2 ἔστιχον, prop. *to enter in ranks, to march in*, Il. 9, 86. 16, 258; gener. *to go, to proceed, to travel*; ἐς πόλεμον, *to go to the war*, Il. 2, 833; ἀνὰ ἄστν, Od. 7, 72; spoken of the sun, Od. 11, 17.

στέλλω, fut. στείλω, ep. for στείλῃ, aor. ἔστειλα, ep. στείλα, mid. ἐστειλάμην, 1) *to place*; espec. *to bring into a becoming condition*, with accus. ἐτάρους, *to arrange the companions*, Il. 4, 294; hence *to prepare, to fit out, νῆα*, Od. 2, 287. 14, 248. 2) *to send*, τινὰ ἐς μάχην, Il. 12, 325; ἀγγελίην ἔπι, *to send upon an embassy*, Il. 4, 384. 3) *to take in, to draw in, ἱστία*, Od. 3, 11. 16, 353. It signifies either *to take down* or *to furl the sails*; here the latter, because αἰλῶντες follows; the sails, to wit, were drawn up to the sail-yard and tied fast. They were often let down with the yard. Mid. *to place oneself, i. e. to prepare oneself, to fit oneself*, Il. 23, 285. 2) *to draw in* (with reference to the subject), Il. 1, 433.

στέμμα, ατος, τό (στέφω), prop. *a garland*; and plur. στέμμα Ἀπόλλωνος, *the garland of Apollo* (V. laurel ornament). According to Eustath. and the best critics, a garland, sacred to Apollo, wound with woollen cords; this the priest bears, as a suppliant, upon his staff, Il. 1, 14. 28. Heyne incorrectly rejects this explanation, and understands by it, 'the holy priestly fillet' (*infula*), h. in Ap. 179.

στενάχεσθ' for στενάχεσθε, see στενάχω.

στεναχίζω, poet. form = στενάζω, *to sigh, to groan*, Il. 19, 304. Od. 1, 243. Mid. with like signif. Il. 7, 95; metaph. spoken of the earth: ὑπὸ ποσσὶ στεναχίζετο γαῖα, *the earth resounded, groaned under their feet*, Il. 2, 95. (Only pres. and imperf. The form στενακίζω has been rejected by Wolf, after the Cod. Ven., cf. Buttm. Lexil. I. p. 218.)

στενάχω, poet. form of στενάζω; iterat. imperf. στενάχεσθε, only pres. and imperf. 1) *to sigh, to groan*, spoken of men, Il. 8, 334. 13, 423; of beasts: *to pant*, Il. 16, 393. 489. b) Metaph. spoken of the sea and of rivers: *to resound, to roar*, Il. 16, 391. Od. 4, 516; to

bemoan, to bewail, τινά, Il. 19, 392. Mid. = act. intrans. Il. 19, 301; and trans. Od. 9, 467.

Στέντωρ, ορος, ό, a herald of the Greeks before Troy, who could cry as loud as fifty others; accord. to the Schol. an Arcadian, who contended with Mercury in shouting and lost his life, Il. 5, 785.

στένω, Ion. στέλνω, only pres. and imperf. for the most part poet. *to make narrow, to contract*; then, *to sigh, to groan*, in which signif. Hom. uses the form στένω, Il. 10, 16. 18, 33; metaph. spoken of the sea: *to roar, to resound*, Il. 23, 230. cf. στέλω.

στερεός, ή, όν (ἵστημι), compar. στερεώτερος, 1) *stiff, rigid, hard*, λίθος, σίδηρος, Od. 19, 494; βοείη, Il. 17, 493. 2) Metaph. *hard, severe*, ἔπεια, Il. 12, 267; κραδίη, Od. 23, 103. The adv. στερεῶς, *fast, firmly*, Il. 10, 263. Od. 14, 346; metaph. *firmly, severely*, ἀποσπεῖν, Il. 9, 510. h. Ven. 25.

στερέω, aor. 1 infin. στερέσαι, ep. for στερεῆσαι, *to plunder*, τινά τινος, Od. 13, 262.

στέρον, τό (στερεός), *the breast*, prop. the upper long part of it, Il. 2, 479. 7, 224. Od. 5, 346; also spoken of beasts, Il. 4, 106. 23, 365. Od. 9, 443.

στεροπή, ή poet. = ἀστεροπή (ἀστράπτω), 1) *lightning*, Il. 11, 66. 184. 2) *splendor similar to lightning, a flash, a gleam, a beam, brightness*, spoken of metals, Il. 19, 363. Od. 4, 72.

στεροπηγερέτα, αο, ό, ep. for στεροπηγερέτης, epith. of Jupiter, who collects the lightning (ἀγείρω), or accord. to Apoll. who excites (ἐγείρω) the lightning, *the lightning-sender*, Il. 16, 298. †

(στεῦμαι), poet. akin to ἵσταμαι, only 3 sing. pres. στεύται, and 3 sing. imperf. στεύτο, prop. *to stand in order to begin any thing*; hence 1) *to assume an air, to place oneself, to strive*. στεύτο διψῶν, *thirsting he strove*, Od. 11, 584; according to Eustath. ἵστατο, *thirsting he stood*. 2) *to promise, to assure, to boast, to threaten*, with infin. fut. Il. 2, 507. 3, 83. 9, 241; and infin. aor. Od. 17, 525. According to Eustath. it arose from a contraction of the form στίομαι into στείμα, the resulting diphthong passing into the other persons also, Kühner § 242. Anm. Thierach § 223. f.

στέφανη, ή (στέφω), prop. *any thing encompassing the upper part of a body*; hence a) *a garland, a crown as a female head-*

ornament, Il. 18, 597. *b)* a rim, a brim, a border, of the helmet, Il. 7, 12. 11, 96; also the helmet itself, Il. 10, 30. *c)* the brink of a mountain, * Il. 13, 138.

στέφανος, ὁ (στέφω), a garland, a crown, h. 6, 42. 2) Gener. any thing which encompasses; hence metaph. [spoken of a company or circle of warriors, κύκλος πολέμουτων, Schol.] πάντα στέφανος πολέμοιο δέδηκε περί σε, the crown of battle turns everywhere around thee, or everywhere around thee burns the flame of the fight, * Il. 13, 736. †

στεφανόω (στέφανος), perf. pass. ἐστεφάνωμαι, in Hom. only mid. to encompass a thing as a border, to wind oneself. ἦν περί πάντη φόβος ἐστεφάνωται, round about which fear wound itself (which fear encompassed), Il. 5, 739. 11, 36. ἀμφὶ δέ μιν νέφος ἐστεφάνωτο, a cloud wound itself about him [encompassed him], Il. 15, 153. περί νῆσον πόντος ἐστεφάνωτο, Od. 10, 195. h. Ven. 120. 2) With accus. to surround, to encompass any thing. τάτ' (τείρεα) οὐρανὸς ἐστεφάνωται, Il. 18, 485; or pass. with which the heaven is crowned, accus. of object with the pass. cf. Kühner § 485. Anm. 2. (The act. is not found at all in Hom.)

στέφω, 1) to surround, to encompass, to encircle; τὸ ἀμφὶ τινι, to put any thing around any one, Il. 18, 205; metaph. to adorn, to ornament; μορφὴν ἔπεσσι, the form with the gift of words (wit of words, V.), Od. 8, 170.

στέωμεν, ep. for στῶμεν, see ἵστημι.

στιῆ, ep. for ἕστη; στήη, ep. for στή, see ἵστημι.

στήθος, εὖς, τό (στήναι, prop. that which projects), ep. gen. and dat. στήθεσφι, the breast, both male and female, in the sing. and plur. Il. 2, 218. 544. 23, 761; also spoken of beasts, Il. 11, 282. 2) Metaph. the breast as the seat of the feelings, passions, and thoughts, Il. 3, 63. 6, 51. Od. 2, 304.

στήλη, ἡ (ἵστημι), a column, Il. 13, 437; espec. *a)* a pillar, a buttress for the support of walls, Il. 12, 259. *b)* a monumental pillar, a grave-stone, Il. 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see ἵστημι.

* στήμων, ονος, ὁ, the warp in the loom, Batr. 83.

στηρίζω (ἵστημι), aor. 1 ἐστήριξα, and ep. στήριξα, aor. mid. infin. στηρίξασθαι, 3 sing.

pluperf. mid. ἐστήρικτο, 1) Trans. to support, to place firmly, to sustain, with accus. ἱρίδας ἐν νέφεϊ, Il. 11, 28; κάρη οὐρανῶ, to sustain the head in the clouds, i. e. to extend, Il. 4, 443. 2) to support oneself, to stand firmly, ποσίν, Od. 12, 434; in like manner mid. intrans. πόδεσσιν, to stand firmly with the feet, Il. 21, 242. *b)* With dat. κακὸν κακῷ ἐστήρικτο, evil pressed upon evil, Il. 16, 111. δεκάτῳ μείς οὐρανῶ ἐστήρικτο, to the tenth month mounts the heavens, h. Merc. 11.

στιβαρός, ἡ, ὄν (στείβω), compar. στιβαρώτερος, η, ον, prop. firmly trodden; hence pressed, thick, firm, stout, strong, spoken of human limbs and of arms, Il. 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρῶς, adv. thick, firmly, Il. 12, 454. † στίβη, ἡ (στείβω, prop. condensed vapor), rime, hoar-frost, espec. morning frost, * Od. 5, 467. 17, 25.

* στίβος, ὁ (στείβω), a trodden path, a way, a foot-path, h. Merc. 353.

στῖλβω, to gleam, to shine, to beam, ἐλαίῳ, with evil, Il. 18, 596; metaph. spoken of the shining of the skin, κάλλιπ' ἡμέρῃσιν, Il. 3, 392. Od. 6, 237; ἀπό τινος, h. 31, 11.

στῖλπνός, ἡ, ὄν, poet. (στῖλβω), shining, gleaming, beaming, ἔρσαι, Il. 14, 351. †

ΣΤΙΞ, ep. in the nom. absol. for the prose στίχος, from which gen. sing. στιχός, and nom. and accus. plur. στίχες and στίχας, a row, a rank, espec. a rank in battle, sing. Il. 20, 362; comm. plur. στίχες ἀνδρῶν, the ranks of men, Il. and Od. κατὰ στίχας, in close ranks, by ranks, also ἐπὶ στίχας, Il. 18, 602.

στιχάομαι, mid. poet. (στίχος), only 3 plur. imperf. ἐστιχόωντο for ἐστιχῶντο, to proceed in a line, gener. to march, to advance, spoken of warriors, εἰς ἀγορὴν, Il. 2, 92; ἐς μέγαρον, Il. 3, 266; of ships, * Il. 2, 516. 602.

Στιχίος, ὁ, leader of the Athenians before Troy, slain by Hector, Il. 13, 195. 15, 329 seq.

* στοιχεῖον, τό (prop. dimin. from στοῖχος), prop. a small pole, a pin. 2) a letter; and as these are the simplest component parts of speech, hence in the plur. 3) στοιχεῖα, the simplest component parts of things, the elements, Batr. 61.

στόμα, ατος, τό, 1) the mouth of animals, the jaws, hence metaph. στόμα πολέμοιο, ὑσμίνης, the jaws of the war, of the battle, poet. for the desolating war, Il. 10,

8. 19, 313. 20, 359. (The explanation of Heyne, 'the first line, the van,' belongs to a later period;) proverbial, ἀνὰ στόμα ἔχειν, διὰ στόμα ἄγεισθαι, to carry in the mouth, i. e. to utter, Il. 14, 91. ἀπὸ στόματος εἰπεῖν, to speak out freely, Batr. 77. 2) *the mouth, the opening* of rivers, Il. 12, 24. Od. 5, 441. στ. ἡϊόνος (V. an inlet of the shore), Il. 14, 36. (It was a coast stretching far into the sea [rather, into the land], bounded on both sides by promontories.) λούρης, the termination of the street, Od. 22, 137. 3) Gener. *the most conspicuous part*; hence *the face*, Il. 6, 43. 16, 410. b) Spoken of a spear: κατὰ στόμα, at the point, Il. 15, 389. c) *the pincers* of a crab, Batr. 300.

στόμαχος, ὁ (στόμα), a mouth, hence in Hom. *the gorge, the throat*, * Il. 3, 292. 17, 47. 19, 266.

στοναχέω, poet. (στοναχή), only infin. aor. στοναχῆσαι, to sigh, to lament, Il. 18, 124. † cf. Buttm. Lexil. I. p. 214.

στοναχή, ἡ, poet. (στίνω), the act of sighing, groaning, a sigh, often in the plur. Il. 2, 356. Od. 5, 83.

στοναχίζω, see σιναχίζω.

στονόεις, εσσα, εν, poet. (στόνος), full of sighs, i. e. causing many sighs, hence *lamentable, mournful*, κήδεα, βέλεια; εὐνή, Od. 17, 102; αἰοδή, a dirge, Il. 24, 721.

στόνος, ὁ, poet. (στίνω), the act of sighing, groaning, the rattling in the throat of the dying, Il. 4, 445. 10, 483. Od. 23, 40.

στορέννυμι, aor. 1 ἐστόρεσα, ep. στόρεσα from στρώννυμι, perf. pass. ἔστρωμαι, 3 sing. pluperf. pass. ἔστρωτο (the pres. does not occur), 1) *to spread, to lay down* any thing (*sternere*); λίκος, to prepare a couch, Il. 9, 621. Pass. h. Ven. 158; also δέμνια, τάπητας, Od. 4, 301. 13, 73; ἀνθρακίην, to spread the coals, Il. 9, 213. 2) *to make level, to render passable*, prop. spoken of a road, then πόντον, Od. 3, 158.

Στρατή, ἡ (appell. στρατιή, an army), a town in Arcadia, in Strabo's time destroyed, Il. 2, 606.

Στρατίος, ὁ (appell. στρατιή, an army), son of Nestor and Anaxibia, Od. 3, 413.

στρατός, ὁ (στράω=στορέννυμι), ep. gen. στρατόφιν, Il. 10, 347; *a camp, an encamped army*, and gener. *an army*, Il. 1, 10. Od. 2, 30.

στρατόομαι, mid. (στρατός), 3 plur. impf. ἐστρατόωντο, ep. for ἐστρατιῶντο, to be en-

camped, Il. 3, 187; πρὸς τεῖχια, * Il. 4, 377. cf. Buttm. Gr. Gram. I. p. 499.

* στρεβλός, ἡ, ὄν (στρέφω), 1) *turned, twisted, crooked*. 2) Spoken of the eyes: *squint*, Batr. 297.

στρεπτός, ἡ, ὄν (στρέφω), verb. adj. *twisted, wound*. στρ. χιτών, a chain coat of mail, which was formed of metallic rings, accord. to Aristarch.; or perhaps we are to understand the rings with which the two plates of the cuirass were united, Il. 5, 113. (Passow, with Schol. Ven.: a tunic of twisted work.) 2) that may be easily turned, *pliable, voluble, γλώσσα*, Il. 20, 246; hence *tractable, manageable*, φρένες, Il. 15, 203; θεοί, Il. 9, 497.

σπρεύγομαι, depon. pass. poet. (akin to σπράγγω), prop. to be expressed drop by drop, hence *to become gradually enfeebled, exhausted, to become weary*, ἐν αἰνῇ δηϊότητι, Il. 15, 512; ἐν νήσῳ, Od. 12, 351.

στρεφεδινέω, poet. (στρέφω, δινίω), to whirl around in a circle; pass. to turn oneself round in a circle. στρεφεδινήθηεν (ep. for ἐστρεφεδινήθησαν) δέ οἱ ὄσσε, his eyes were seized with a vertigo, V. Il. 16, 792. † [Accord. to Meiring, from στρέφεισθαι δίνη].

στρέφω, fut. στρέψω, aor. ep. στρέψα, iterat. στρέψασκον, fut. mid. στρέψομαι, perf. pass. ἔστραμμαι, aor. 1 pass. ἐστρέφθην, 1) Act. intrans. *to turn, to turn about, to bend*, with accus. οὐρον, Od. 4, 520; espec. ἵππους, to turn the horses, Il. 8, 168. Od. 15, 205; pass. στρεφθεῖς, firmly twisted, Od. 9, 435. 2) Intrans. *to turn oneself, to turn about*, Il. 18, 544; ἀνὰ ὄγμους, v. 546. εἰς Ἐρεβος στρέψας, Od. 10, 528. Mid. with aor. pass. 1) *to turn oneself, to turn*, Il. 18, 488. ἐνθα καὶ ἐνθα στρέφεται, to turn oneself hither and thither, Il. 24, 5; hence 1) *to turn oneself to*, Il. 12, 42. ἐστραμμῖναι ἀλλήλησιν, h. Merc. 411; or *to turn oneself from*; ἐκ χώρης, to go from the region, Il. 6, 516. 15, 645. 2) Like *versari*, *to turn oneself about, to have intercourse with*, with accus. h. Ap. 175.

στρέψασκον, see στρέφω.

στρόμβος, ὁ (στρέφω), prop. a twisted body, hence *a whirlwind*, Il. 14, 413. †

στρονθός, ἡ, a sparrows, * Il. 2, 311. 317; (elsewhere also ὁ στρ.)

στροφάλιγξ, λιγγος, ἡ (στροφαλίζω), a whirlwind, espec. κοιλῆς, of dust, Il. 16, 775. 21, 503. Od. 24, 39.

στροφαλίζω, poet. (στρέφω), a strengthened form, *to turn, ἡλάκατα*, Od. 18, 315. †

Στρόφιος, ὁ (dexterous, from στροφή), father of Scamandrius, Il. 5, 49.

στρόφος, ὁ (στρέφω), a twisted cord, a string, a rope, a girdle, the band of a wallet, *Od. 13, 438. 17, 198. 2) a swathing-band, h. Ap. 123.

στροφώννυμι, see σιορώννυμι.

στροφάω, poet. form of στρέφω, *to turn, ἡλάκατα*, Od. 6, 53. 17, 97. Mid. *to turn oneself, κατά τινα*, to any one, Il. 13, 557. b) *to turn oneself* hither and thither, i. e. *to abide, to remain, κατά μέγαρον*, Il. 9, 463; *ἐκός*, Il. 20, 422. h. Cer. 48.

στυγερός, ἡ, ὄν, adv. στυγερώς (στυγίω), prop. *hated, abhorred*; gener. *hateful, abominable, horrible*. a) Spoken of persons: *Ἀΐδης*, Il. 8, 368; *στυγερὸς δὲ οἱ ἔπλετο θυμῷ*, he was odious to her in the soul, Il. 14, 156. b) Of things: πόλεμος, σκότος, γάμος, πένθος, Il. 4, 240. Od. 1, 249. 16, 126. Adv. στυγερώς, *terribly, horribly*, Il. 16, 123. Od. 21, 374. 23, 23.

στυγίω, aor. 2 ἔστυγον, aor. 1 ἔστυξα, causat. 1) Pres. with aor. 2 *to hate, to abhor, to fear, τινά*, Il. 7, 112. Od. 13, 400. b) *to stand in awe of, to fear*, with infin., Il. 1, 186. 8, 515. 2) In the aor. 1 *to render odious, frightful, τῷ κέ τε στύξαμι μένος*, Od. 11, 502.

Στύμφηλος, ἡ, Ion. for Στύμφαλος, a town in Arcadia on the Stymphalian lake, Il. 2, 608; famous in mythology on account of the Stymphalian birds.

Στύξ, Στυγός, ἡ (the horrible). 1) A river in the lower world, by which the gods swore the most dreadful and sacred oath, Il. 2, 755. Od. 8, 369. The Cocytus is a branch of it, Od. 10, 514. 2) As a nymph, daughter of Oceanus and Tethys, Hes. Th. 361. h. Cer. 424. She dwelt, accord. to Hes. Th. 778, at the entrance of the lower world; her stream is a branch of Oceanus, and, as a part of it, flows from the world above to the world below, Il. 15, 37. Jupiter granted to her, Hes. Thes. 383, the honor to be the most sacred oath of the gods, Il. 14, 271. Od. 5, 183. Accord. to Hes. Th. 783 seq., any one of the immortals, who had sworn a false oath, was obliged to lie down a full year breathless in sickness. Perhaps the fable was derived from the Arcadian fountain near Nonakris, whose water was said to be deadly, Hdt. 6, 74.

Στύρα, τά, a town on the island of Euboea, Il. 2, 539.

στυφελίζω (στυφελός), fut. στυφελίξω, aor. ἔστυφελίξα, ep. στυφελίξα, 1) *to strike, to thrust, to shake*, with accus. *ἀσπίδα*, Il. 5, 437; *τινά*, 7, 261; *νέφεα*, *to scatter the clouds*, Il. 11, 305. b) *to thrust away, to chase away, τινὰ ἐξ ἐδίων, ἐκ δαιτύος, ἐκτός ἀταρπιτοῦ*, Il. 1, 581. Od. 17, 234. 2) Gener. *to push hither and thither, to abuse, to insult, τινά*, Il. 21, 380. 512; pass. Od. 16, 108. 20, 318.

σύ, person. pron. of the second person, nom. ep. τήνη, gen. ep. σέο, σεῦ, σεῖο, τεοῖο, Il. 8, 37; σέθεν, dat. σοί, τοί, accus. σέ (σε). The common gen. σοῦ is not found in Hom., σοί is always orthotone, τοί always enclitic: *thou*, gen. *thine*. σύγε, σύπερ, and connected with αὐτός, in which case it always retains the accent, Il. 3, 51. 19, 416; hence we should write σοὶ αὐτῷ for σοι αὐτῷ, Od. 4, 601. 5, 187. 6, 39; cf. Thiersch § 204. 205. Rost. Dial. 44. Kühner § 301.

συβόσιον, τό (βόσις), a herd of swine, with συν, Il. 11, 679. Od. 14, 101; (with *lengthened*).

συβώτης, αο, ὁ (βόσκω), a swine-herd; often, *Od. 4, 640.

σύγε, see σύ.

συγκαλέω (καλῶ), part. aor. συγκαλίσας, *to call together, to collect*, with accus., *Il. 2, 55. 10, 302.

συγκλονέω, poet. (κλονέω), *to confound, to put in confusion*, with accus., Il. 13, 722. †

συγκυρέω, poet. (κυρέω), aor. 1 optat. συγκυρσεῖαν, *to strike together, to meet*, Il. 23, 435. †

συγχέω (χέω), aor. 1 συνήχευα, infin. συγχέσθαι, part. συγχέας, ep. syncop. aor. 2 mid. σύγχυτο, 1) *to pour together*, espec. with the ruling idea of disorder: *to confound, to confuse, to blend, to cast together, ψάμαθον*, Il. 15, 364; and pass., Il. 16, 471. 2) Metaph. a) Spoken of things: *to render null, to make void, ὄρκια*, Il. 4, 269; *κάματον, ἰούς*, Il. 15, 366. 473. b) In a mental respect, *to confuse, to sadden, to disquiet, θυμόν, νόον*, Il. 9, 612. 13, 808; *ἄνδρα*, Od. 8, 139. (V. 'to destroy.')

συκίνη, ἡ, contr. συκῆ, a fig-tree, Od. 7, 116. 11, 590; only once the longer form, which is to be pronounced as a monosyllable, *Od. 24, 341.

σῦκον, τό, a fig, Od. 7, 121. † Batr. 31.

σῦλαω, fut. σω, aor. optat. συλήσαι, subj. συλήσω, part. συλήσας, also often 3 sing. imperf. ἐσύλα, and dual συλήτην, Il. 13, 202. 1) *to take away, to take down*, with accus. πᾶμα φαρέτρης, Il. 4, 116; τόξον, *to take out*, (of the case), Il. 4, 105. 2) Espec. spoken of despoiling slain enemies, *to take away, to plunder, to strip*, τεύχεα ἀπ' ὤμων, Il. 6, 28; and τεύχεα, alone, Il. 4, 466. b) With accus. of the pers. *to rob, to plunder, to despoil*, νεπρούς, Il. 10, 343; and τινὰ τεύχεα, *to despoil any one of arms*, Il. 6, 71. 15, 428. 16, 499; poet. form συλεύω, * Il.

σῦλεύω, poet. form of συλαω, * Il. 5, 48. 24, 436.

συλλέγω, ep. and Att. συλλέγω (λέγω), part. aor. συλλέξας, aor. 1 mid. συνελεξάμην, ep. συλλεξάμην, fut. mid. συλλέξομαι. 1) *to put together, to bring together, to collect*, τί, Il. 18, 301. Mid. *to lay together for oneself*, ὄπλα ἐς λάφνακα (his implements), Il. 18, 413. b) Spoken of persons, *to assemble*, with accus., Od. 2, 292. (Bothe in his ed. has always συλλ.)

συμβάλλω or ξυμβάλλω (βάλλω), aor. 2 συνίβαλον, ep. σύμβαλον, aor. mid. συνεβαλόμην; of the ep. syncop. aor. act. ξυμβλήτην (as if from βλήμι), Od. 21, 15; infin. ξυμβλήμεναι, Il. 21, 578; ep. syncop. aor. mid. ξύμβλητο, Il. 14, 39; ξύμβληντο, Il. 14, 27; subj. ξύμβληται, Od. 7, 204; part. ξυμβλήμενος, Od. 11, 127; from which ep. fut. συμβλήσομαι, Il. 20, 335. 1) Trans. *to cast together, to bring together*, with accus. spoken of rivers, ὕδωρ, *to unite the water*, Il. 4, 453; ῥόας, Il. 5, 774; espec. in war, ῥινοῦς, ἔγχεα, *to clash spears and shields together*, Il. 4, 447. 8, 61; metaph. πόλεμον, *to begin a battle*, Il. 12, 181. b) Spoken of persons: *to bring together, to put together, to set together*, in battle, ἀμφοτέρους, Il. 20, 55; with infin. μάχεσθαι, Il. 3, 70. 2) Intrans. like the mid. *to fall in with, to meet*, τινί, Od. 21, 15; espec. *to meet in battle, to fall upon another*, with infin., Il. 16, 565; ep. aor., Il. 21, 578. Mid. *to fall in with, to meet*, with any one, τινί, often in the ep. aor. 2, Il. 14, 27. 231. Od. 6, 54; espec. *to meet, in battle, to come to close conflict*, Il. 16, 565.

Σύμη, ἡ, an island between Rhodes and Cnidus, on the coast of Caria, now Symi; from which Σύμηθεν, from Syme, Il. 2, 671.

συμμάρπτω, poet. (μάρπτω), part. aor.

συμμάρπας, *to grasp together, to break off*, τί, Il. 10, 467. †

συμμητιάομαι, depon. mid. (μητιάομαι), infin. pres. συμμητιάσθαι, ep. for συμμητιᾶσθαι, *to consult together, to deliberate*, Il. 10, 197. †

συμμίγνυμι, Hom. συμμίσγω (μίγνυμι), aor. συνίμιξα, aor. pass. συνειμίχθην. 1) *to mingle together, to unite*, τί, h. Merc. 81; espec. spoken of love, θεοῖς γυναιξί, h. Ven. 80. Mid. *to mingle, to unite* (with reference to the subject), spoken of rivers, with dat. Πηνειῷ, Il. 2, 753; of a pugilistic combat, in tmesis, Il. 23, 687; see μίγνυμι.

συμμίσγω, Hom. for συμμίγνυμι.

συμμύνω, in tmesis, see μύνω.

σύμπας, ᾅσα, ᾅν, ep. and Att. ξύμπας (πᾶς strengthened by σύν), only in the plur. *all together*, Il. 1, 241. (The Att. ξύμπαντα, stands, Od. 7, 214. 14, 198, without metrical necessity; cf. Thiersch § 175, 4.)

συμπήγνυμι (πήγνυμι), aor. 1 συνίπηξα, *to join together, to cause to coagulate, to curdle or concrete*, γάλα, Il. 5, 903. †

συμπίπτω (πίπτω), *to fall together, to meet in battle*, only aor. 2 in tmesis, Il. 7, 256. 21, 687; spoken of the wind, Od. 5, 295; conf. πίπτω.

συμπλαταγέω (πλαταγέω), aor. συμπλατάγησα, ep. for συνεπλατ., *to strike together*, χερσί, *to clap the hands*, Il. 23, 192. †

συμφερτός, ἡ, ὅν (συμφέρω), brought together; hence, *united, connected*, συμφερτή δ' ἀρετή πᾶσι, ἀνδρῶν, καὶ μάλα λυγρῶν, the united force, even of very weak men, avails somewhat, Il. 13, 137. (Thus Köppen, Spitzner, since πᾶσι must be rendered, by *avails, effects*; Voss, 'effective still is the united strength, even of weak men.' The other explanation, συμφερτή for συμφέρουσα, i. e. ὠφελίμη, conflicts with the context.)

συμφέρω (φέρω), fut. mid. συνόλοισμαι, prop. *to bring together*, only mid. *to meet with*, like congređi, *to meet in conflict, to engage in combat*, πτόλεμόνδε, Il. 9, 400; μάχη, * Il. 11, 736.

συμφράδμων, ονος, ὁ, ἡ, poet. (φράδμων), *deliberating with, aiding with counsel*, Il. 2, 372. †

συμφράζομαι, mid. (φράζομαι), aor. συνεφρασάμην, ep. συμφρασάμην. 1) *to consult*, τινί, with any one, Od. 15, 202; βουλάς τι, *to give counsel to any one*, Il. 1, 537. 9, 374.

2) to deliberate by oneself, to ponder, θυμῷ, Od. 4, 462.

* σύμφωνος, ον (φώνη), consonant, harmonious, h. Merc. 51.

σύν, ep. and old Att. ξύν, the latter rarely used, and only for a metrical reason. I) Prep. with dat. ground signif. *with* (cum). 1) Spoken of place, in indicating coexistence of persons: *with, together with, in company with*; σύν ἐταίροις, often with the implied idea of assistance, σύν θεῷ, with the help of the deity, Il. 3, 439. 9, 49; σύν Ἀθήνῃ, Il. 10, 290. Od. 8, 493. b) Spoken of things: σύν ρησὶ, σκήπτρῳ, Il. 1, 179. 2, 187; σύν τέχεσι, ἔντεσι, ἄνεμος σύν λαίλαπι, Il. 17, 57. 2) Spoken of causative relations: a) In indicating the means, by which any thing is produced: *with, by means of*, σύν νεφέεσσιν, Od. 5, 293. b) In assigning the measure by which the action is limited, σύν τε μεγάλῃ ἀπέτισαν, Il. 4, 161. II) As adv. *at once, at the same time, together*, Il. 1, 579. 4, 269. 23, 879; σύν δύο, *two together*, Il. 10, 224. III) In composition it has the signif. of the adv., *with, at once, together*, and also that of accomplishing.

συναγείρω, ep. and Att. ξυναγείρω (ἀγείρω), aor. 1 ep. ξυνάγειρα, aor. 1 mid. ep. ξυναγέρατο, Od. 14, 323; ep. aor. 2 mid. συναγρόμενος, *to bring together, to collect*, spoken of persons and things, Il. 20, 21; βλοτον, Od. 4, 90. Mid. *to collect or bring together for oneself*, with accus. πτήματα, Od. 14, 323; ἵππους, Il. 15, 680; (συναγείρεται, shortened subj. aor. 1 mid. where Spitzner has adopted συναίσταται, after the Schol. A.) b) Intrans. *to assemble*, in part. aor. 2 mid., Il. 11, 687. 24, 802.

συνάγνυμι, ep. and Att. ξυνάγνυμι, (ἄγνυμι), aor. 1 ep. ξυνίαξα, *to break in pieces, to crush together*, with accus. ἔγχος, Il. 13, 166; ρῆας, Od. 14, 383; 'to crush in pieces,' V., τέκνα, Il. 11, 114. (Hom. employs the form with ξ even without metrical necessity.)

συνάγω, ep. and Att. ξυνάγω (ἄγω), fut. ξω, aor. 2 συνήγαγον, *to lead together, to bring together*, with accus. γεραιᾶς ρηόν, to collect the matrons into the temple, Il. 6, 87; ὄρκια θεῶν, Il. 3, 269; φόρτον τινί, Od. 14, 291. b) Metaph. as συμβάλλειν Ἄρηα, to excite or begin a battle, Il. 2, 381; also ἐρίδα Ἄρης, Il. 6, 861; ὑσμίνην, Il. 16, 764; πολέμον, h. Cer. 267.

συναείρω, poet. (ἀείρω), aor. συνήειρα, prop. 1) *to lift up together*, in tmesis, Il. 24, 590. 2) *to take together*, σύν δ' ἤειρεν ἱμάσι, viz. ἵππους ('he bound them together with straps,' V.), Il. 10, 499. Mid. πλίσσας συναίρεται ἵππους, ed. Spitzner, *to harness together*, cf. συναγείρω, * Il. 15, 680. (Eustath. explains it in the two last passages, by συμπλέκειν, συζευγνύειν; αἶρειν is compounded of ἅ (ἅμα) and εἶρω, and thus equivalent to ὁμοῦ εἶρειν; but conf. παρήγορος and συνήγορος).

συναίνυμαι, poet. (αἶνυμαι), *to take together, to collect*, with accus., Il. 21, 502. †

συναίρω (αἶρώ), aor. 2 συνεῖλον, *to take together, to gather together* (with violence and haste), with accus. χλαῖναν, Od. 20, 25. 2) *to take away, to tear away, to crush*, (Schol. συνέτριψε), ὀφρύς, Il. 16, 740.

συναντάω, poet. ἀντίω (ἀντάω), imperf. dual. συναντήτην, aor. 1 mid. συνηντησάμην, *to meet with any one*, Od. 16, 333. Mid. = act. *to come against, to meet with*, τινί, Il. 17, 134.

συνάπτωμαι, poet. form of ἀντάω, in the pres. and imperf., Il. 7, 22. 21, 34. Od. 4, 367. 15, 538.

συναράσσω (ἀράσσω), fut. ξω, aor. ep. συνάραξα, *to strike together, to dash in pieces*, with accus., Il. 12, 384. Od. 12, 412; only in tmesis.

* συναραρίσκω (ἄρῳ), only in the perf. συνάρησα, intrans. *to be joined together, to be united*, h. Ap. 164.

* συναρωγός, ὁ (ἄρωγός), *an assistant, an aid*, h. 7, 4.

συνδέω, ep. and Att. ξυνδέω (δέω), aor. 1 ep. συνέδησα and ξυνίδ., infin. ξυνδῆσαι, 1) *to bind together, to bind fast, to fether*, τινά, Il. 1, 399; πόδας, Od. 10, 168. h. Merc. 82. 2) *to bind up*, spoken of a wound, Il. 13, 599. (In the Il. always the Att. form.)

* συνδύο, as dual. (δύο), *two and two, two together*, h. Ven. 74; (in Il. separate.)

συνέδραμον, see συντρέχω.

συνεργάθω, ep. form for συνείργω (εἶργω), *to inclose, to shut up*, Il. 14, 36. †

συνείργω, ep. for συνείργω, prop. *to inclose together*: then, *to bind together*, τὴν λύγοισιν, Od. 9, 427. 12, 424; χιτῶνα ζωστήρι, to bind together the tunic with the girdle, * Od. 14, 72.

συνείκοσι, ep. and Att. ξυνείκοσι, *twenty together*, Od. 14, 98. †

σύνειμι (εἶμι), fut. infin. ep. and Att. *ἔνισσθαι*, to be together, to live with, *οἷζυι πολλῇ*, Od. 7, 270. †

σύνειμι (εἶμι), ep. and Att. imperf. 3 plur. *ἔνισσαν*, part. *ἔνιόντες*; on the other hand, *συνίτην*, Il. 6, 120. 16, 476 (Bothe with ξ), to go or come together, *ἐς χῶρον ἕνα*, Il. 4, 446. 8, 60; *ἐς μέσον*, Il. 6, 120; espec. in a hostile signif. to meet together, to fall upon one another, Il. 14, 393; with *μάχεσθαι*, Il. 20, 159; or *ἔριδι*, Il. 20, 66; absol. to fight; *περὶ ἔριδος*, from a spirit of strife (*præ ira*), * Il. 16, 476.

συνελαύνω, ep. and Att. *ἔνιλαύνω* (ἐλαύνω), aor. 1 *συνήλασα*, ep. *συνέλασσα*, infin. *ἔνιλάσσαι*, to drive together, with accus. *ληϊδα ἐκ πεδίων*, Il. 11, 677; *βοῦς*, h. Merc. 106; to draw together, *κάρη χεῖράς τε*, h. Merc. 240; *ὀδόντας*, to chatter with the teeth, in tmesis, Od. 18, 98; espec. to bring together in battle, to urge to engage in contest, *Θεοῦς ἔριδι*, Il. 20, 134. Od. 18, 39. 2) Intrans. to meet, to engage in battle, Il. 22, 129.

σύνελον, ep. for *συνεῖλον*, see *συναιρίω*.

συνεοχμός, ὁ (Att. *ἔνιοχμός*, Bothe), poet. for *συνοχμός* (*συνέχω*), connection, a joining, Il. 14, 465. †

συνερεῖδω (ἐρεῖδω), to press together, in tmesis, *στόμα*, Od. 11, 426. †

συνέρτθος, ὁ, ἡ (ἐρίθος), a coadjutor, Od. 6, 32. †

συνέσενε, see *συσσεύω*.

σύνεσις, ἡ, ep. and Att. *ἔνεσις* (*συνίημι*), prop. the act of meeting, uniting, confluence, *ποταμῶν*, Od. 10, 515. †

συνεχής, ἐς (*συνέχω*), holding together. 2) Spoken of time: perpetual, unceasing. The neut. sing. *συνεχής* as adv., perpetually, unceasingly (continenter), Il. 12, 26; also *συνεχής αἰς*, Od. 9, 74.

συνέχω, ep. and Att. *ἔνέχω* (ἔχω), ep. perf. *συνόχωκα*, prop. to hold together, i. e. intrans. to strike together, to unite, Il. 4, 133. 20, 415. 478. *τὼ δὲ ὤμω ἐπὶ στήθος συνοχωκότα*, the shoulders were curved together upon the breast, Il. 2, 218. (Perf. simple *ὄχα*, *ἔχα*, and with Att. redupl. *ὄχωκα*, see Thiersch § 232, 64. Buttm. p. 283. Rost p. 234. Kühner § 168.)

* *συνήθεια*, ἡ (ἡθος), 1) dwelling together. 2) custom, a customary manner. *συνήθειαι μαλακαί*, *consuetudines molles*, *pro consuetudine leniter tangendi fides*, Franke h. Merc. 485.

συνημοσύνη, ἡ (*συνήμων*), connection, union, hence a promise, an agreement, Il. 22, 261. †

συνήορος, or (*συνελῶ*), associated, united. *φόρμιγξ δαιτὶ συνήορος* (connected with the repast), Od. 8, 99. †

συνθεσίη, ἡ, poet. (*συντίθημι*), an agreement, contract, covenant, Il. 2, 339; in the plur. a commission, * Il. 5, 319.

συνθέω (θείω), fut. *συνθεύσομαι*, to run together; metaph. to run happily, to go well, Od. 20, 245. †

συνίημι, ep. and Att. *ἔνιημι* (ἴημι), pres. imperat. *ἔνιει*, Od. 1, 271; imperf. 3 plur. *ἔνιον* for *ἔνισσαν* (but Spitzner, with Aristarch., *ἔνιεν*), Il. 1, 273; aor. 1 *ἔνιηκα*, ep. for *ἔνιηκα*, aor. 2 imperat. *ἔνιες*, aor. 2 mid. *ἔνιστο*, subj. 1 plur. *συνώμεθα*. I) Act. 1) Prop. to send together, to bring together, spoken of battle: to cause to engage, with accus. *ἔριδι μάχεσθαι*, to contend in strife, Il. 1, 8. 7, 210. 2) to understand, to observe, to hear (conf. *conficere*); comm. with accus. of the thing and gen. of the pers. *ὅπα θιας, ἔπος τινός*, Il. 2, 182. Od. 6, 289. b) With gen. of the pers. Il. 2, 26; of the thing, Il. 1, 273. II) Mid. 1) to unite, to come together, to agree, *ἀμφὶ τινι*, Il. 13, 282. 2) Like act. to perceive, to observe, *τοῦ ἔνιστο*, Od. 4, 76.

συνίστημι (ἴστημι), only intrans. in the perf. part. to stand together. b) to arise, to begin, *πολέμοιο συνισταότος*, Il. 14, 96. †

συνοίσομεθα, see *συνφίρω*.

συνορίνω, poet. (*ὀρίνω*), to move with or together. act. only in tmesis, Il. 24, 467. Mid. to move oneself, to put oneself in motion, spoken of warlike forces, Il. 4, 332. †

συνοχή, ἡ, ep. and Att. *ἔνοχη* (*συνέχω*), the act of holding together, meeting. *ἐν ἔνοχησιν ὁδοῦ* (V., with the Schol., in the narrow part of the way), Il. 23, 330. †

συνθωκότε, see *συνέχω*.

συνταράσσω (*ταράσσω*), to blend with, to put in entire confusion, only in tmesis, Il. 1, 579; see *ταράσσω*.

συντίθημι (τίθημι), only aor. 2 mid. 3 sing. *σύνθιστο*, imperat. often *σύνθιστο*, act. to put together. Mid., which alone Hom. uses, prop. to put any thing together for oneself; hence, with and without *θυμῷ* (*animo componere*), to observe, to notice, to perceive, to understand, with accus. *βουλὴν, ἀοιδίην*, Il. 7, 44. Od. 1, 328. 16, 259. b) Ab-

sol. to be attentive, to attend, Il. 1, 76. Od. 15, 27.

σύντρεις, neut. σύντρια, three together, Od. 9, 429. †

συντρέχω (τρέχω), aor. 2 συνδράμον, to run together, in a hostile sense, to rush upon each other, * Il. 16, 335. 337. (On the constr. of the dual with the plur. see Rost § 100. 4. e. Kühner § 371.)

* Σύντριψ, ἴβος, ὁ, ἡ (τρίβω), Crusher, prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see συνήμι.

Συρίη, ἡ, ep. for Σῦρος, an island in the Aegean sea, between Delos and Paros, now Sira, accord. to Strab. X. p. 487; see Otrfr. Müllers Orchomen. p. 326, and τροπή, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see Ὀρτυγίη, cf. Voss alte Weltkund. II. p. 295. Volcker Hom. Geogr. p. 24.

σῦριξ, γος, ἡ, prop. any reed, hence 1) a pipe, espec. a shepherd's pipe or pipe of Pan, Il. 10, 13. 18, 526. h. Merc. 512. 2) a spear's case, a spear-sheath (prop. of the spear's head), * Il. 19, 387.

* σῦρίζω (σῦριγξ), to whistle, spoken of a spear, Fr. 72.

συνρόγγυμι (ρήγγυμι), fut. ξω, to strike together, to strike in pieces, to break in pieces, metaph. κακοῖσιν συνρόγγηται (he is broken with sufferings, V.), Od. 8, 137. †

* σῦρω, to draw, to pull, to drag, with accus. Batr. 87.

σῦς, σνός, ὁ and ἡ, dat. σὺί, plur. nom. σῦες, always uncontr. dat. σὺσί, ep. σῦεσσα, accus. σῦας and σῦς, a swine, a boar, a sow, commonly masc. σῦς κάπρος and κάπριος, Il. 5, 783. 7, 257; also ἄγριος, Il. 8, 338. cf. ὕς.

* συσσεύω (σύνω), aor. συνέσσενα, to drive together, βοῦς, h. Merc. 94.

σύντο, ep. for ἔσσυτο, see σύνω.

συνφειός and συνφειός, ὁ (σῦς), a sty, a hog-pen, Od. 10, 234. 14, 13; συνφειόνδε, to the sty, * Od. 10, 320.

συνφορβός, ὁ (φέρβω), a swine-herd, often Od. παῖς σὺφ., the young swine-herd, Il. 21, 282. cf. ὑφορβός.

σφάζω, aor. 1 ἔσφαξα and ep. σφάξα, perf. pass. ἔσφαγμαι, to slay, with accus. βοῦν, Il. 9, 466; frequently spoken of sacrifices: to cut off the neck after they were slain, to

slaughter, Il. 1, 459. Od. 3, 454. Pass. Il. 23, 31. Od. 10, 532.

σφαῖρα, ἡ, a sphere; and gener. any round body, a ball. σφαίρῃ παίζειν, to play ball, * Od. 6, 100. 115. 8, 372.

σφαιρηδόν, adv. in the form of a sphere, Il. 13, 204. †

σφάλλω, aor. 1 ep. σφῆλα, infin. σφῆλαι, to cause to fall, espec. by striking out a leg (supplantare); gener. to cast down any one, τινά, Il. 23, 719. Od. 17, 469.

σφαραγέομαι, mid. poet. = σμαραγίσω, to rattle, to roar, to hiss, Od. 9, 390. 2) to be filled, to be full. οὐθατα σφαραγεῖντα, Od. 9, 440.

σφάς, enclit. for σφείας, see σφεῖς.

σφέ, enclit. accus. plur. of σφεῖς.

σφεδανός, ἡ, ὅς, poet. violent, impetuous, terrible, only neut. adv. κελεύειν, * Il. 11, 165. 16, 372. (It is comm. derived from σπείδειν, as if σπειδανός; others from σφαδᾶν, akin to σφοδρός.)

σφεῖς, plur. of the pron. of the third person, gen. σφῶν, ep. σφέων (always monosyllabic), σφείων, dat. σφίσι (ν), ep. and Ion. σφί (ν), accus. σφείας (monosyllabic and dissyllabic), ep. σφάς and rarely σφέ, Il. 19, 265. The nom. and the neut. are not found in Hom. at all; all the forms except σφείων are enclitic; σφάς and σφέ always; σφέ, accord. to Buttm. Lexil. I. p. 59, is shortened from σφωί, and prop. dual. 1) they, their, in Hom. always personal, conf. Od. 10, 355; strengthened, σφείας αὐτούς, Od. 12, 225. 2) Rare and poet. is the use of this pronoun for ἡμεῖς, Il. 10, 398; conf. Thiersch § 204. 205. Rost Dialect. 44. p. 204. Kühner § 301.

σφείων, see σφεῖς.

σφέλας, αος, τό, plur. ep. σφέλα, Od. 17, 231; a footstool, Od. 18, 394. conf. Buttm. Gram. § 54. Anm. 3.

σφενδόνη, ἡ, a sling, espec. the string of the sling, spun of wool, which later was made of leather, Il. 13, 600. † It was an unusual weapon with the Greeks; only the Locrians are mentioned as slingers, Il. 13, 712-721.

σφέτερος, η, ον (σφεῖς), pron. of the third pers. plur. their, as it now stands, with Aristarch., everywhere in Homer, Il. 4, 409; strengthened by αὐτός, Od. 1, 7. ἐπὶ σφέτερα, substantively (ad sua), Od. 1, 274. 14, 9.

σφηκόω, poet. (σφήξ), perf. pass ἔσφηκα-

μαι, to draw closely together, into the form of wasps; gener. to bind fast, πλοχμοὶ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκοντο, the locks were bound with gold and silver, Il. 17, 52. †

Σφῆλος, ὁ (adj. σφηλός, easy to shake), son of Bucolus of Athens, Il. 15, 338.

σφῆλεν, ep. for ἐσφῆλε, see σφάλλω.

σφήξ, σφηκός, ὁ, a wasp, * Il. 12, 167. 16, 259. According to Bothe we are not here to understand common wasps, (*vespa vulgaris*), but hornets, (*vespa crabrones*), Linn.

σφί and σφίν, see σφεῖς.

* σφίγγω, to contract, to draw together; πόδας κατὰ γαστέρος, to draw the legs to the body, Batr. 71. 88.

σφοδρῶς, adv. (from σφοδρός), vehemently, violently, impetuously, Od. 12, 124. †

σπονδύλιος, ὁ, ep. for. σπόνδυλος, a vertebra of the back-bone; plur. the vertebrae, Il. 20, 483. †

σφός, σφή, σφόν (σφεῖς), sing. his, her, it, (σῆς,) plur. their, like σφέτερος, Il. 1, 534. Od. 2, 237. σὺν σφοῖσιν τεκίσσι. h. Ap. 148. Herm. reads: αὐτοῖς σὺν τεκίσσι.

σφῦρα, ἡ, a hammer, a mallet, Od. 3, 434; where in ed. Wolf, σφύραν stands incorrectly, see Buttm. Ausf. Gram. § 33, 4. p. 142.

σφῦρόν, τό, the ankle, Il. 4, 518; plur. * Il. 6, 117.

σφώ, 1) Abbrev. for σφῶϊ. 2) For σφῶς, ep.

σφῶς, see σφῶϊν.

σφώ, ep. σφῶϊν and σφῶϊ, gen. and dat. σφῶϊν, contr. σφῶν, Od. 4, 62; cf. Thiersch Gram. § 204, 6; accus. σφῶϊ and σφώ, dual of the second personal pronoun, ye two; often ἀμφοτέρω σφῶϊ, Il. 7, 280; see Thiersch § 204. Rost Dialekt. 44. p. 412. Kühner § 301.

σφῶϊν, dat. dual of the third personal pronoun, accus. σφώ, ep. σφῶς; the nom. is not in use; all the forms are enclitic: of them both, to them both; strengthened: σφῶϊν ἀμφοτέρω, Od. 20, 327. σφῶς for σφῶς stands Il. 17, 531; σφώ, on the other hand, is found in Bothe, cf. Thiersch Gram. § 204, 6. Anm.

σφῶϊτερος, η, ον (σφῶϊ), your two, belonging to you two, Il. 1, 216. †

σχεδίη, ἡ, prop. fem. of σχέδιος, subaud. νῆς, a vessel built in haste, by Ulysses in a strait: a raft, * Od. 5, 33. 163. According to Nitzsch ad loc. a hand-boat, which one man can manage alone. [According to Jahrb. J. und Klotz, it is derived from σχεῖν, akin to

σχεδόν; cf. the German *Gebünde*, contig-natio.]

σχεδίην, ep. adv. (prop. fem. of σχέδιος), near, in the vicinity, Il. 5, 830. †

Σχεδίος, ὁ (adj. σχέδιος), 1) son of Iphitus and Hippolyte, leader of the Phocians, slain by Hector, Il. 2, 517. 2) son of Perimides, another leader of the Phocians, Il. 15, 515.

σχεδόθεν, adv. poet. from the vicinity, Il. 16, 807. 17, 359. 2) in the vicinity, near, with gen. Od. 19, 447; and dat. Od. 2, 267.

σχεδόν, adv. poet. (σχεῖν, ἔχω), in the vicinity, near, absol. οὐτάζειν, ἐλαύνειν, εἶναι, Il. 5, 459. 11, 488. b) As prep. with gen. ἐλθεῖν τινος, to come near any one, Il. 5, 607. Od. 4, 439; with dat. Od. 2, 284. οὐ σχεδὸν ἦν ὑπερθορέειν, it was not near to leap over, i. e. the other side of the ditch was not so near that the horses could reach it, Il. 12, 53. 2) near, spoken of time: σοὶ δ' αὐτῷ φημι σχεδὸν ἔμμεναι, Il. 13, 817.

σχεθεῖν, ep. σχεθέειν, infin. of a poet. lengthened aor. ἔσχεθον for ἔσχον, in the signif. to hold, to restrain; see ἔχω.

σχεῖν, σχέμεν, see ἔχω.

σχέο, see ἔχω.

Σχερίη, ἡ (prob. from σχερός, the land), Scheria, the blessed land of the Phæaces, Od. 5, 34. 280. According to the local indications furnished Od. 6, 204. 279, it may be considered as the island farthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later Κέρκυρα, now Corfu, cf. Thuc. 1, 25. Strab. These are followed amongst the moderns by Voss and Völcker: others place it towards Thesprotia or Campania (cf. Nitzsch ad Od. 7, 129.) Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the treatise: *die homerischen Phäaken u. die Inseln der Seligen*, in the Rhein. Museum, St. 2, 1833, attempts to prove at large. Not inappropriately has the German *Schlaraffenland* (Pays de Cocagne), been compared with it.

σχέτλιος, η, ον (σχεῖν, ἔχω), the fem. only Il. 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) strong, powerful, impetuous, bold, rash; mostly spoken in a bad sense, of those who from impetuous courage, or from a bad use of their strength, are terrible, as Hercules, Achilles, Hector, Il. 5, 403. 9, 630. 16, 203. 17, 150. Od. 9, 351.

478. The fem. *σχέτιλη*, Il. 3, 414; plur. Od. 4, 729. It stands in a more favorable sense in Il. 10, 164, where Nestor, on account of his restless activity, is called *σχείλιος* by Diomedes. Here and in Il. 18, 13. Od. 12, 279, expositors endeavor to apply the meaning, *miserable, wretched*; it is, however, an expression like the Latin *improbis*, to be translated *wicked* or *prodigious, astonishing*. b) Often spoken of gods, and espec. of Jupiter, *harsh, severe, cruel*, Il. 2, 111. 9, 19. Od. 3, 161; spoken of the gods gener., Il. 24, 133. Od. 5, 118. 2) Spoken of things, *violent, cruel, impious*, always with *ἔργα*, Od. 9, 295. 14, 83. 22, 413.

σχέτο, ep. for *ἔσχετο*, see *ἔχω*.

ΣΧΕΩ, obsol., another form of *ἔχω*, q. v.

σχίζη, ἡ (*σχίζω*), *split wood, a billet of wood*, Il. 1, 462. Od. 14, 425.

σχίζω, aor. 1 *ἔσχισα*, *to split, to cleave*, with accus. in tmesis, Od. 4, 507; gener. *to separate, to divide*, h. Merc. 128.

σχοίατο, Ion. for *σχοῖντο*, see *ἔχω*.

σχοῖνος, ὁ, *a rush, a bulrush*, also a place overgrown with rushes, Od. 5, 463. † Batr. 213.

Σχοῖνος, ἡ, a town in Boeotia, on the river Schœnus, not far from Thebes, Il. 2, 497. Strabo calls it *χώρα*; the region received the name from the rushes growing thereabouts.

σχόμενος, η, ον, see *ἔχω*.

σώεσκον, see *σαόω*.

σώζω, the comm. form instead of the ep. *σαόω*, only *σώζων*, Od. 5, 490; † see *σαόω*.

σῶκος, η, ον, ep. (*σωκίω*), *strong, powerful* (V. 'that blesses'), epith. of Mercury, Il. 20, 72. (The derivation from *σάοικος*, that preserves the house, according to Apion, is fanciful.)

Σῶκος, ὁ, a Trojan, son of Hippasus, slain by Ulysses, Il. 11, 427.

σῶμα, ατος, τό, *a body*, spoken both of men and beasts; in Hom. *a dead body, a corpse*, Il. 7, 79. 23, 169. Od. 11, 53. [Accord. to Aristot. sanctioned by Passow and Jahrb. J. und K., it is always spoken of a dead body in Hom., whether of men or beasts. Accord. to Schol. brev. ad Il. 3, 23, it is there spoken of a living animal, conf. Eustath. ad l. c.]

σῶς, contr. from *σάος*, occurs in Hom. only in the nom. sing. *safe, unhurt*, Il. 22, 332. Od. 15, 42. 2) *sure, certain*, or accord. to the Schol. *complete*, *σῶς ὁλεθρος*, Il. 13, 773. Od. 5, 305; cf. *σόος*.

* *σωτήρ, ἦρος, ὁ* (*σώζω*), *a deliverer, a preserver*, h. 21, 5. 33, 6.

Σῶχ', poet. shortened from *Σῶκε*, voc. from *Σῶκος*.

σώω, see *σαόω*.

T.

T, the nineteenth letter of the Greek alphabet, hence in Homer the sign of the nineteenth rhapsody.

τ', with an apostrophe 1) for **τά**. 2) More rarely in Hom. doubtful for **τοί** in **μέντ'** accord. to Bothe, Il. 4, 541. Wolf **μέν τ'**, and in **τᾶρ**, see this word.

ταγός, ὁ (**τάσσω**), *an arranger, a leader, a commander*, Il. 23, 160. † (Comm. α, hence Bothe and Spitzner have adopted **τ' ἀγοί**, which is the ancient reading.)

ΤΑΓΩ, obsol. theme of the defect. part. aor. 2 with ep. reduplic. **τεταγών**, *to seize, to grasp, to lay hold of*, **ποδὸς τεταγών**, *seizing by the foot*, * Il. 1, 591. 15, 23. Accord. to the Schol. = **λαβών**, and akin to **ΤΑΩ**, **τείνω**, cf. Buttm. Lexil. p. 162.

ταθείς, τάθη, see **τείνω**.

* **Ταίναρον, τό** (also **ὁ Ταίναρος**, Orph. Scylax; **ἡ Ταίναρος**, Pind.), *Tænarum*, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now *Cap Matapan*. Upon it there was a famous temple of Neptune, above a cave, where was the entrance to Hades, h. Ap. 412.

ταλαεργός, ὄν, poet. (**ἔργον**), *enduring in labor, labor-bearing, burden-bearing*, epith. of the mule, Il. 23, 654. 662. Od. 4, 636. 21, 23.

Ταλαιμένης, ους, ὁ poet. for **Ταλαμίνης**, a leader of the Mæonians, Il. 2, 865.

Ταλαϊονίδης, αο, ὁ, ep. for **Ταλαονίδης**, son of Talaus = Adrastus, Il. 2, 566. 23, 678.

τάλαντον, τό (**ΤΑΛΑΩ**, prop. that bears), prop. *a scale*, in the plur. *the balance, scales*,

Il. 12, 433. *b)* Metaph. *the scales* for the decision of Jupiter (since Jupiter weighs the fates of men in a golden balance), Il. 8, 69. 16, 658. 19, 223; *δίκης*, h. Merc. 324. 2) that which is weighed, and, indeed, a specific weight, whose value cannot be determined, *the talent*, always with χρυσοῦ, sing. Od. 8, 393. Plur. Il. 9, 122. 18, 507. Od. 4, 129.

ταλαπείριος, *ον* (πείρα), that has sustained many trials, = τλήμων, *miserable, wretched*, ξεινος and ἰκέτης, * Od. 7, 24. 14, 511. h. Ap. 168.

ταλαπενθής, *ἐς* (πένθος), *enduring sufferings, patient*, θυμός, Od. 5, 222. †

τάλαρος, *ὁ* (prob. from ΤΑΛΩ), *a basket, a spinning-basket*, so called because the wool which was daily weighed out to the slaves was put in it, Od. 4, 132; also *a fruit and cheese-basket*, Il. 18, 568. Od. 9, 247. Comm. of osier-work; but also made of metallic rods, Od. 4, 132.

τάλας, τάλαινα, τάλαν (ΤΑΛΩ), *voc. τάλαν*, h. Merc. 160; *enduring suffering, miserable, wretched*, Od. 18, 327; sometimes *impudent*, Od. 19, 68.

ταλασίφρων, *ονος, ὁ, ἡ*, poet. (φρήν), *having an enduring soul*, spoken of one who has sustained many battles, gener. *courageous, spirited, bold, unterrified*, Il. 4, 421; often spoken of Ulysses, Od. 3, 84. 4, 241.

ταλανύρινος, *ὁ* (ΤΑΛΩ, ῥινός), *epith. of Mars, who makes resistance with a leathern shield, or who fights against shields, gener. steadfast, unwearied, invincible*, Il. 5, 289. 20, 78. The neut. as adv. τό μοι ἐστι ταλανύρινον πολεμίζειν; according to the Schol. τό stands for δι' ὅ, therefore can I steadfastly combat; or τό is metaleptic for ἡ, referring to βῶν, * Il. 7, 239. cf. Thiersch § 267. Damm, on the other hand, explains τό by ὅ, and refers it to the whole clause: which enables me, etc.

ταλάφρων, *ονος, ὁ, ἡ*, poet. shortened for ταλασίφρων, Il. 13, 300. †

ΤΑΛΩ, an assumed theme for the defect. aor. 1 ἐτάλασα, ep. σσ, subj. ταλάσσω, *to venture, to dare, to undertake*, with infin. following, * Il. 13, 829. 15, 164. 17, 166.

Ταλθύβιος, *ὁ*, a herald of king Agamemnon before Troy. In Sparta [at a later period] he was worshipped as a hero, Il. 1, 320.

τάλλα, contr. for τὰ ἄλλα.

τάμε, ταμέιν, see τάμνω.

ταμασίχρως, *οος, ὁ, ἡ* (χρῶς), *cutting or wounding the skin, lacerating the body* (V. body-piercing), chiefly epith. of spears, * Il. 4, 511. 13, 340.

ταμίη, ἡ (τάμνω), *a stewardess, a house-keeper, a dispenser*, also γυνή, ἀμφίπολος ταμίη, Il. 6, 381. Od. 1, 139; see τῆμις.

ταμίης, *ου, ὁ* (τάμνω), prop. a distributor, that divides to each one his portion, *a steward, a provider, ruler* Il. 19, 44; hence spoken of Jupiter: ταμίης πολέμοιο (arbiter of war, V.), Il. 4, 84. 19, 224; of Æolus: ἀνέμων, Od. 10, 21.

τάμνω, ep. and Ion. for τέμνω, fut. τεμεῖ, aor. 2 ἔταμον, ep. τάμον, always without augment, infin. ταμέιν, ep. ταμέειν, aor. 2 mid. ἐτάμόμην, infin. ταμέσθαι, perf. pass. τέτμημαι.* (From τέμνω, only pres. infin. τέμνειν, Od. 3, 175; imperf. τέμνον, h. Cer. 382; and fut. τεμεῖ, Il. 13, 707; but where Buttm. and Spitzner would read τέμει as pres.), ep. for τμήγω, 1) *to cut, to hew, to split*, and, accord. to the relation indicated by the prep., to cut in pieces, to hew in pieces, to split in pieces, to cut through, to hew through, to cut off, [to cut out], spoken of things animate and inanimate, ἀρνῶν ἐκ κεφαλῶν τρίχας, [Il. 3, 273;] βέλος ἐκ μηροῦ, Il. 11, 844; κεφαλὴν ἀπ' ὤμοιῖν, Il. 17, 26; espec. a) Spoken of persons: χροῶ χαλκῷ, Il. 13, 501; τινὰ διαμελεῖστί, to cut any one in fragments, Od. 18, 339. b) Spoken of beasts: prop. *to carve*, gener. *to slay*, Il. 19, 197 (as a sacrifice); espec. ὄρκια τάμνειν, to conclude a treaty, like *foedus ferire*, from the slaughtering of the victim on such occasions, Il. 2, 124; and often, see ὄρκια; also φιλόττητα καὶ ὄρκια πιστά, Il. 3, 73. 94. 256. conf. Il. 4, 155. b) Spoken of trees and wood: *to cut down, to fell*, also *to hew*, δένδρεα, Il. 11, 83; δούρατα, Od. 5, 243; pass. μίλη χαλκῷ ταμνομένη, Il. 13, 180. cf. Od. 17, 597. c) Spoken of motion through space, like *secare*, of a ship: πέλαγος, κύματα, Od. 3, 175. 13, 88; ἡέρα, h. Cer. 382; of the plough: τεμεῖ δέ τι τέλσον ἀρούρης, Il. 13, 707; supply, with Heinrichs, from the preceding ἀροτρον, and take the sentence as a parenthesis: it cuts through the end or boundary of the field. Instead of τεμεῖ as fut., Spitzner, after the Cod. Ven., has adopted τέμει, because the fut. can hardly be defended, cf. Buttm. Gr. Gram. p. 388. The early critics improperly refer τεμεῖ to

ζυγόν; Voss follows the conjecture of Barnes, and translates: they cut diligently the furrow down to the end of the field. 2) *to cut out*, i. e. *to separate, to cut off, to measure off*, hence *τέμνός τινι*, Il. 6, 194. 20, 184. Mid. 1) *to cut off for oneself, to cut in pieces*, with accus. *κῆρα*, Od. 24, 304; to fell for oneself, *δοῦρα*, Od. 5, 243. *τάμνοντ' ἀμφὶ βοῶν ἀγέλας*, they cut off for themselves the herds, i. e. they drove them away, Il. 18, 528. conf. *περιτέμνω*. 2) *to cut out for oneself, to separate*, *ταμέσθαι ἄροσιν*, Il. 9, 580. It is better, with Spitzner, to take *ταμέσθαι* as dependent upon *ἄροσιν πεδίοιο ταμέσθαι*, sc. *ἀράτρω*, arable land, to plough. So also Voss.

ταναηκής, ἑς, gen. ἰός, poet. (ἀκῆ), with a long point or blade, *long-pointed, long-edged*, epith. of the spear and the sword, Il. 7, 77. 24, 754. Od. 4, 257.

ταναός, ον, poet. (τείνω), *stretched, extended, long, lofty*, *αἰγανή*, Il. 16, 589; † *ἄσταχύες*, h. Cer. 454. (Later also three endings.)

ταναύπους, ποδός, ὁ, ἡ, ep. for *ταναόπους* (πούς), *stretching the feet, long-legged, or swift-running*, *μῆλα*, Od. 9, 464. † h. Ap. 304.

τανηλεγής, ἑς (ταναός, λέγω), *that stretches out long, that extends at length*, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death stretches out for ever), Il. 8, 70. Od. 2, 100; and often.

Τάνταλος, ὁ, son of Jupiter and Pluto, or of Tmolus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once introduced his son Pelops to a feast of the gods in order to prove their omniscience. As a punishment, he stood in Hades up to the neck in water, and was still obliged to suffer eternal thirst, Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; hence his name from *τανταλεία*, akin to *τάλαντον*. Plato, Cratyl. p. 395, derives it from *τάλας*, wretched.

τανύγλωσσος, ον, poet. (γλῶσσα), *having a long tongue, long-tongued*, *κορῶναι*, Od. 5, 68. †

τανυγλόχην, ἴως, ὁ, ἡ (γλαχίν), *having a long point, long-pointed*, epith. of an arrow, Il. 8, 297. †

τανυήκης, ες, poet. (ἀκί), *having a long point, long-pointed, long-extended*, *ἄορ*, Il. 14, 386. Od. 10, 439; once *ὄζοι*, Il. 16, 768.

τάννυμαι, poet. for *τανύομαι*, after the conjug. in *μι*; from this *τάννυται*, Il. 17, 393; † see *τανύω*.

τανύπεπλος, ον, poet. (πέπλος), *having a long upper garment or robe*, as the noble women wore it (whilst slaves tucked it up), as Helen, Il. 3, 228. Od. 12, 375. *ταν. πλακοῦς*, jocularly: a cake surrounded by sugar and spices, Batr. 36.

* *τανύπτερος*, ον, poet. shortened from *τανυσίπτερος*, h. Cer. 89.

τανυπτέρυξ, υγός, ὁ, ἡ, poet. (πτέρυξ), *with outspread wings, wide-winged*, i. e. *swift-flying*, *οἰωνοί, ἄρη*, * Il. 12, 237. 19, 350.

τανυσίπτερος, ον (πτέρον), = *τανυπτέρυξ*, * Od. 5, 65. 22, 468.

τανυστής, ὕος, ἡ, poet. (τανύω), *the act of stretching or drawing*, *τόξου*, Od. 21, 111. †

* *τανύσφυρος*, ον, poet. (σφυρόν), *prop. having stretched ankles, slender-footed*, h. Cer. 2, 77.

τανύφλοιος, ον, poet. (φλοιός), *prop. having a long bark, prob. of a long growth, lofty*, perhaps because in peeling it tears into long pieces, *κράνεια*, Il. 16, 767. †

τανύφυλλος, ον, poet. (φύλλον), *having long leaves or thick-leaved*, *ἔλαια*, * Od. 13, 102. 23, 190.

τανύω, poet. lengthened from *τείνω*, fut. ὕσω, ep. σσ, and *τανύω*, Od. 21, 174; aor. 1 ep. *ἐτάννυσσα*, *τάννυσσα*, and *τάνυσσα*; aor. 1 mid. ep. *ἐτανυσσάμην* and *τανυσσάμην*, perf. pass. *τετάννυσμαι*, aor. 1 pass. ep. *τανύσθην* (*τάννυται*, ep. shortened for *τανύεται*, Il. 17, 393, after the conjug. in *μι*), 1) *to stretch*, i. e. 1) *to extend, to expand, to spread out*, with accus. *ἱερν*, Il. 17, 547. b) *to stretch*, i. e. *to draw, to bend, to strain*, *τόξον, βίον, χορδήν ἐπὶ κόλλοπι*, Od. 21, 407; hence pass. *to be stretched, to be tense or strained*, *γναθμοὶ τάνυσθεν*, Od. 16, 176; *ἵππους*, to guide, Il. 23, 334; *κανόνα*, to fly the shuttle, Il. 23, 761; metaph. *to move violently, to excite*, *ἱριδα πτολέμοιο*, Il. 14, 389; *μάχην*, Il. 11, 336; (*ἱριδος πεῖραρ ἐπ' ἀμφοτέρωσι τάνυσσαν*, Il. 13, 359; see *ἐπαλλάσσω*;) *πόνον*, Il. 17, 401; hence pass. *to exert oneself, to hasten, to run, to leap*, Il. 16, 375; *ἐν ριγῆσι τάνυσθεν*, Il. 16, 475. 2) *to stretch out, to prostrate, to*

place, to set, ὀβελούς, Il. 9, 213; τράπεζαν often, τὰ ἐν ποτίῃς, Il. 23, 25. Od. 18, 92; hence pass. to lie extended, Il. 9, 468. 10, 156. 13, 392; νῆσος τετάνυσται, Od. 9, 116. cf. Od. 4, 135. Mid. 1) to bend or stretch for oneself, with accus. τόξον, Il. 4, 112; χόρδας, h. Merc. 51. 2) to extend oneself, to stretch oneself out, Od. 9, 298.

τάπης, ἦτος, ὁ, a carpet, a cover, which was spread over seats and beds, Il. 9, 200. Od. 4, 124.

τᾶρ, accord. to some Gramm. contr. from τοὶ ἄρ; hence Bothe: τᾶρ, Il. 1, 8. 2, 268; accord. to others doubtful, hence Wolf: τ' ἄρ for τὲ ἄρ, cf. Buttm. Gr. Gram. § 29. 4. Note 22; and Spitzner.

ταράσσω, aor. 1 ἐτάραξα, ep. intrans. perf. τέτηνχα, from the Att. form θράττω, Ion. θρήττω, 1) to stir, to stir up, spoken of storms: πόντον, to stir up the sea, Od. 5, 291; metaph. to perplex, to disquiet, to disturb, φρένας, Batr. 145; δαΐτω, Il. 1, 579; see συν-ταράσσω. 2) The perf. 2 τέτηνχα has an intrans. signif. to be unquiet, stormy, spoken of an assembly of the people, Il. 2, 95. 7, 346. (The form θράττω arose by metathesis from τραάσσω, where τ passes into θ on account of ρ, and the vowel is lengthened (part. θράττον); from this the perf. τέτηνχα, see Buttm. Lexil. I. p. 110, and Gram. p. 302. Rost p. 330. Kühner § 155.)

* ταρβαλέος, η, ον, poet. (τάρβος), terrible, terrified, h. Merc. 165.

ταρβέω, poet. (τάρβος), aor. 1 ep. τάρβησα, iterat. imperf. τάρβεσκον, 1) Intrans. to be terrified, to be fearful, Il.; with the adjunct θυμῷ, Il. 7, 51. 2) Trans. to fear, to be afraid of, with accus. Il. 6, 469. 11, 405.

τάρβος, εος, τό, terror, fear, fright, * Il. 24, 152. 181.

ταρβοσύνη, ἡ, poet. = τάρβος, Od. 18, 342. †

Τάρπη, ἡ, a town in Lydia, at mount Tmolus, later Sardes, Il. 5, 44.

ταρπήμεναι, ταρπήναι, see τάρπω.

ταρσός, ὁ (τάρσω), 1) a hurdle [basket-work] for drying any thing upon, Od. 9, 219. 2) any level surface, espec. ταρσὸς ποδός, a foot-sole, a sole, Il. 11, 377. 388.

Τάρταρος, ὁ, a deep abyss under the earth, which lies as deep below Hades as the earth is below the heavens. It has iron gates and brazen thresholds, Il. 8, 13 seq. cf.

Ἄϊδης. Here are the Titans, Saturn, Japetus, etc., Il. 8, 481. h. Ap. 336. h. Merc. 256. 374.

ταρφέες, οἱ, ταρφέα, τὰ (τάρφος, τάρφω), defect. adj. used only in the plur., to which as fem. ταρφειαί belongs; thick, frequent, dense, epith. of arrows, ἰοί, Il. 11, 387. 15, 472. Od. 22, 246. Neut. plur. as adv. thickly, frequently, densely, often, Il. 12, 47. 13, 718. (The derivation from ταρφής is incorrect; on the other hand, at a later date, in Æschylus ταρφύς actually occurs; see Buttm. Gr. Sprachl. § 64. Anm. 2.)

ταρφειός, ὁ, only in the fem. plur. ταρφειαί, thick, crowded, frequent, νιφάδες, κόρυθες, Il. 12, 158. 19, 357. 359. (According to Buttm. Gr. Sprachl. § 64. Anm. 2, to be accented prop. ταρφεΐαι.)

Τάρπη, ἡ, a town in Locria, west of Œta, according to Strabo the later Pharygæ, Il. 2, 533.

ταρφής, see ταρφέες.

τάρφθη, ep. for ἐτάρφθη, see τάρπω.

τάρφος, εος, τό (from τάρφω by a transposition of the letters), thickness, a thicket, only in the dat. plur. ἐν τάρφωσιν ὕλης, * Il. 5, 555. 15, 606.

ταρχύω (poet. for ταρχεύω), fut. ταρχύσω, aor. subj. ταρχύσῃσι, prop. to embalm, and gener. to inter, to bury, aor. νέκυν, Il. 7, 85; τύμβῳ τε στήλῃ τε, * Il. 16, 456.

ταῦρεος, η, ον (ταῦρος), prop. of a bull; then of bull's hide, of ox-hide, epith. of a shield and of a helmet, * Il. 10, 258. 13, 161. 16, 360.

ταῦρος, ὁ, a bull, an ox, ταῦρος βοῦς, Il. 17, 369. Bulls were espec. offered in sacrifice to the superior gods, also to river-gods, Il. 11, 728. 21, 131.

ταφῆϊος, η, ον, ep. and Ion. ταφεῖος (τάφος), belonging to burial. ταφ. φᾶρος, a shroud, * Od. 2, 99. 19, 144.

Τάφιοι, οἱ, a tribe of the Lelegeæ, who prop. dwelt partly on the western coast of Acarnania, partly upon the small islands between Acarnania and Leucadia. From the largest of these, Taphos, they received their name. The Taphians were engaged in navigation, and also in piracy, Od. 1, 105. 181. 14, 452. 15, 427. They were also called Teleboæ, Apd. 2, 4. 5. conf. Mannert VIII. s. 96.

Τάφος, ἡ, the largest of the islands in-

habited by the Taphians; accord. to Dodwell, now *Meganisi*, Od. 1, 417. Voss places it, *Alt. Weltkunde*, p. 6, at the Achelous.

τάφος, ὁ (θάπτω), 1) *interment*, and the customary solemnities connected with it, a *funeral solemnity*, Πατρόκλοιο τάφ., Il. 23, 619. 680. 2) *Espec. a funeral feast*, δαινύσαι τάφον, to give a funeral feast, Il. 23, 29. Od. 3, 309.

τάφος, εὖς, τό, poet. (ΘΑΦΩ), *astonishment, amazement, wonder*, * Od. 21, 122. 23, 93. 24, 441. h. 6, 37.

τάφρος, ἡ (akin to τάφος), a *trench*, Il. 7, 341. 450. Od. 21, 120; espec. about walls, Il. 8, 179. 9, 349.

ταφρών, part. aor. 2 of ΘΑΦΩ, q. v.

τάχα, adv. (from ταχία), *quickly, swiftly, immediately, soon*, only of time, τάχα δῆ, quickly indeed, Od. 1, 251; and ἡ τάχα, Od. 18, 73. 19, 69; τάχα ποτέ, quickly sometime, Il. 1, 205; in Hom. never: *perhaps, probably*, cf. Nitzsch. ad Od. 8, 202.

ταχέως, adv. (ταχύς), *quickly, soon*, Il. 23, 365. †

τάχιστος, η, ον, see ταχύς.

τάχος, εὖς, τό (ταχύς), *swiftness, rapidity*, * Il. 23, 406. 515.

ταχύπωλος, ον (πῶλος), *having swift horses*, an epith. of the Greeks, * Il. 4, 232; and often.

ταχύς, εἶα, ὦ, compar. θάσσων, neut. θᾶσσον, superl. τάχιστος, η, ον, *swift, quick, active, hasty*; ταχύς πόδας, *swift-footed*, Il. 13, 249; and with infin. θάειν, Il. 16, 166. Od. 3, 112. The neut. of the comp. θᾶσσον stands as adv. Il. 2, 440. Od. 2, 307. Of the superl. Hom. has only the neut. plur. as adv. τάχιστα, *most quickly, very fleetly*, ὅ, τι τάχιστα, as *quickly as possible*, Il. 4, 193. Od. 5, 112.

ταχυτής, ἥτος, ἡ (ταχύς), *fleetness*, Il. 23, 740. Od. 17, 315.

ΤΑΩ, an assumed theme, 1) for the derivation of the imperf. τῆ, q. v. 2) Incorrectly for the formation of the tenses of τείνω.

τέ, an enclitic particle: *and* (que), the most universal copula, unites related and coordinate ideas and clauses. It stands 1) Single, chiefly in connecting ideas which receive a casual adjunct clause, or which rise as a natural consequence from what precedes, Il. 1, 5. cf. 57, 159. 2) Placed double, τέ τέ, it marks the correspondence

of connected clauses, *as—so, both—and*, πατὴρ ἀνδρῶν τε θεῶν τε, Il. 1, 544; also often in a series, Il. 1, 177. 2, 58. Od. 3, 413. 3) It is often connected with other particles, [τέ περ, Od. 21, 142;] τέ καὶ and καὶ τε, see καί; ep. also τ' ἡδέ, Il. 2, 206. 9, 159; and more rarely τ' ἰδέ, ed. Spitz., Il. 8, 162. 4) By τέ Hom. also connects different modes and tenses, Il. 8, 347. 10, 224. cf. Thiersch Gram. § 312. 11. 5) By a use peculiar to the epic poets τέ very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connection of the sentences; a) With relatives, ὅς τε, *he who, namely he*, ὅστις τε, οἷός τε, ὅσος τε, ἄτε. b) After relative particles, ἐνθα τε, ὅτε τε, ὥς τε, ὥσει τε, ἵνα τε. c) On γάρ τε, μὲν τε, δέ τε, see these conjunctions.

Τεγέη, ἡ, an old town in Arcadia, having a famous temple of Minerva, now in ruins, *Paleo Episcopi* near *Tripolitza*, Il. 2, 607.

τέγος, ον (τέγος), *under the roof*, τέγος θάλαμοι, apartments under the roof for the daughters of Priam, Il. 6, 248. † The Schol. explain it by ὑπερῷοι, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence more correctly with Heyne and Köpper: under the roof of the house, not under the porch.

τέγος, εὖς, τό, a *roof, a cover*, Od. 10, 559. 11, 64. 2) Any covered part of the house, a *room; a chamber, a hall*, * Od. 1, 333. 8, 458.

τεθαλυῖα, τέθηλα, see θάλλω.

τέθηπα, see ΘΑΦΩ.

τέθναθι, τεθναίην and τεθνάμεναι, τεθναῖσι, see θνήσκω.

τεθνεώς, τεθνηώς and τεθνηιώς, see θνήσκω.

τεῖν, Dor. for σοί, see σύ.

τείνω, aor. 1 ἔτεινα, perf. pass. τέταμαι, 3 sing. τέταται, pluperf. 3 sing. τέτατο, 3 dual τετάσθην, aor. 1 pass. ἐτάσθην, ep. τάσθην. 1) *to stretch*, a) *to extend, to stretch out, to spread out*, ἡνία ἐξ ἄντυγος, to bind the reins fast to the chariot seat, Il. 5, 262. 322; and pass. ὄχεις τέτατο ὑπ' ἀνδριῶνος, the fastening extended under the chin, Il. 3, 372; τελαμῶνε τετάσθην, Il. 14, 404; τέταθ' ἰστία, Od. 11, 11. Metaph. λαίλαπα τεῖνειν, to spread a storm, Il. 16, 365; νύκτα, Od. 11,

19. *b) to stretch, to bend, to draw, to make tense, τόξον*, Il. 4, 124; *ἴσον πολέμου τέλος*, to draw equally the end of the war, i. e. to accord to both parties a similar issue, Il. 20, 101; *pass.*, Il. 12, 436; *metaph. ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνη*, a fierce battle arose about Patroclus, Il. 17, 453; *ἵπποισι τάθῃ δρόμος*, the race was strained by the horses, i. e. the horses stretched to the race, Il. 23, 375; *ἀπὸ νύσσης*, their race was stretched from the barriers, Il. 23, 758. Od. 8, 121. 2) *to stretch along, to lay down, φάσγανον τετάτο*, the sword hung down, Il. 22, 307; *espec. to stretch upon the ground, τινὰ ἐπὶ γαίῃ*, Il. 13, 655; *ἐν κορίθῳ*, Il. 4, 536. 544.

Τειρησίης, αο, ep. for *Τειρεσίας, Tiresias*, son of Everes and the nymph Chariclo, a noted prophet of Thebes. He was changed to a woman, and did not become a man again till the expiration of seven years. Angry at a decision which displeased her, Juno made him blind; Jupiter on the contrary gave him the gift of prophecy, and a life of nine ages, Od. 10, 492. 11, 32. 267. 23, 251.

τείρος, εος, τό, ep. for *τέρας*, cf. Thiersch Gram. § 188, 13; used only in the plur. *τὰ τεύρεα*, the heavenly signs, the constellations by which seamen and travellers by land direct their course, Il. 18, 485. † h. 7, 7.

τείρω, only pres. and imperf. prop. *to rub, to rub off*, metaph. *to rub out, to exhaust, to enfeeble, to oppress, to weaken*, spoken of the body, by age, wounds, hunger, with accus., Il. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: *to torment, to distress, τινὰ κατὰ φρένας*, Il. 15, 61; *κῆρ*, Od. 1, 342; often *pass. τεύρεσθαι*, to be pressed, exhausted in battle, Il. 6, 387. 9, 248; *χαλκῷ*, Il. 17, 376; *πένθει*, Od. 2, 71.

τειρεσιπλήτης, ου, ὁ (*πελάζω, ἐπλήμην*), approaching the walls, the assaulter of walls, the assailer of fortresses, epith. of Mars, * Il. 5, 31. 455.

τειρίζω, aor. 1 mid. ep. *ἐτειχίσσαντό*, to build a wall; mid. *to build a wall for oneself*, *τείχος*, Il. 7, 449. †

τειχιόεις, εσσα, εν (*τείχος*), surrounded with walls, walled, epith. of fortified towns, * Il. 2, 559. 646.

τειχίον, τό = *τείχος*, of which it is a dimin., but only in form, a wall, espec. of a court, * Od. 16, 165. 348.

τείχος, εος, τό, a wall, espec. a city wall, which served as a fortification; in Hom. any kind of a wall or intrenchment made of cast up earth, as before Troy, *ἀμφίχυντον τεῖχος*, Il. 20, 145. The marg. was prob. covered with stone. So also at the Grecian camp, Il. 9, 349. 12, 399. 438.

τείως, adv. ep. for *τίως*.

τέκε, τεκέειν, see *τίκτω*.

τεκμαίρομαι, depon. mid. (*τέκμαρ*), aor. 1 ep. *τεκμηράμην*, prop. to place a mark, hence 1) *to establish, to appoint, to determine*, spoken espec. of the deity and of fate, *κακά τινι*, Il. 6, 349. 7, 70; also of Alcinous, *πομπήν τινι*, Od. 7, 317; gener. *to indicate, to communicate, to predict, ὅλεσθόν τινι*, Od. 11, 112. 2) Later, *to decide with oneself, to conclude*, h. Ap. 285. (The act. is later.)

τέκμωρ, τό, indecl. poet. 1) *a mark, a border, an end*, Il. 13, 10; *εὑρεῖν τέκμωρ*, to find an end or an issue, Od. 4, 373. 466; *εὑρεσθαι τέκμωρ*, Il. 16, 472; *τέκμωρ, Ἰλίου*, the end of Troy, i. e. the destruction, Il. 7, 30. 9, 48. 2) Gener. *a sign, a token, a pledge*, by which any thing is assured. *μέγιστον τέκμωρ ἐξ ἐμείθεν*, the greatest token from me (V. 'the most sacred pledge of my promises'), Il. 1, 526; *a divine omen*, h. 32, 13.

τέκνον, τό (*τίκτω*), *that which is born, a child*; often as a friendly address, with adj. masc. *φίλε τέκνον*, Il. 22, 84. *b) a young one*, of animals, Il. 2, 311. 11, 113. Od. 16, 217.

τέκον, ep. for *ἔτεκον*, see *τίκτω*.

τέκος, εος, τό, poet. = *τέκνον* (*τίκτω*), dat. plur. *τέκισσι* and *τεκέισσι*, a child, *Διὸς τέκος*, Il. 2, 157. Od. 2, 177. 2) *a young one*, of beasts, Il. 8, 248. 12, 222.

τεκταίνομαι, depon. mid. (*τέκτων*), aor. 1 ep. *τεκτηνάμην*, *to construct, to build, to prepare*, with accus. *νῆας*, Il. 5, 63; *χέλυν*, h. Merc. 25. Metaph. *to devise, to plot, μῆτιν*, * Il. 10, 19.

Τεκτονίδης, ᾱο, ὁ, son of Tecton, Od. 8, 114.

τεκτοσύνη, ἡ (*τέκτων*), *construction, architecture*, plur. ('works of architecture,' V.), Od. 5, 250. †

τέκτων, ονος, ὁ (akin to *τεκεῖν, τεύχω*), one who prepares or makes any thing, a workman, an artist; *καρποδόος*, one who works in horn, Il. 4, 110; espec. a carpenter, an architect, Il. 5, 59. Od. 17, 384; also *τέκτονες ἄνδρες*, Il. 6, 315. [In Il. 5, 59, many, as Damm, regard it as a pr. n.]

ΤΕΚΩ, obsol. theme of τέκω.

τελαμών, ὄνος, ὁ (τλήναι), prop. a bearer, a holder, espec. 1) a belt, a leathern strap on which the sword was carried, Il. 2, 388. 5, 796. 798; and also the shield, Il. 7, 304; sometimes also the short sword, Il. 13, 598; hence two are mentioned in Il. 14, 404; often of costly fabric, Il. 11, 38. Od. 11, 610. 2) a band, for binding up wounds, Il. 17, 290.

Τελαμών, ὄνος, ὁ, son of Æacus, brother of Peleus, king of Salamis, father of Ajax and Teucer, Il. 17, 293. Od. 11, 553.

Τελαμωνιάδης, ου, ὁ, son of Telamon = Ajax and Teucer, Il. 9, 623. 13, 709.

Τελαμώνιος, η, ου, Telamonian, of Telamon, by way of distinction from Ajax, son of Oileus, Il. 2, 528. 13, 67. 76. 170.

τελέθω (poet. lengthened from τέλλω), pres. and iterat. imperf. τελέθεσκε, h. Cer. 241, to arise, to become, to be, with the implied idea of coming into being, νύξ ἤδη τελέθει, it is already night, Il. 7, 282. 293. cf. Il. 9, 441. Od. 4, 85. 17, 486.

τέλειος, ου (τέλος), superl. τελειότατος, η, ου, finished, hence, perfect, complete, spoken of sacrificial animals, which were required to be spotless and perfect, Il. 1, 66. 24, 34, (or, as others say, because they must be full grown); the eagle is called τελειότατος πετεηνῶν, the most perfect among birds of omen, because his omen, as coming from Jupiter, was most certain, * Il. 8, 247. 24, 315.

τελείω, ep. lengthened for τέλειω.

* τέλος, η, ου = τέλειος, h. Merc. 129.

τελεσφόρος, ου (φέρω), prop. act. bringing the end, bringing to perfection or maturity; Ζεύς, who brings the end of all things, h. 22, 2; and often τελεσφόρον εἰς ἐνιαυτόν, to the full-perfecting year, (because, accord. to the Schol., in this every thing comes to maturity. (Accord. to others, reflex. to the self-perfecting or complete year, Il. 9, 32. Od. 4, 86. Thus Nitzsch ad Od. 4, 86.

* τελευτή, ἡ (τελείω), accomplishment, end, Batr. 305.

τελευτάω (τελευτή), σω, aor. 1 ep. τελεύτησα, fut. mid. τελευτήσομαι, with pass. signif., Il. 13, 100; aor. 1 pass. ἐτελευτήθην, 1) to finish, to accomplish, to bring into operation, with accus. ἔργα, Il. 8, 9; γάμον, to consummate, Od. 24, 126; ὄρκον, to finish an oath, i. e. to give in the best form, complete, Il. 14, 280. Od. 2, 378; πακὸν ἡμᾶρ τινι, to bring to

any one the day of evil, Od. 15, 524. 2) to cause to be fulfilled, to fulfil, spoken of promises and wishes; τί, Il. 13, 375; ἐἴλωμεν, Od. 21, 200. cf. 3, 62; hence pass. with fut. mid. to be accomplished, to be fulfilled, to come to pass, Il. 15, 74. Od. 2, 171.

τελευτή, ἡ (τελείω), 1) accomplishment, completion, τελευτήν ποιῆσαι, to bring to pass, Od. 1, 249. 16, 126. 2) a termination, an end; βιότοιο, Il. 7, 104. h. 6, 29; metaph. an end, an aim, an object, μύθοιο, Il. 9, 625.

τελέω, ep. τελείω, according to the necessity of the metre (τέλος), fut. τελείσω, ep. τελέσω, aor. 1 ἐτέλεσα, ep. σσ, and τέλεσα, perf. pass. τετέλεσμαι, aor. pass. ἐτέλεσθην. 1) to bring to an end, to finish, to end, τί, ὁρόμον, Il. 23, 373. 768; ὁδόν, Od. 10, 490; with part. οὐδ' ἐτέλεσσε φέρων, he did not quite bring it, Il. 12, 222; hence pass. to be finished, accomplished, fulfilled, often τὸ καὶ τετελεσμένον ἔσται, which will also be accomplished, Il. 1, 212; τετελεσμένος also signifies, that may be fulfilled, that may be accomplished, Il. 1, 388. 2) to accomplish, to execute; κότον or χόλον, to satisfy one's anger, Il. 1, 82. 4, 178; spoken of wishes and promises: to bring to pass, to fulfil, ὑπόσχεσεν, ὅρκια, Od. 10, 483. Il. 7, 69; μῦθον, Od. 4, 776; ἔπος τινί, Il. 1, 108. 3) to accord, to grant, to present, τινί τι, Il. 9, 157; ἀγαθόν, Od. 2, 34; γῆρας, Od. 23, 286; δῶρα, h. Cer. 369; espec. to pay, spoken of established tributes, θέμιστας, Il. 9, 156. 298.

τελήεις, εσσα, εν (τελείω), complete, perfect, like τέλειος, spoken of victims: τελήεσσαι ἑκατόμβαι, perfect hecatombs (either full in number, or in which the animals were without blemish), Il. 1, 315. Od. 4, 582. τελέωντες οἰωνοί, perfect birds of omen, which give sure omens, h. Merc. 544.

τέλλω, aor. 1 ἔτειλα, perf. pass. τέταλμαι, in Hom. only in tmesis ἐπιτέλλω, q. v.

τέλος, εος, τό, 1) end, boundary, αἶψα, very often spoken of things and actions: accomplishment, completion, issue. τέλος ἔχειν, to have an end, to be finished, Il. 18, 378. τέλος μύθων ἰκίσθαι, to reach the end of the discourse, i. e. to have said every thing, Il. 9, 56; hence τέλος μύθου, the whole of the discourse, Il. 16, 83; πολέμοιο, the end of the war, Il. 3, 291; hence also, the issue, the decision, ἐν γὰρ χειρὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ ['tongues in debate, but hands in

war decide,' Cowp.], Il. 16, 630; often periphrastically, τέλος θανάτου, the end of death, the end brought on by death, Il. 3, 309. Od. 5, 326. *b)* accomplishment, completion, γάμοιο, Od. 20, 74. τέλος ἐπιτιθέναι μύθῳ, to give accomplishment to the word, i. e. to execute, Il. 19, 107. 20, 369. τέλος ἐπιγίγνεται, the accomplishment is come, Od. 17, 496. *c)* The point of time in which any thing must happen, *the appointed time*, μισθοῖο, the time of reward, Il. 21, 450. 2) *the aim, the object, the design*, Od. 9, 5. *b)* *the extremity*; εἰς τέλος, to the extreme, h. Merc. 462. 3) *a troop, a squadron of warriors*, Il. 7, 380. 10, 470, 11, 730.

τελόςδε, ep. for εἰς τέλος, adv. *to the end, to the limit*, θανάτοιο τέλοςδε, * Il. 9, 411. 13, 602.

τέλσον, τό, poet. for τέλος, *the end, the limit, the boundary*, ἀρούρης, the boundary of the field, i. e. the bounded field, * Il. 13, 707. 18, 544.

* Τελφοῦσα, ep. and Ion. for Τιλφοῦσα (Τιλφοῦσσα, Apd., Τιλφῶσσα, Pind.), 1) a fountain in Boeotia, sacred to Apollo, not far from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is Τιλφοῦσσα, contr. from Τιλφόςσσα, from, τίλφη, Att. for σίλφη, a beetle, cf. Ilgen ad h. Ap. l. c.)

* Τελφούσιος, ό, epith. of Apollo, h. Ap. 387.

τέμενος, εος, τό (τέμνω), 1) a piece of land separated from the public possessions for a ruler, *a royal manor*, Il. 6, 194. Od. 6, 293; gener. *a field, cultivated land*, Il. 18, 550. 2) Espec. a portion of land dedicated to a deity, often *a grove*, with a temple, Il. 2, 696. 8, 48. Od. 8, 363.

Τεμίσση, ἡ, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grotosendti, Spohr, Nitzsch, understand by it Temese or Tamassus in Cyprus, which was famed for that metal, cf. Köpke Kriegsw. d. Gr. p. 44. Others, cf. Strab. VI. p. 255, suppose that the town Tempse or Temsa in lower Italy is meant. See Ovid. Fast. V. 441.

τέμνω = τάνω, q. v.

τέμω, theme of τέμνω.

ΤΕΜΩ, from which the defect. aor. 2 ἔτεμον and τέμον (prop. for ἐτέτεμον with syncop.), subj. τέμῃς, τέμῃ, *to reach, to at-*

tain, to overtake, with accus., Il. 4, 293. Od. 3, 256. h. Cer. 179; cf. Thiersch Gr. § 232. 144.

Τένεδος, ἡ, an island of the Aegean Sea, on the coast of Troas, with a town of the same name, now Tenedo, Il. 1, 452. Od. 3, 159.

Τενθρηδών, όνος, ό, a leader of the Magnetes from Thessaly, Il. 2, 756.

τένων, οντος, ό, (τένω), prop. the drawer; *a tendon, a sinew*, espec. *a muscle of the neck*, Il. 4, 521; and often: Od. 3, 449; [only dual or plur. in Hom.]

τέξω and τέξομαι, see τίκτω.

τέο, ep. and Ion. for τινός and τίνος.

τεοῖο, ep. for σοῦ, see σύ.

τέός, ἡ, όν, ep. and Dor. for σός, *thy, thine*, often, Il. 1, 138. and Od. 1, 295.

τέρας, ατος, ep. αος, τό, nom. plur. ep. τέραα, Od. 12, 394; ep. τερία, gen. τεράων, dat. τεράεσσι, *a sign, an index, an omen, a miracle, a prodigy*, (prodigium, portentum,) espec. spoken of natural phenomena, as thunder, lightning, rainbows, etc., by which the gods presaged the future. τέρας Διός, a sign sent by Jupiter, Il. 12, 209. Od. 16, 320; but τέρας ἀνθρώπων, a sign for men, Il. 11, 28. *b)* Spoken of any uncommon appearances, in which were seen the displeasure of the deity, Il. 12, 209. 2, 324. h. Ap. 302; hence, *a terrific sign, a signal*, πολέμοιο, Il. 11, 4. 17, 548; spoken of Gorgo, τέρας Διός, Il. 5, 742.

* τερατωπός, όν (ώψ), of wonderful appearance, *wonderful to behold*, h. 19, 36.

τέρετρον, τό (τερέω), *a gimlet*, * Od. 5, 246. 23, 198.

τέρην, εια, εν (τέρω), gen. ενος, prop. rubbed off; hence *tender, soft, delicate*, espec. ἄνθρα, φύλλα; masc. only, τερένα χροά, Il. 14, 237; fem. τερένα γλήχων, h. Cer. 209.

τέρμα, ατος, τό (akin to τέρας), *end, limit, goal*, espec. in the race-course, around which the chariots turned, otherwise *νύσσα*, Il. 23, 309. 323. *b)* *the mark* at which the discus was hurled, Od. 8, 193.

τερμῶεις, εσσα, εν, poet. (τέρμα), *extending to the earth* (V. far-reaching); ἄσπις, χιτών, a shield, a tunic reaching to the earth, Il. 16, 803. Od. 19, 242.

Τερπιάδης, ον, ό, son of Terpis = *Phemius*, Od. 22, 330.

τερπικέραυνος, ό (κέραυνος), *delighting in*

lightning, *the thunderer*, epith. of Jupiter, Il. 1, 419. Od. 14, 268; and often.

τερπνός, ἢ, ὄν (τέρπω), *rejoicing, charming*, only as a *varia lectio*, Od. 8, 45; now *τέρπειν*.

τέρπω, aor. 1 ἔτερψα, h. Pan. 47; fut. mid. *τέρψομαι*, aor. 1 mid. optat. *τέρψαιτο*, h. Ap. 153; *τερψάμενος*, Od. 12, 188. † Hom. has also the aor. 2 mid. with a change of the vowel, *ἐταρπόμην* (only *ταρπώμεθα*, Il. 23, 10, 24, 636. Od. 4, 295); and often with redupl. *τεταρπόμην* (*τετάρπετο*, *τεταρπώμεσθα*, *τεταρπόμενος*); also the aor. pass. in a triple form: 1) The aor. 1 pass. *ἐτέρφθην*, Od. 5, 74, 8, 131, 17, 174. h. 18, 45; and with a change of the vowel, *ἐτάρφθην*, Od. 19, 213; 3 plur. *τέρφθεν*, Od. 6, 99. 2) The aor. 2 pass. *ἐτάρπην*, 3 plur. *τέρπησαν*, subj. 1 plur. *τραπείομεν*, ep. for *ταρπώμεν*, Il. 3, 441, 14, 314. Od. 8, 292; infin. *ταρπῆναι*, ep. *ταρπήμεναι*, *to satisfy, to refresh, to recreate, to rejoice, to charm*, τινά, and dat. instrum. *λόγοις*, by words, Il. 15, 393; *θυμὸν φόρμιγγι*, Il. 9, 189; *θυμὸν πεισοῖσι*, Od. 1, 107; *to cheer, ἀκαχήμενον*, Il. 19, 312; with part. *αἰδων*, Od. 17, 385. Mid. with aor. mid. and pass. 1) *to satisfy oneself, to refresh oneself, to recruit oneself*, with gen. *ἐδητύος ἡδὲ ποτῆτος*, Il. 11, 780. Od. 3, 70; *ὑπνου, εὐνῆς*, Il. 24, 3. Od. 23, 346; *ἡβης*, *to enjoy youth*, Od. 23, 212; metaph. *γόοιο*, *to sate oneself with lamentation*, Il. 23, 10; and often. 2) Gener. *to rejoice oneself, to delight oneself*; with dat. of the thing, *φόρμιγγι*, with the harp, Il. 9, 186; *αὐδῇ, δαιτί*, etc. b) With part. Il. 4, 10. Od. 1, 369; and often. c) With the adjunct: *θυμῷ, φρεσίν*, Il. 19, 313. Od. 8, 368; also with accus. *θυμὸν, φρένα, ἦτορ, κῆρ*, *to rejoice one's heart*, Il. 1, 474, 9, 705. Od. 1, 310. *λέκτρονδε τραπείομεν εὐνηθέντε*, Od. 8, 292, constr. *εὐνηθέντε λέκτρονδε*; *τραπείομεν* is not derived from *τρέπω*, but from *τέρπω*, cf. Buttm. Gr. Gram. § 114, under *τέρπω*, Note.

τερπωλή, ἢ, poet. for *τέρψις*, *satisfaction, delight, merriment*, Od. 18, 37. †

τερσαίνω (*τέρσομαι*), aor. 1 *ἐτέρσηνα*, ep. *τέρσ.*, trans. *to dry, to dry up, to wipe off*, αἶμα, Il. 16, 529. †

τερσήμεναι, see *τέρσομαι*.

τέρσομαι, ep. aor. 2 *ἐτέρσην*; from this, infin. *τερσῆναι* and *τερσήμεναι*, Il. 16, 519. Od. 6, 98; *to dry, to become or to be dry*, ἔλκος *ἐτέρσεται*, Il. 11, 267; *ἡλιψ*, Od. 7, 124; with

gen. *ὅσσι δακρυόφιν ἰέρσοντο*, *the eyes were dried from tears*, Od. 5, 152.

τερψίμβροτος, ὄν (βροτός), *man-rejoicing or cheering*, epith. of Helios, * Od. 12, 269. 274. h. Ap. 411.

τεσσαράβοιος, ὄν (βοῦς), *worth four oxen or cattle*, Il. 23, 705. †

τεσσαράκοντα, indecl. *forty*, Il. often, and Od. 24, 341. †

τέσσαρες, οἱ, αἱ, τέσσαρα, τὰ, *four* (with which Hom. has also the Æol. *πίσιρες*), Il. 2, 618. Od. 10, 349.

τεταγών, see *ΤΑΓΩ*.

τέταλμαι, perf. pass. from *τέλλω*, see *ἐπιτέλλω*.

τέταμαι, see *τείνω*.

τετάρπετο, *τεταρπώμεσθα*, *τεταρπόμενος*, see *τέρπω*.

τέταρτος, η, ὄν, ep. *τέτρατος*, by transposition, Il. 21, 177 (*τίσσαρες*); *the fourth*. The neut. *τέταρτον* and *τὸ τέταρτον*, as adv. *for the fourth time*, Il. 5, 438. 13, 20. Od. 21, 128.

τετάσθην, see *τείνω*.

τετεύξομαι, see *τεύχω*.

τετεύχεται, see *τεύχω*.

τετεύχετον, see *τεύχω*.

τετευχῆσθαι, infin. perf. pass. derived from *τεύχεα*, *to be armed, equipped*, Od. 22, 104; † see Thiersch Gram. § 232. 146.

τετίημαι (from the obsol. theme *ΤΙΕΩ*, akin to *τίω*), a perf. pass. with pres. signif.; from this 2 dual *τετίησθον*, Il. 8, 447; part. *τετιημένος*, also part. perf. act. *τετιηώς*, *to be troubled, dejected, sad*. *τετιημένος ἦτορ*, *troubled in heart*, Il. 8, 457. The perf. act. has the same signif. *τετιηότες*, Il. 1, 13; and *τετιηότι θυμῷ*, Il. 11, 555.

τετιηότες, see *τετίημαι*.

τέτλαθι, *τετλαῖην*, *τετλάμεν*, *τετλάμεναι*, see *τλήναι*.

τετληώς, ὅτος, see *τλήναι*.

τετμημένος, η, ὄν, see *τάμνω*.

τέτμον, ες, ε, see *ΤΕΜΩ*.

τετράγνος, ὄν (γύα), *four acres in size*, ὄρχατος, Od. 7, 113. Subst. *τὸ τετράγνον*, a piece of land of four acres, * Od. 18, 374.

τετραθέλυμος, ὄν, poet. (*θίλυμον*), *having four layers*; *σάκος*, a shield having four layers of ox-hide, Il. 15, 479. Od. 22, 122.

τετραίνω (a form of *τιτράω*), only aor. ep. *τέτρηνα*, *to bore, to pierce through*, τί, Il. 22, 396; *τετρήφ*, Od. 5, 247. 23, 298.

τετράκις, adv. *four times*, Od. 3, 306. †

τετράκυνκλος, ον (κύκλος), having four wheels, *four-wheeled*, ἀπήνη, ἄμαξα, Il. 24, 324. Od. 9, 242; in the last passage ἄ.

τετράορος, ον (ἄρω), drawn by four horses, *harnessed by fours*, ἵπποι, Od. 13, 81.

τετραπλή, adv. in a *four-fold manner*, *four-fold*, Il. 1, 128. †

τέτραπτο, poet. for ἐτέτραπτο, see τρέπω.

* τετράς, ἄδος, ἡ, the number *four*. 2) a period of *four days' time*. τετράδι τῇ προτέρῃ, on the fourth day of the month, h. Merc. 19.

τέτρατος, η, ον, poet. for τέταρτος, Il. 13, 20. Od. 2, 107.

τετραφάλῃρος, ον (φαληρός), accord. to the Schol. and App. = τετράφαλος), having *four knobs or bosses*. Thus Heyne and Köpke; or, *with four-fold rings or chains*; since φάλαρα are rings on the back of the helmet (κρίκοι τινὲς ἐν τοῖς παραγναθίσιν). These explanations are rejected by Buttm. Lexil. II. p. 247, since in both passages, * Il. 5, 743. 11, 41, the poet has ἀμφίφαλος κυνὴ τετραφάλῃρος together. He compares φάληρος with φαληριών and takes it as a *crest*, or an *epith.* of the crest, hence: 'having a quadruple crest.'

τετράφαλος, ον (φάλος), an *epith.* of the helmet; the common definition is: a helmet *having four studs or bosses*; according to Buttm. Lexil. II. p. 242, and Köpke Kriesgw. der Griechen, p. 94, better, a helmet *with four cones for the crest*, * Il. 12, 384. 22, 315; see φάλος.

τετράφατω, see τρέπω.

τετραχθία, adv. poet. for τέτραχα, *four-fold*, in four parts, Il. 3, 363. Od. 9, 71.

* τετράχυτρος, ον (χύτρος), containing *four pots*, as wide as four pots, Batr. 258.

τέτρηνα, see τετραίνω.

τέτρηχα, τετρήχει, see ταρασσω.

τέτρεγα, τετριγῶτας, see τρέζω.

τέτροφα, see τρέφω.

τέττα, a friendly mode of address used by a younger person to an older, *father*, Il. 4, 412. †

τέττιξ, ἴγος, ὁ, dat. plur. τετίγισιν, a *sicada* or *locust* (*cicada ornis* Linn.), s. *cicada plebeia*, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a compari-

son for the clearness of the human voice, Il. 3, 151. †

τέτνυμαι, see τεύχω.

τετνκεῖν, τετνκέσθαι, τετνκοίμην, see τεύχω.

τέτνξαι, τετύχθαι, see τεύχω.

τετύχηκα, see τυγχάνω.

τεῦ, contr. from τέο, see τίς.

Τευθρανίδης, ον, ὁ, son of Teuthros = Axylus, Il. 6, 13.

Τεύθρας, αντος, ὁ, 1) a Greek from Magnesia, slain by Hector, Il. 5, 705. 2) the father of Axylus, q. v.

Τεῦκρος, ὁ, son of Telamon (Τηλαμῶνιος) and of Hesione of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, Il. 6, 31. 8, 281 seq. 13, 170. Accord. to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city Salamis, Pind.

* Τευμησός, ὁ or Τευμησσός, Strab., a village in Boeotia, not far from Thebes, where Jupiter concealed Europa, h. Ap. 224.

Τευταμίδης, ον, ὁ, son of Teutamias = Lethus, Il. 2, 843.

* τεῦτλον, τό, Att. for σεῦτλον, a *beet* (*beta*), Batr.

τευχέω, from this τετευχῆσθαι, q. v.

τεῦχος, εος, τό (τεύχω, prop. what is made), a *tool, an implement, an instrument*; espec. a) a *warlike implement, equipment, weapon*, always in plur.; also ἀρήϊα and πολεμῆϊα τεύχεα, Il. 6, 340. 7, 193; so also Od. 4, 784. 11, 74. 12, 13. b) *ships' furniture, ships' tackle*, accord. to Eustath., Od. 15, 218. 16, 326. 360. Accord. to Nitzsch ad Od. 4, 780, *luggage*, or better, *equipments of arms*, and not = ὅπλα.

τεύχω, poet. fut. ξω, aor. ἔτευξα, ep. τεῦξα, perf. only part. τετευχώς, intrans. Od. 12, 423; † fut. mid. τεύξομαι, aor. (ἐτευξάμην), infin. τεύξασθαι, h. Ap. 16, 221; perf. pass. τέτυγμαι, ep. and Ion. 3 plur. τετεύχεται, infin. τετύχθαι, pluperf. pass. ἐτετύγμην, ep. 3 plur. ἐτετεύχато, aor. 1 pass. ἐτύχθην, fut. 3 τετεύξομαι, Il. 12, 345. 358. Also the purely ep. aor. with redupl. and a change of the aspirate: aor. act. only infin. τετνκεῖν, aor. 2 mid. τετύκοντο, infin. τετνκέσθαι, with middle signif. (N. B. τετεύχεται ἄλγισα, Il. 13, 346. ed. Wolf, which accord. to the Schol. and the context, is 3 plur. imperf., is in form

inadmissible; the correct reading is ἐτεύχων, cf. Buttm. Gr. Gram. § 114, under τεύχω; Rost. p. 410; the old reading τετεύχων as perf. with act. signif. accord. to Passow and Thiersch § 232. 146, is likewise to be rejected.

1) *to prepare, to make ready, to make, to build*; prim. spoken of human labors of the hands and mind, with accus. δώματα, σκηπτρον, σάκος, εἶδωλον; again spoken of repasts: δαῖτα, δόρπον, κυκλιῶ, Il. 11, 624; ὄμβρον (of Jupiter), Il. 10, 6. Metaph. *to prepare, to occasion, to cause*, ἀλγεά τινι, κήδεα, Il. 1, 110. Od. 1, 244; φύλοπιν, πόλεμον, Od. 24, 476; παλλίωξιν, Il. 15, 70; θάνατόν τινι, Od. 11, 409; δόλον, Od. 8, 276; γάμον, Od. 1, 277. b) With double accus. αὐτοὺς ἐλάφια τεύχε κύνεσσιν, he made themselves [i.e. the bodies], a prey to the dogs, Il. 1, 4; hence, 2) Pass. *to be prepared*, ἐκ τινος; fut. mid. with pass. signif. Il. 5, 653; often in the perf., pluperf. and aor. a) *to be prepared, made, formed*, with gen. of the material, χρυσοῖο, of gold, Il. 18, 574; κασσιτέροιο, Od. 19, 226; in like signif. τετευχώς, Od. 12, 423; with dat. κεράεσσι, Od. 19, 563. The perf. part. pass. τετυγμένος is often used as an adj. and signifies: *well wrought, well made, beautifully wrought*; also metaph. νόος ἐν στήθεσιν τετυγμένος οὐδὲν ἀεικής, the mind in my breast is by no means perplexed or despicable, Od. 20, 366. b) Espec. in the 3 sing. perf., pluperf., aor. pass., and fut. 3, *to become, to arise, to be*, Il. 4, 84. 5, 78, 402; οἶον ἐτύχθη, Il. 2, 155. 17, 690. 18, 120. Od. 21, 303. Mid. *to prepare for oneself, to build for oneself*, in the imperf. δαῖτα, Od. 10, 182; fut. mid. δόρπον, Il. 19, 208; aor. 1 mid. νηόν, h. Ap. 248; and often in the aor. 2, δαῖτα, Il. 1, 467. Od. 8, 61.

τέφρη, ἥ, ep. and Ion. for τέφρα (θάπτω), *ashes*, with which the head and clothes were sprinkled as a token of grief, *Il. 18, 25. 23, 251.

τεχνάω, act. only infin. aor. τεχνῆσαι, Od. 7, 110; comm. τεχνάομαι, mid. fut. τεχνήσομαι, aor. ἐτεχνησάμην, *to form with art, to make, to make beautifully*, with accus., Od. 5, 259. 11, 613. Metaph. *to devise cunningly, to prepare artfully*, τί, Il. 23, 415; gener. *to use craft*, h. Ap. 326.

τέχνη, ἥ (τεκεῖν), 1) *art, trade*, Il. 3, 61. Od. 3, 433. 11, 614. 2) *dexterity in art*, Od. 6, 234; espec. in a bad sense: *artifice, cunning*, Od. 4, 455. 529; in the plur. Od. 8, 327. h. Merc. 317.

τεχτήεις, εἶσα, εἶ, poet. (τέχνη), *artificial, ingenious, artful*, Od. 8, 297. † Adv. τεχνηέντως, *artificially*, Od. 5, 270. †

τέφρ, τέων, see τίς.

τέως, ep. and Ion. τελως, adv. 1) *until then, as long as, in the mean time*, always spoken of time, prop. answering to the relative ἕως, Il. 20, 42. Od. 4, 91; or to ὄφρα, Il. 19, 189. b) Often absol. *meanwhile, in the meantime*, Il. 24, 658. Od. 10, 348. 15, 231. 16, 139. 2) Poet. for ἕως, to avoid the hiatus, h. Ven. 226. Cer. 66. 138. (τέως is also to be read as monosyllabic, Od. 15, 231. 16, 370; but Il. 20, 42, τέως at the beginning of the verse is trochaic, unless τελος stood there, cf. Thiersch Gram. § 168. 10. Anm.—τελος, only in the Od.)

τῆ, old ep. imperat. derived from the ground theme ΤΑΣ, *take*, and always in connection with an imperat. Il. 14, 219. 24, 287. Od. 9, 347, except Il. 23, 618. [It never takes an accus.; the only apparent exception is Od. 10, 287, which the interpunction of Wolf removes.]

τῆ, adv. (prop. dat. fem. of ὅ), 1) *in this place, here, there*, Il. 5, 858; and often metaph. *in this manner, thus*, Od. 8, 510. 2) Relat. Ion. and poet. for ἣ, *in which place, where*, Il. 12, 118. 21, 554. 3) Rarely, *thither*, Il. 5, 752.

τῆδε, adv. = τῆ, cf. ὅδε.

τῆθος, εὖς, τό, *an oyster*, plur. τήθεια, Il. 16, 747. †

Τηθύς, ὕς, ἥ, daughter of Uranus and Gæa [Cælus and Terra], wife of Oceanus, mother of the river-gods and the Oceanides (prob. fr. τήθη, grandmother), Il. 14, 201. 302.

τηκεδών, ὄνος, ἥ (τήκω), the act of liquefying or dissolving, hence, *a wasting away, a consumption*, Od. 11, 201. †

τήκω, perf. 2 τέτηκα, with pres. signif. 1) Trans. in the act. *to melt, to dissolve*, with accus. metaph. θυμόν, to consume the heart (by grief), Od. 19, 264. 2) Mid. with perf. Il. intrans. *to melt, to flow down, to dissolve*, spoken of snow, Od. 19, 207; gener. *to vanish, to disappear, to pine away*, from grief or desire, Od. 5, 396. 19, 204; τέτηκα κλαίουσα, I pine away in weeping, Il. 3, 176.

* τηλαυγής, ἐς (αὐγή), *far-shining, beaming, illuminating*, h. 31, 13.

τῆλε, adv. like τηλοῦ, *in the distance, far, abroad*, Od. 2, 183. 2) With gen. *far from*,

φίλων, Il. 11, 817. Od. 2, 333; also ἀπό τινος, Od. 3, 313; ἐκ τινος, Il. 2, 863.

τηλεδαπός, ἡ, ὄν (τῆλε), *from a distant land, foreign, strange*, ξῆνοι, Od. 6, 219. 19, 351. 2) *situated at a distance*, νῆσοι, Il. 21, 254. (Accord. to the Gramm. contr. from τῆλε and ΔΑΠΟΣ = δάπσδον; accord. to Buttm. τῆλε and ἀπό, see ἀλλοδαπός.

τηλεθάω, poet. lengthened from θάλλω, θηλέω, θαλέω, only in the part. pres.: τηλεθάων, fem. τηλεθάωσα, ep. for τελεθαῶσα, τηλεθάον, *to become verdant, to be in bloom, to flourish*, Il. 6, 148. 17, 55. h. 6, 41; metaph. παῖδες, Il. 22, 423; χαίτη, *blooming*, i. e. abundant hair, Il. 23, 142. (On the change of θ into τ when a syllable is inserted, see Buttm. Gr. Gram. § 18. p. 79.)

τηλεκλειτός, ὄν, poet. (κλείω), *far-famed*, epith. of illustrious men, Il. 14, 321. Od. 11, 308. 19, 546.

τηλέκλητος, ὄν, poet. (καλῶ), *far-called, called from a distance*, epith. of allies, * Il. 5, 491. 6, 111. 11, 564. 12, 108; which Wolf has adopted for τηλεκλειτός; against this Buttm. contends Lexil. I. p. 94, because allies are often called κλειτοί, Il. 3, 451. cf. 12, 101; and this word does not elsewhere occur. Spitzner and Bothe have therefore adopted τηλεκλειτός.

τηλεκλυτός, ὄν (κλυτός) = τηλεκλειτός, Il. 19, 400. Od. 1, 30.

Τηλέμαχος, ὁ (adj. τηλεμάχος, *fighting at a distance*), son of Ulysses and Penelope, Od. 1, 216; he received, according to Eustath., the name, because he was born when his father was about to depart to the siege of Troy. When he had grown up, he went to seek his father, and Minerva accompanied him under the form of Mentor, Od. 1-4. On his return, he found his father already in Ithaca, and aided him in slaying the suitors, Od. 15-24.

Τήλεμος, ὁ, son of Eurymus, a famous prophet, who communicated to Polyphemus his later misfortunes, Od. 9, 507 seq.

τηλέπυλος, ὄν, poet. (πύλη), *wide-gated*, Od. 10, 82; it stands as an adj. in Wolf's ed. cf. Λαιστρυγόνιος.

Τηλέπυλος, ἡ, a town of the Læstrygonæ, as prop. name, Od. 10, 82. ed. Bothe, 23, 318; in Wolf's ed., after the ancients, *Formia*, now *Mola di Gaeta*, Cic. Ep. ad Att. 2, 13.

τηλεφανής, ἑς, poet. (φαίνομαι), *that ap-*

pears at a distance, visible at a distance, Od. 24, 82. †

Τηλεφίδης, ὄν, ὁ, son of Telephus = Eurypylus, Od. 11, 519. Telephus, son of Hercules and Auge; he emigrated from Arcadia to Mysia, cf. Apd. 2, 7, 4.

τηλίκος, η, ὄν (correlat. of ἡλικός), *of the size, of such an age, as old, as large*, spoken of younger and older persons, Il. 24, 487. Od. 1, 297. h. Cer. 116.

τηλόθεν, adv. poet. (τῆλε), *from a distance, from afar*, ἦκειν, Il. 5, 478. 2) *far*, Il. 23, 359. Od. 6, 312. h. Ap. 330.

τηλόθι, adv. poet. (τῆλε), 1) *far, at a distance*, εἶναι, Il. 8, 285. Od. 1, 22. 2) *far away, far hence*, Il. 1, 30. Od. 2, 365.

τηλόσε, adv. (τηλοῦ,) *at a distance, far, far away*, * Il. 4, 455. 22, 407. h. Merc. 414.

τηλοτάτω, adv. superl. of τηλοῦ, *farthest, at the greatest remove*, Od. 7, 322. †

τηλοῦ, adv. *far*, Il. 5, 479. 2) *far from*, with gen. Od. 13, 249. 23, 68.

τηλύγετος, η, ὄν, a Hom. epith. of children, accord. to the explanation of the old Gramm. (from τῆλε or τηλοῦ and ΓΕΝΩ, γίγνα), *prop. late-born*, i. e. born in the old age of the parents, Il. 5, 153. Od. 4, 11; hence 2) *very dear, tenderly beloved*, for the most part spoken of sons, Il. 9, 143. 285. 482. Od. 16, 19. h. Cer. 164; of a daughter, Il. 3, 175; and 3) In a bad sense: *tender, weakly, puny*, because such late-born children are commonly spoiled by tenderness (cf. Il. 9, 143). τηλύγετος ὤς, as a nurseling, Il. 13, 470. Buttm. Lexil. II. p. 200, would derive it from τελευτή, so that τελεύγετος arose by a standard composition, and τηλύγετος, by an inversion of quantity, and translates, *born last, tenderly beloved*. Another derivation is attempted by Döderlein in Comment. de Vocabulo, τηλύγετος; and Bothe ad Il. 3, 175, from θῆλυς (θάλλω), and γάω, so that it signifies *prop. being of a blooming age*. (The derivation of the ancients deserves the preference.)

τῆμος, adv. of time, ep. (= τῆμαρ), *then, at that time*; it refers prop. to a foregoing ἦμος, Il. 23, 228; often τῆμος ἄρα, Il. 7, 434. Od. 4, 401.; τῆμος δῆ, Od. 12, 441. 2) Absol. without protasis, h. Merc. 101. ἐς τῆμος, *to that time*, Od. 7, 318. cf. Buttm. Lexil. II. p. 228.

τῆπερ or τῇ περ, ep. for ἥπερ, *where*, Il. 24, 603. Od. 8, 510.

Τήρεια, ἡ, a high mountain in Mysia near Zelia, τὸ Τηρείης ὄρος, Il. 2, 829; (accord. to Eustath. from τηρεῖν τὰ κίκλω.)

*τηρέω, fut. ἦσω, to keep, to watch, to guard, with accus. δώματα, h. Cer. 142.

Τηΰγετον, τό, Ion. for Ταΰγετον, Taygetus, a mountain of Laconia, which terminated in the south with the promontory Tænarum, now Monte de Maina, Od. 6, 103.

τηῖσιος, η, ον, poet. empty, vacant, unprofitable, vain, fruitless, ὁδός, * Od. 3, 316. 15, 13; ἔπος, h. Ap. 540. (Of uncertain derivation; accord. to some, Ion. for ταύσιος = αὔσιος from αὐτός.)

τίσχορ, see τίω.

ΤΙΕΩ, obsol. theme of τιτῆμαι and τιτῆς, q. v.

τίη, poet. strengthened for τί, why, wherefore, why then, also τῇ δέ, Il. 15, 244; τῇ δὴ, Il. 21, 436. Od. 15, 326. (τιή from τί, like πεινῇ from πειν, cf. Buttm. Lexil. II. p. 191.)

τιθαιβώσσω, to build, to construct, spoken of bees, Od. 13, 106. † (Akin to τιθάς, τιθαστός.)

τιθέω, poet. form of τίθημι, of which Homer uses only 3 sing. pres. τιθεῖ, and imperf. τίθει and τίθει, see τίθημι.

τιθήμεναι and τιθήμενος, see τίθημι.

τίθημι, pres. 2 sing. ep. τίθησθα, 3 plur. τιθεῖσι, infin. τιθήμεναι, ep. for τιθέναι, Il. 23, 83; imperf. only 3 plur. τίθεσαν; also from the form τιθέω, 3 sing. imperf. τίθει and τίθει, fut. θήσω, ep. infin. θησέμεναι, aor. 1 ἔθηκα and θῆκα, only sing. and 3 plur. ἔθηκον, Il. 6, 300; aor. 2 from this, 3 plur. without augment. θίσαν, subj. θῶ, ep. θείω, 2 and 3 sing. θείης, θείη, Od. 10, 301. 341; better θήης, θήη (as in the Il. ed. Wolf, to distinguish it from the optat.), 1 plur. θίσμεν, Od. 24, 485; and θείομεν for θῶμεν, Il. 23, 244; optat. θείην, 3 plur. θείεν, imperat. θίς, infin. θείναι, ep. θέμεναι, θέμεν, mid. pres. part. ep. τιθήμενος for τιθέμενος, fut. θήσομαι, aor. 1 only 3 sing. θήκατο, Il. 10, 31. 14, 187; aor. 2 ἐθέμην, often 3 sing. θέτο, optat. sing. θείτο, imperat. θέο for θεῶ, infin. θέσθαι, part. θέμενος, η, ον, cf. Thiersch § 224. 89. Ground signif. to place, put, or lay, any one or any thing any where; hence 1) Prop. spoken of space: to put, to place, to lay, and according to the different constructions, to put away, to lay aside, to place upon, to lay before, etc., mostly in τὶ ἐν

τινι, like ponere in aliqua re, also with dat. without prep. Od. 13, 364; more rarely εἰς τι, ἐπὶ with dat., and gen. μετὰ with dat., ἀμφὶ with dat., ἀνὰ with dat. and accus., ὑπὸ with dat. and accus. τὶ ἐν πυρί, to put any thing in the fire, Il. 5, 215; τὶ ἐν χειρεσσί, Il. 10, 529; εἰς λάβρακα, Il. 24, 795. 797; κυνὴν ἐπὶ κρατὶ, to put the helmet on the head, Il. 15, 480; ἐπ' ἀπήνης, to lay any thing upon a vehicle, Od. 6, 252; τὶ ἄμ βωμοῖσι, Il. 88, 441; ἀνὰ μυρίκην, Il. 10, 466; τὶ ὑπ' αἰθούσῃ, Il. 24, 644; ὑπὸ φῖνα, Od. 4, 445. b) Metaph. spoken of mental states: μένος τινὶ ἐν θυμῷ, to put courage into one's heart, Od. 1, 321; θυμόν τινι, Il. 24, 49; νόον, βουλὴν ἐν στήθεσσι, Il. 13, 732. 17, 470; ἔπος τινὶ ἐν φρεσὶ, to put a word into any one's mind, i. e. to give to consider, Od. 11, 346, τέλος μύθου, Il. 16, 83. Espec. a) to place, to put up, spoken of prizes: ἀεθλα, Il. 23, 263; δέπας, Il. 23, 656. 750. Od. 11, 546. b) to establish, to appoint, to order, τέματα, Il. 23, 333; τιμὴν τινι, Il. 24, 57; hence spoken of the gods: to allot, to ordain, Od. 8, 465. c) to put up, to arrange, ἀγάλματα, Od. 12, 347. cf. Il. 6, 92. 2) to present any thing, to place before, and gener. like ποιέω, to make any thing, to prepare, to produce; primar. spoken of an artisan, Il. 18, 541. 550. 561; metaph. ἀλγέα τινι, to occasion woes to any one, Il. 1, 2; φόως ἐτάροισιν, to afford light or safety to the companions, Il. 6, 6; ἔργα, to occasion works [troubles], μετ' ἀμφοτέροισιν, Il. 3, 321; σκέδασιν, to cause a dispersion, Od. 1, 116. 3) to make, i. e. to bring into any state, with double accus. with subat. τιθ. τινὰ ἱέρειαν, to make any one priestess, Il. 6, 300; again, τινὰ ἀλοχόν, Il. 19, 298. Od. 13, 163; adj. τινὰ πηρόν, to make any one blind, Il. 2, 599. conf. Il. 5, 122. 9, 483; and often. Mid. like the act. only with reference to the subject, to put, place, lay, for oneself, e. g. κολεῶ ἄορ, to put the sword in the sheath, Od. 10, 333; ἀμφὶ ὤμοισιν ἔντα, to put arms upon the shoulders, Il. 10, 34. 149; ἔλφος, Od. 8, 416; metaph. τὶ ἐν φρεσὶ, to put any thing in one's heart, or to consider it by oneself, Od. 4, 729; κότον τινὶ, to cherish anger against any one, Il. 6, 449; αἰδῶ ἐν στήθεσσι, Il. 13, 122. 2) to make, prepare, cause, for oneself, δαῖτα, Il. 7, 475. εὖ τίθεσθαι ἀσπίδα, to prepare well one's shield, Il. 2, 382; οἰκίαν, δῶμα, to build a house, Il.

2, 750. Od. 15, 241; μάχην, to begin the battle, Il. 24, 402. conf. Il. 17, 158. 3) to make, with double accus. θυμόν ἄγριον, to make one's spirit fierce, Il. 9, 629; τινὰ θίσθαι γυναῖκα, Od. 21, 72.

* τιθνέομαι, depon. mid. (τιθήνη) (rarely act.), to wait upon, to nurse, to bring up, prop. spoken of the nurse, παῖδα, h. Cer. 142.

τιθήνη, ἡ (τιθή), a nurse, a female attendant, Il. 6, 384. Διωνύσοιο τιθῆναι, the nurses of Bacchus, are the Hyades, nymphs of Nysa, who brought him up, cf. Apd. 3, 4. 4.

τίθησθα, Dor. and ep. for τίθης, see τίθημι.

Τιθωνός, ὁ, son of Laomedon, Il. 20, 337; whom Aurora bore away on account of his beauty, and took as a husband, see Ἡώς. He received, at the desire of the goddess, immortality, but not immortal youth, h. Ven. 219-239.

τίκτω, fut. τέξω, comm. τέξομαι, ep. also τεκοῦμαι, from this τεκίσθαι, h. Ven. 207; aor. 2 ἔτεκον, ep. τέκον, infin. τεκῆν, ep. τεκέων, ep. ἐτεκόμην and τεκόμην, to bring into the world, to bear, prop. spoken of the mother, with accus. παῖδα, υἱόν, mostly τινί, Il. 6, 22; also ὑπό τινι, Il. 2, 714. 728. b) to beget, to generate, spoken of the father; often in the aor. mid., Il. 5, 154. 546; but not solely, cf. Il. 2, 742. 22, 48; of both parents, Il. 22, 234. Od. 4, 64. c) Spoken of beasts and birds: to produce young, to hatch, Il. 16, 150. 2, 313.

τίλλω, 1) to pluck, to pick, to pull, to tear out, with accus. κόμην, the hair, Il. 22, 406. conf. v. 78. Batr. 70; πέλειαν, Od. 15, 527. Mid. to pluck out, with reference to the subject, χαίτην, Od. 10, 567 (as a mark of grief); hence τίλλεσθαι τινά, to bewail any one (by plucking out the hair), Il. 24, 711.

* τιμάοχος, ον, poet. (ἔχω), having honor, honored, h. Cer. 258.

τιμάω (τιμή), fut. τιμήσω, aor. ἐτίμησα, fut. mid. τιμήσομαι, with pass. signif. h. Ap. 485; aor. 1 mid. ἐτίμησάμην, Il. 22, 235; perf. pass. τιτίμημαι, to value. 1) Spoken of persons: to honor, to esteem, to venerate, to hold in honor, τινά; also τινὰ δωτήνῃσι, to honor any one with presents, Il. 9, 155; hence pass. τιτιμῆσθαι σκήπτρῳ, Il. 9, 38; ἔδρῃ, κρέσσιν, Il. 12, 310; once with gen. τιτιμῆσθαι τιμῆς, to be esteemed worthy of honor, Il. 23, 649. cf. Kühner § 469. c. 2) Of things: to value, to esteem, αἰοιδῆν, h. 24, 6. Mid. = act. with

reference to the subject, τινά, Il. 22, 235; περί κῆρι, Od. 19, 280. 20, 129.

τιμή, ἡ (τίω), value, hence 1) estimation, honor, esteem, espec. a place of honor, office, the dignity of gods and of kings, Od. 5, 335; βασιληΐς, Il. 6, 193; also alone, the royal dignity, dominion, Il. 2, 197. Od. 1, 117. 2) the valuation of a thing, espec. a determination of value as a recompense for any thing plundered; hence requital, punishment, compensation, restitution, satisfaction. ἀρνυσθαι τινι τιμήν, to seek requital for any one, Il. 1, 159. 5, 552. ἀποτίνειν, τίνειν τιμήν τινι, Il. 3, 286. 288. 459⁹, ἄγειν, Od. 22, 57. [Conf. Jahrb. J. and Klotz, p. 284.]

τιμήεις, εσσα, εν (τιμή), contr. τιμῆς, accus. τιμήντα, Il. 9, 605. 18, 475. Comp. τιμηίστιρος, Od. 1, 398. Superl. τιμηίστατος, Od. 4, 614. 1) Spoken of persons: valued, honored, esteemed, Il. 9, 605. Od. 13, 129. 2) Spoken of things: valuable, precious, costly, Od. 1, 312. Il. 18, 475. The posit. with contr. τιμῆς for τιμήεις (as Wolf has substituted for the gen. τιμῆς), Il. 9, 601; and accus. τιμήντα, cf. Buttm. Gr. Gram. § 41. 9. 15.

τιμήντα, τιμῆς, see τιμήεις.

τίμιος, η, ον, valued, honored, spoken of persons, Od. 10, 38. † h. Ap. 483. 2) Of things, h. Ven. 143.

τινάσσω, aor. 1 ἐτίναξα, aor. mid. ἐτιναξάμην, aor. pass. ἐτινάχθην, to shake, to move, to brandish, δοῦρα, ἔγχος, hence also ἀστροπήν, αἰγίδα, Il. 13, 243. 17, 595; τινά, to shake any one in order to arrest his attention, Il. 3, 385; θρόνον, to overturn the seat, Od. 22, 88; spoken of the wind: to strew, Od. 5, 368. Pass. to be shaken, Il. 15, 609. Od. 6, 43. cf. ἐτιναξάσω. Mid. τιναξάσθην πτερά, they shook their wings, or struck with their wings, Il. 2, 151.

τίτνυμαι, poet. form of τίνομαι, mid. to cause to atone, to punish, τινά, Il. 3, 279. 19, 260. Od. 13, 214; τί, Od. 24, 326. (τίτνυμαι is preferred by Buttm. Gr. Gram. Vol. II. § 112. Anm. 19.)

τίτω (τίω), fut. τίσω, aor. ἐτίσα, infin. τίσαι, fut. mid. τίσομαι, aor. 1 ἐτίσάμην (without perf.), 1) to atone, to pay, to discharge. τιμήν τινι, to pay a compensation to any one, as a punishment, Il. 3, 289; θωήν, Od. 2, 193. b) to expiate, to atone for, with accus. of the thing for which one makes expiation, δάκρυα, Il. 1, 42; ὕβριν, φόρον, Od. 24, 352. Il. 21,

134; more rarely with accus. of the pers. *τίσεις γνωτόν*, thou shalt make atonement for the brother, Il. 17, 34; with dat. *κράατι*, Od. 22, 218. 2) Gener. *to pay, to discharge*, with accus. *ζωάγρια*, Il. 18, 407; *εὐαγγέλιον*, to reward the tidings, Od. 12, 382. Mid. 1) *to cause to alone, to cause to pay to oneself*, Od. 13, 15; hence 2) Comm. *to punish, to chastise, to revenge*, a) With accus. of the person who is made to make atonement, Il. 2, 743. 3, 28. Od. 3, 197. b) With accus. of the deed which is avenged: *φόνον τινός*, Il. 15, 116; *βίην, λώβην*, Od. 23, 31. Il. 9, 208. c) Comm. accus. of the pers. and gen. of the thing: *τινὰ κακότητος*, to punish any one for wickedness, Il. 3, 366; *ὑπερβασίης*, Od. 3, 206; absol. Od. 3, 266. d) Rarely with two accus. *έτίσατο ἔργον αἰκίς*; *Νηληϊα*, he caused Neleus to expiate the impious deed, Od. 15, 236. (ι is long in the ep. writers.)

τίπτε, ep. syncop. for *τίποτε*, before an aspirate *τίφθ'*, Il. 4, 243; *what then? why then?* Il. 1, 202. Od. 1, 225.

Τίρυνς, θος, ἡ, *Tiryntha*, a town in Argolis, fortified by the Cyclopes with great walls (*τειχιότιστα*), the residence of Perseus, Il. 2, 559. [Cf. in regard to this nom. form, Jahrb. J. and K. p. 284.]

τίς, τί, an indefin. pron. (enclit.) ep. and Ion. declen. gen. *τέο, τεῦ*, Il. 2, 388. Od. 3, 348; dat. *τέῳ, τῷ*, accus. *τινά, τί*, dual *τινά, τί*, plur. nom. *τινές*, accus. *τινάς*. 1) Any one, a certain one, some one; with subst. it is translated by *a, an*, *τις ποταμός, τις νῆσος*, neut. *τί, any thing, something*. *εἴ τις*, if any one, *εἴ τι*, if any thing; comm. with special emphasis: *who but, what but*. 2) An indefinite single person from a large number: *many a one* (*aliquis*), Il. 6, 459. 479. Od. 2, 324; also collectively: *each one, every one*, for *πᾶς*; *εὐ μὲν τις δόρυ θηξάσθω*, Il. 2, 382. 16, 209. 17, 254. Od. 1, 302. So also sometimes *τί* after a negation, h. Merc. 143. 3) In connection with adj. and pron. it gives prominence to the idea, which according to the connection may consist in strengthening or weakening, *somewhat, tolerably, very*, *ζᾶποτός τις*, Il. 3, 220; *τις θαρσαλέος*, Od. 17, 449. cf. Od. 18, 382; 20, 140. The neut. *τί* stands as an adv. in connection with adverbs, in the signif. *somewhat, a little, in some degree*, in a certain respect, Il. 21, 101. 22, 382; and often with negat., Il. 1, 115.

τίς, τί, gen. *τίνος*, interrog. pron. (always orthotone), ep. and Ion. declen. gen. always *τέο* and *τεῦ*, plur. gen. *τεών*, Il. 24, 387. 1) *who? what one? τί, what? what sort of? ἐς τί, how long?* Il. 5, 465. *τί μοι ἔριδος, καὶ ἀρωγῆς*, supply *πρᾶγμα*, what have I to do with contention and aid? Il. 21, 360. 2) Rarely in dependent interrogation, Il. 18, 192. Od. 15, 423. 17, 368. 3) *τί* often stands absol., *how? why? wherefore?* Il. 1, 362. Od. 1, 346; see *τίποτε* for *τί ποτε*. 4) *τί* with a particip. and a verb forms in Greek one sentence, which we may express in two, Il. 11, 313; see *πάσχω*.

τίσις, ιος, ἡ (*τίω*), *value*; hence, 1) *recompense, requital, satisfaction*, Od. 2, 76. 2) Espec. *atonement, expiation, punishment, vengeance*, Il. 22, 19; *τινός*, for any thing, h. Cer. 368. *ἐκ γὰρ Ὀρέστιαο τίσις ἔσσεται Ἀτρεΐδαο*, vengeance will come from Orestes for the son of Atreus, Od. 1, 40.

τιταίνω, poet. (a form from *τείνω* with redupl.), aor. *έτίτηνα*, *to bend*, *τόξα*, Il. 8, 266. 1) *to stretch, to draw out*; hence also, *to draw*, *ἄρμα, ἄροτρον*, Il. 2, 390. 13, 704. 2) *to extend, to spread out, to stretch out*, *χεῖρας*, Il. 13, 354; *τάλαντα*, to hold up the balance, Il. 8, 69; *τράπεζαν*, Od. 10, 334; gener. 3) Intrans. *to stretch oneself, to hasten, to speed*, Il. 23, 403; like the mid. Mid. *to stretch or draw for oneself* (*sibi*), *τόξα*, Il. 5, 97. 11, 370. Od. 21, 259; *ἐπὶ τινι*. b) *to stretch oneself, to exert oneself*, spoken of birds, Od. 2, 149. Espec. spoken of horses: *to exert themselves in running, to stretch to the race*, Il. 22, 23. 23, 518.

* *Τιτανοκτόνος, ὁ* (*κτείνω*), *Titan-slayer*, Batr. 282.

Τίτανος, ὁ, a mountain in Thessaly, named from *τίτανος* = *γύψος*, Il. 2, 735.

Τιταρήσιος, ὁ, a river in Thessaly, not far from Olympus, afterwards called Eurotas, which flowed into the Peneus, Il. 2, 751.

Τιτήν, ἦνος, ὁ, ep. and Ion. for *Τιτάς*, plur. *οἱ Τιτήνες*, the Titans, son of Uranus and Gæa [Cælus and Terra], Il. 5, 899; an earlier race of gods, to which belonged Oceanus, Cæus, Creius, Hyperion, Japetus, Saturn. In an insurrection under Saturn, they hurled their father from the throne, and in company with their brother ruled heaven. But soon after Saturn hurled them to Tartarus; enraged at which, Gæa instigated

Jupiter, the son of Saturn, to rebellion, who dethroned his father, and banished him to Tartarus. They are first mentioned, Il. 5, 808, where they are called Οὐρανίονες. The name Τιτῆνες stands in Il. 14, 279. h. Ap. 33. Batr. 283. According to Hes. Th. 207, the names signifies *those striving*, from τιταίνω, accord. to Etym. Mag., as it were, οἱ τιταίνοντες τὰς χεῖρας, *Tendones*, Herm. [Cf. Jahrb. J. and K. p. 284.]

τιτρώσκω, see τρώω.

Τιτυός, ὁ, son of Gæa [Terra], a monstrous giant, who in Hades, lay extended over nine acres of land. He attempted to offer violence to Latona, and was slain by her children; in Hades, a vulture constantly preyed upon his liver, as a punishment, Od. 7, 324. 11, 576 seq. According to Hom. he dwelt in Eubœa; later writers say in Panopeus. The latter call him the son of Jupiter and Elara, Apd. 1, 3. 12.

τιτύσκομαι, ep. (from the ep. τετυκίσθαι), only in the pres. and imperf., and having a like signif. with τέχειν and τευχεῖν. 1) With accus. *to prepare, to arrange*; πῦρ, to kindle a fire, Il. 21, 342; spoken of horses, ἵππους ὑπ' ὄχεσφι, to harness the horses in the chariot, Il. 8, 41. 13, 23. 2) More frequently = τυχεῖν, *to aim at*, ἄντα, Od. 21, 48; espec. with missiles, absol., Il. 3, 80. Od. 21, 421. 22, 117; with a gen. of the object aimed at, Il. 11, 350. 13, 159. 498; with dat. of the weapon: δουρὶ, ἰοῖσι, Il. 13, 159. 21, 582. b) Metaph. φρεσὶ, to aim in mind, i. e. *to have in view, to have in mind*, Il. 13, 558; spoken of ships, ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες, that the ships aiming in mind may bring thee thither (where the poet represents the ships as animated), Od. 8, 556.

τίφθ' for τίπτ', see τίπτει.

τίω, poet. imperf. iterat. τίεσκον and τίεσκετο, fut. τίσω, aor. 1 ἔτισα and τίσα, perf. pass. τετιμένος = τιμάω. 1) *to value, to esteem worth, to prize at*, with accus. τρίποδα δωδεκάβοιον, to value a tripod at twelve oxen, Il. 23, 703; cf. v. 705; τίειν τινὰ ἐν καρὸς αἴσῃ, Il. 9, 378. (see κάρ.) 2) Metaph. *to value, to esteem, to honor, to distinguish*, τινά, often ἴσον or ἰσά τινι, Il. 5, 467. 13, 176; ὁμῶς τινι, Il. 5, 535; περὶ τινος, before any one, Il. 18, 81. Pass. *to be honored*, τινί, by any one, Il. 5, 78. 11, 58; part. τετιμένος, Il. 20, 426. Od. 13, 28. h. Ap. 479; (the signi-

fication *to atone*, from τίσω, ἔτισα, belongs to τίνω).

ΤΛΗΜΙ, an assumed pres. for τλήναι.

*τλημοσύνη, ἡ (τλήμων), *endurance, patience, suffering, distress*, h. Ap. 191.

τλήμων, ονος, ὁ, ἡ (τλήναι), 1) *suffering, enduring patient*. 2) That ventures much, *venturing, adventurous, bold*, as epith. of Ulysses, Il. 10, 231. τλήμων θυμός, *Il. 5, 670. 21, 430; impudent, h. Merc. 296.

τλήναι (verb defect. from the obsol. theme ΤΛΑΩ), of which there occur, aor. 2 ἔτλην, often 3 sing. ep. τλή, ep. ἔτλαν for ἔτλησαν, optat. τλαίην, imperat. τλήθι (also ep. aor. ἐτάλασα), perf. with pres. signif. τέτληκα, ας, ε, only in the sing. imperat. τέτλαθι, ατω, optat. τετλαίην, infin. τετλάμεναι and τετλάμεν, poet. for τετλάναι, part. τετληώς, ότος. 1) *to bear, to endure, to suffer*, absol. and with accus. ῥίγιστα, Il. 5, 873; πολλὰ ἐκ τινος, Il. 5, 384; τετληότι θυμῷ, Od. 4, 447. 11, 181; also κραδίη τετληυῖα, Od. 20, 23. 2) *to take upon oneself, to venture, to undertake, to be bold, to dare*, with θυμοῖ and infin. following, Il. 1, 228. 4, 94; τάδε μὲν καὶ τετλάμεν εἰσορόωντες, let us bear these things, when we see them, Od. 20, 311. There is here an infin. as an expression of necessity, and χρῆ is to be supplied, as in h. Cer. 148. cf. Herm. ad loc. Buttm. however in the Schol. ad Od. prefers the old reading τέτλαμεν, i. e. τετλήκαμεν. So also Voss.

Τληπόλεμος, ὁ, son of Hercules and Astyoche (Astydameia, Pind.), he slew his uncle Lycynnius by mistake, and fled to Rhodes; here he became king, and led the Rhodians in nine ships to Ilium, Il. 2, 653 seq. 2) Son of Damastor, a Trojan, whom Patroclus slew, Il. 16, 416.

τλητός, ἡ, όν (τλήναι), prop. *suffered, endured*; act. *suffering, enduring, steadfast*, θυμός, Il. 24, 49. †

τμάγεν, ep. for ἐτμάγησαν, see τμήγω.

τμήγω, ep. form of τέμνω, *to cut*; from this aor. 1 ἐτμηξα, aor. 2 ἐτμαγον, aor. 2 pass. ἐτμάγην, of which there occurs only, τμήξας, Il. 11, 146; in tmesis and 3 plur. aor. pass. τμάγεν.

τμήδην, adv. (τέμνω), *cutting, grazing*, spoken of a spear, ἐπῆλθε, Il. 7, 262. †

Τμῶλος, ὁ, a mountain in Lydia near Sardis, abounding in wine and saffron, now Boedag, Il. 2, 866. 20, 385.

τόθι, adv. poet. *there*, Od. 15, 239; † h. Ap. 244. cf. Herm. ad h. Ven. 258.

τοί, enclit. partic. accord. to Buttm. and Passow prop. an old dat. for τῷ; origin. *therefore, accordingly, consequently*, but even in Hom. simply, *truly, certainly, indeed*. It serves 1) To limit and give prominence to a thought: τοῦτο δέ τοι ἐρέουσα ἔπος, Il. 1, 419; μήτι τοι, Il. 23, 315. 2) Espec. it is used when the discourse relates to a proverb: οὐκ ἄρετᾳ κακὰ ἔργα· κηχάνει τοι βραδὺς ἀκύν, [the slow overtakes the swift], Od. 8, 329. 2, 276. Often in connection with other particles: δέ τοι, γάρ τοι, ἦ τοι, etc. (Accord. to Damm, it is prop. dat. of the personal pron. (for σοί); him follows Nägelsbach ad Il. p. 175.)

τοί, 1) Dor. and ep. for σοί, q. v. 2) for οἶ, see ὁ, ἦ, τό.

τοιγάρ, partic. (from τοί and γάρ), it stands comm. at the beginning of a sentence, and signifies: *therefore, then, accordingly, hence*, τοιγάρ ἐγὼν ἐρίω, Il. 1, 76. Od. 1, 179; (τοιγάρ τοι, Il. 10, 413. Od. 1, 214, the second τοί stands for σοί.)

τοῖος, η, ον (τός), demonstr. pron. *such, such like, thus constituted, (talis)*, answers prop. to the relative οἷος; but often stands for οἷος, also ὁποῖος, Il. 20, 250. Od. 17, 421; ὅς, Il. 7, 231. 24, 153. Od. 2, 286; rarely ὅπως, Od. 16, 208; for the most part absolute, also with dat. τευχέσι τοῖος, Il. 5, 450. 2) With infin. it signifies: *to be capable, to be able*, ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμυνέμεν, able to ward off, Od. 2, 60. 3) With an adj. of the same gender and case, it signifies: *exceedingly, entirely, perfectly*, τύμβος ἐπικεικός τοῖος, prop. τοῖος, οἷος ἐπικεικός, Il. 23, 246, cf. Od. 3, 321; also with μάλα, Od. 11, 135. 4) The neut. τοῖον, as adv. *very, exceedingly*, Il. 22, 241. Θάμα τοῖον, Od. 1, 209. σιγῇ τοῖον, in perfect silence, Od. 4, 776.

τοιόςδε, ἥδε, ὄνδε = τοῖος strengthened by the enclitic δέ, it refers in the main to what follows, yet also to what precedes, Il. 5, 372. 21, 509. Od. 1, 371; with accus. τοιόςδε δῖμας καὶ ἔργα, such in form and deeds, Od. 17, 313. b) With infin. Il. 6, 463; cf. τοῖος.

τοιούτος, αὐτο, οὔτο, ep. and Att. in the neut. τοιούτον (τοῖος, οὔτος), Od. 7, 309. 13, 330; a strengthened τοῖος, *such, so constituted*, refers prop. like οὗτος to what pre-

cedes, still also to what follows, Il. 16, 847. Od. 4, 269.

τοῖςδεσι and τοῖςδεσσι, see ὅδε.

τοῖχος, ὁ, a wall; espec. a wall of a house, and of a court, Il. 9, 219. 16, 212. Od. 7, 86. 2) the wall of a ship, Il. 15, 382. Od. 12, 120.

τοκάς, ἄδος, ἦ (τίκτω), bearing, having borne, σῖς, Od. 14, 16. †

τοκεύς, ἑως, and ἦος, ὁ, poet. (τίκτω), one who begets or bears, in Hom. always in the plur. *parents*, Il. 3, 140. h. Cer. 138; and dual, Od. 8, 312.

τόκος, ὁ (τίκτω), 1) the act of bearing, birth, Il. 17, 5. 19, 119. h. Cer. 101. 2) that which is born, a child, posterity, γενεή τε τόκος τε, Il. 15, 141. Od. 15, 175. 3) Metaph. using, interest, reward, Batr. 186.

τολμάω (τόλμα), fut. τολμήσω, aor. ep. τόλμησα, like τλήναι, 1) to take upon oneself, to venture, to undertake, to dare, to have boldness and spirit, with infin. Il. 8, 424. Od. 9, 332; with particip. Od. 24, 162; absol. θυμός μοι ἐτόλμα, Il. 10, 232. 17, 68. 2) Rarely with accus. to undertake, πόλεμον, Od. 8, 519.

τολμήεις, εσσα, εν (τόλμα), full of spirit, bold, daring, rash, θυμός, Il. 10, 205; steadfast, Od. 17, 284.

τολυνπεύω (τολύπη), prop. to wind the cleansed wool into a ball, hence, metaph. to bring about any thing with pains-taking, to prepare, to finish, δόλους, to plot artifices, Od. 19, 137; πόλεμον, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238. 4, 490; τί, Il. 24, 7.

τομή, ἦ (τέμνω), a cut, i. e. the act of cutting. 2) the part cut off, the stump of a tree, Il. 1, 235. †

* τόμος, ὁ (τέμνω) = τομή; τόμος ἐκ πτέρυγης, a piece of ham, Batr. 37.

Τομοῦραι, αἱ = αἱ μαρτεῖαι, the oracle of Jupiter in Dodona; thus read some critics for Θέμιστες, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (τόξον), pres. optat. τοξαζόλατο, fut. σομαι, Od. 22, 72; to shoot with the bow, absol. and τινός, at any one, * Od. 8, 218. 22, 27.

τοξεντής, ὁ (τοξεύω), an archer, Il. 23, 850. †

τοξεύω (τόξον) = τοξάζομαι, with gen. Il. 23, 855. †

τόξον, τό, 1) a bow (for shooting), poet.

often in the plur. τὰ τόξα, because it consisted of two parts; [or accord. to Herm. Soph. Phil. 652: "τόξα, de arcu et sagittis et quidquid ad arcum pertinet."] The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, accord. to Il. 4, 109 seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πῆχυς, that they received the form of a bow. Upon each of the extremities was a knob (κορώνη), to which the bow-string (νευρά) was attached. When it was to be used, it was drawn, by placing it against the earth, and drawing firmly the string, (τεταλνεν τόξον). In shooting, the bow was grasped by the middle (πῆχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον ἔλκειν, ἀνέλκειν), cf. Il. 4, 105 seq. 11, 375. 582. Od. 19, 572. 2) Poet. the act of shooting, archery, Il. 2, 718. 12, 350.

τοξοσύνη, ἡ (τόξον), the act of shooting with the bow, archery, Il. 13, 314. †

τοξότης, ου, ὁ, ep. τόξοτα (τόξον), an archer, Il. 11, 385. †

τοξοφόρος, ου (φέρω), bearing a bow, epith. of Diana, Il. 24, 483. † of Apollo, h. Ap. 13, 126.

τοπρίν, adv. see πρίν.

τεπρόσθεν, adv. see πρόσθεν.

τορεῖν, ep. defect. aor. 2 ἔτορον, and part. aor. 1 τερήσας, h. Merc. 119, to pierce through, to thrust through, τι, any thing, Il. 11, 236. †

τορνώω, (τόρνος) Hom. only in the mid. aor. 1 ep. 3 plur. τορνώσαντο, subj. τορνώσεται, ep. for τορνώσεται, Od. l. c., to make round, to round off, with accus. σῆμα, Il. 23, 255; ἔδαφος ρηός, the bottom of a ship, Od. 5, 249.

ΤΟΣ, ΤΗ, ΤΟ, obsol. ground form of the article.

τοσάκι, ep. τοσσάκι, adv. so many times as often, with reference to ἑσάκι, Il. 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ου, also τόσος, η, ου, as great, as much, as far, as long, as, strong, used of time, number, etc.; it corresponds prop. to ὅσος; very often it stands absol.; spoken of a known number or size, Il. 4, 430; Od. 2, 28. τρίς τόσοι, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. so much, so very, so far,

with verbs and adj. and with ὅσον correlating, Il. 3, 12. 6, 450; more rarely with ὥς, Il. 4, 130. 22, 424; ἄλλο τόσον, the rest entirely. τοῦ δὲ καὶ τόσον, κ. τ. λ., whose body the armour elsewhere entirely covered (accord. to Spitz.), Il. 22, 322. cf. Il. 23, 554.

τοσόςδε, τοσήδε, τοσόνδε, ep. also τοσσόςδε, τοσσήδε, τοσσόνδε, = τόσος, strengthened by the enclitic δέ, with a correlating ὅσος, Il. 14, 94; and connected with τοιόςδε, Il. 2, 120. τοσόνδε, and τοσσόνδε, as an adv., Il. 22, 41. Od. 21, 253.

τοσοῦτος, τοσαύτη, τόσοῦτο, ep. also τοσσοῦτος, τοσσαύτη, τοσσοῦτο and τοσσοῦτον, Od. (τόσος and οὔτος), a strengthened τόσος, 1) so great, so much, καὶ σε τοσοῦτον ἔθηκα, I reared thee thus great, Il. 9, 485. 2) τοσοῦτο or τοσσοῦτον, Od. 8, 203, so very, so much, Od. 21, 402; with a superl., Il. 23, 476.

τοσσάκι, ep. for τοσάκι.

τόσσοι, η, ου, ep. for τόσος.

τοσσοῦτος, αὐτή, οὔτο, ep. for τοσοῦτος.

τότε, adv. of time: then, at last, at that time, Il. 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what precedes, or which is known; often τότε καὶ, τότε γε, καὶ τότε δὴ, καὶ τότ' ἔπειτα. 2) With an article, οἱ τότε, those at that time, or the then living, Il. 9, 559. 3) It often forms the apodosis, espec. in sentences of time, Il. 21, 451; espec. ep. δὴ τότε, Il. 1, 476. Od. 9, 59; also καὶ τότε δὴ, Il. 8, 69; καὶ τότ' ἔπειτα, Il. 1, 478; rarely after conditional clauses, Il. 4, 36. Od. 11, 112.

τοτέ, adv. once, sometimes, τοτέ μὲν—τοτέ δέ, now—now, Od. 24, 447. 448. It also stands alone, Il. 11, 63, ed. Spitzner (where Wolf reads τότε.)

τοτρίτερ, adv. for the third time, see τρίτος.

τοῦ, gen. of ἐ, and of τίς; but του enclit. for τινός.

τοῦνεκα, contr. for τοῦ ἔνεκα, therefore, on that account, Il. 1, 96. Od. 13, 194.

τοῦνομα, contr. for τὸ ὄνομα, q. v.

τόφρα, adv. of time, 1) so long, in the mean time, the while, prop. it answers to ὅφρα, which generally follows it, but often precedes. Il. 4, 221. 9, 550; it also relates to ἕως, Il. 10, 507. Od. 2, 76; ὅτε δὴ, Od. 10, 571; πρίν, Il. 21, 100. 2) so long as, until, until the time, here also follows ὅφρα, Il. 1,

509. h. Cer. 37. 3) Absol. *meantime, in the meantime*, Il. 10, 498. 13, 83. 17, 79. Od. 3, 303. 464; and often.

τράγος, ὁ, *a he-goat*, Od. 9, 239. †

τράπεζα, ἡ (prop. for τετράπεζα, having four feet), *a table*; ξενίη, the guest-table, as a symbol of hospitality, Od. 14, 156. 17, 155. Commonly each guest had his own table, Od. 15, 466. 17, 333; and espec. Od. 22, 74, where the suitors use the tables as shields. Still this was not always the case, since Od. 4, 54, two guests used a table, and often all the guests had but one table, see Il. 9, 216. 11, 628. Od. 1, 138; see Nitzsch ad Od. 1, 109.

τραπεζεύς, ἦος, ὁ (τράπεζα), *at the table, belonging to the table*, only as adj. κύνες τραπεζῆς, *table or house-dogs*, Il. 23, 173. Od. 17, 309; and πυλαῶροι, Il. 22, 69.

τραπείομεν, ep. for ταρπῶμεν, see τέρπω.

τραπέω, ep. *to tread grapes*, Od. 7, 125. †

τραφέμεν, see τρέφω.

τράφειν, see τρέφω.

τραφερός, ἡ, ὄν (τρέφω), *congealed, solid, compact, firm*; hence ἡ τραφερή, the solid land, the continent, ἐπὶ τραφερίῃν τε καὶ ὑγρῇν, Il. 14, 308. Od. 20, 9. h. Cer. 43.

* τράχηλος, ὁ, *the neck*, Batr. 82.

τρεῖς, οἱ, αἱ, τρία, τὰ, *three*, Il. 9, 144. οἱ τρεῖς, Od. 14, 26. On the number three, see τρίς.

τρέμω (τρέω), only pres. and imperf. *to tremble, to shake, to quake*, Il. 13, 19; spoken of a robe, Il. 21, 507. 2) Espec. for fear, Il. 10, 390. Od. 11, 527. (Another form is τρομέω.)

τρέπω, fut. τρέψω, aor. 1 ἔτρεψα, ep. τρέψα, aor. 2 ἔτραπον, sometimes intrans., Il. 16, 657. Mid. aor. 1 ἐτρεψάμην, h. Cer. 203. Od. 1, 422. 18, 305; very often aor. 2 ἐτραπόμην, ep. τραπόμην, perf. pass. τέτραμμαι, espec. τετραμμένος, imperat. τετράφθω, Il. 12, 273; pluperf. 3 sing. τέτραπτο, and 3 plur. τετράφαθ', ep. for τετράφατο, aor. 1 pass. ἐτρέφθην, Ep. 14, 7, comm. ἐτράφθην, from which τραφῆναι, Od. 15, 80; (τραπείομεν, Od. 8, 292, belongs to τέρπω). 1) Act. *to turn, to direct, to guide, to govern*, with accus. accord. to the relation indicated by the connected adv. and prepos. a) *to turn away, to direct, to a place*, εἰς τι, Il. 13, 7; πρὸς τι, Il. 5, 605; παρὰ τι, Il. 21, 603; ἀνά τι, Il. 19, 212; ἐπὶ τινι, Il. 13, 542; ἐπὶ τι, Il. 13, 4; τέτραπτο πρὸς ἰθύ οἱ, he was turned directly towards

him, Il. 14, 403; τινὰ εἰς εὐνὴν, *to bring any one to bed*, Od. 4, 294; μῆλα πρὸς ὄρος, *to drive the sheep to the mountain*, Od. 9, 315; θυμὸν κατὰ πληθύν, *to turn one's mind to*, Il. 5, 676; ἵππους φύγαδε, *the horses to flight*, Il. 8, 157. 257; and without ἵππους, Il. 16, 657; spoken of battle: *to turn to flight, to repulse*, τινά, Il. 15, 261. b) *to turn around, to turn about*, πάλιν τρ. ἵππους, *to turn back the horses*, Il. 8, 437; πάλιν ὅσσε, Il. 13, 3. c) *to turn from, to aver, to repel*, ἀπὸ τινος, Il. 16, 645. 22, 16. d) Metaph. *to turn, to change*, φρένας τινός, Il. 6, 61. 2) Intrans. *to turn oneself*, like the mid., aor. 2 act. φύγαδε, Il. 16, 657. II) Mid. and Pass. 1) *to turn oneself, to betake oneself, to apply oneself*, ἐπὶ ἔργα, Il. 3, 432; εἰς ὄρχηστίν, Od. 1, 422; aor. 1 mid. absol. αἰχμή ἐτράπετο, *the point bent*, Il. 11, 237. Espec. a) like versari, *to have intercourse, to travel*, τραφῆναι ἀν' Ἑλλάδα, Od. 15, 80. b) πάλιν τραπέσθαι τινός, *to turn from any one*, Il. 18, 138; ἐκάς τινος, Od. 17, 73. c) Metaph. *to change, to turn*, τρέπεται χρῶς, *the color changes* (spoken of one in fear), Il. 13, 279. 17, 733. Od. 21, 412; τράπεται νόος, φρήν, *the mind changes*, Il. 17, 546. 10, 45; ἦδη μοι κραδίη τέτραπτο τέεσθαι, *already was my heart disposed to return*, Od. 4, 260; (poet. from τροπάω).

τρέφω, fut. θρέψω, h. Ven. aor. 1 ἔθρεψα, ep. θρέψα, aor. 2 ἔτραφον (trans. in Il. 23, 90, where now stands ἔτρεφε, see at the end); perf. τέτροφα, intrans. aor. 1 mid. ἐθρεψάμην, only optat. θρέψαιτο, aor. 2 pass. ἐτράφη, 3 plur. τράφον for ἐτράφησαν. I) Act. 1) *to make compact or thick, to cause to coagulate or curdle*, with accus. γάλα, Od. 9, 246. 2) Comm. *to feed, to nourish, to rear, to bring up, to nurse*, spoken of children, τινά, Il. 1, 414. 2, 548; τινὰ πῆμα τινι, *to rear any one as a pest*, Il. 6, 282; of beasts: ἵππους, κύνες, *to keep [horses] dogs*, Il. 2, 766. 22, 69; of plants: *to raise*, Il. 11, 741. b) Metaph. ὕλη τρέφει ἄγρια, *the forest nourishes wild beasts*, Il. 5, 52; *to cause to grow*, ὕεσιν ἀλοιφήν, Od. 13, 410; χαίτην, Il. 23, 142. II) Mid. 1) Transit. *to rear for oneself*, τινά, Od. 19, 368. † 2) Intrans. mid. with perf. 2 and aor. pass. 1) *to congeal, to attach itself firmly*, περὶ χροῦ τέτροφεν ἄλμη, Od. 23, 237. 2) *to be nourished, to grow, to grow up*, Il. 1, 251. 4, 723. The forms ἐτραφέτην ὑπὸ μητρὶ, Il.

5, 555: τραφόμεν for τραφείν, Il. 7, 199. 18, 436. Od. 3, 28; ἔτραφ' for ἔτραφε, Il. 21, 279, are explained as forms of the aor. 2 act. with intrans. signif., cf. Buttm. Ausf. Gram. under τρέφω, Kühner § 244. Thiersch on the contrary, § 215. 45, supposes an ep. shortening for ἔτραφήτην, τραφήναι, etc., accented ἔτράφ' with Herodian, as aor. 2 pass.

τρέχω, aor. 1 ἔθρεξα, only ep. iterat. from θρέξασκον, Il. 18, 599. 602; aor. 2 ἔδραμον, to run, to haste, to hasten, πόδισσι, Il. 18, 599; metaph. spoken of inanimate things, of an auger, Od. 9, 386.

τρέω, 3 sing. τρεῖ, aor. 1 ἔτρεσα, ep. τρέσσα, to tremble, to quake; in Hom. according to Aristarch. always: to fly from fear, Il. 5, 256. 11, 546. Od. 6, 138; ὑπὸ τείχος, to fly under the wall, Il. 22, 143; (the signif. to quake, prob. Il. 17, 332. 21, 288). 2) Trans. to fear, to tremble at, τί, Il. 11, 554. 17, 663. N. B. φωνή τρεῖ, the voice trembles, Herm. conject. h. Ven. 238. for ῥέει.

τρήρων, ωνος, ὁ, ἡ (τρέω), trembling, timorous, fearful, epith. of doves, Il. 5, 778. 22, 140. Od. 12, 63.

τρητός, ἡ, ὄν, verb. adj. from τιτράω, pierced, perforated, λίθος, Od. 13, 77; often τρητὰ λέχεια, spoken of royal beds, prob. beautifully perforated (V. 'beautifully formed'), Il. 3, 448. Od. 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, Od. 23, 198.

Τρηχίς, ἴνος, ἡ, ep. and Ion. for Τραχίς, an old town in Thessaly on the Malean gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six stadia, and called Ἡράκλεια, Il. 2, 682.

Τρηχός, ὁ, an Ætolian, slain by Hector, Il. 5, 706.

τρηχύς, εἶα, ὅ, Ion. for τραχύς, rough, uneven, rugged, steep, stony, λίθος, Il. 5, 308; ἀκτὴ, Od. 5, 425; also epith. of towns and islands, Il. 2, 717. Od. 9, 27.

(τρήχω), an erroneously assumed pres. for the Hom. perf. τέτρηχα, see ταραάσω.

τρίαινα, ἡ (τρεῖς), a trident, the comm. weapon of Neptune, Il. 12, 27. Od. 4, 506.

* τρίβος, ὁ (τρίβω), prop. rubbing, exercise, practice, expertness, h. Merc. 447.

τρίβω, infin. pres. ep. τριβέμεναι, aor. 1 ἔτριψα, infin. τρίψαι. 1) Prop. to rub; hence spoken of grain: to thresh, κρεῖ, Il. 23, 496,

(which was done by oxen), μοχλὸν ἐν ὀφθαλμῷ, to turn the stake in the eye, Od. 9, 333. 2) Metaph. to exhaust, to enfeeble, τριβέσθαι κακοῖσι, to exhaust oneself by sufferings, Il. 23, 735.

τρίγληνος, ον (γλήνη), having three eyes, ἔρματα τρίγληνα, either with three eyes or openings, or having three stars, ['triple-gemmed,' Cowp.], Il. 14, 183. Od. 18, 298.

τριγλώχις, ἴνος, ὁ, ἡ, poet. (γλωχίν), three-pointed, triple-barbed, epith. of an arrow, *Il. 5, 393. 11, 507.

τριετής, εἰς (ἔτος), of three years, three years old, only adv. τριετες (with retracted accent), three years long, *Od. 2, 106. 13, 377.

τριζω, perf. τειριγῶ, with pres. signif., part. ep. τειριγῶτας for τειριγότας, a word formed to imitate the sound, to twitter, to chirp, spoken of young birds, Il. 2, 314; to squeak, to gibber, to utter a sharp sound, spoken of bats and of the noise of departing souls, Od. 24, 5. 9. Il. 23, 101; [cf. Shakspeare 'the ghosts, —Did squeak and gibber in the Roman streets;'] to crack, to creak, spoken of the backs of wrestlers, Il. 23, 714.

τριήκοντα, indecl. ep. and Ion. for τριάκ., thirty, *Il. 2, 516. 680. 733.

τριηκόσιοι, αι, α, ep. and Ion. for τριακ., three hundred, Il. 11, 697. Od. 13, 390.

Τρίκη, ἡ, prose Τρίκη, Strab., a town in Thessaly on the Peneus, with a temple of Æsculapius, the residence of the Asclepiades, Il. 2, 729. 4, 202.

τριλλιστος, ον, poet. for τριλιστος (λίσσεται), thrice prayed for, i. e. often or earnestly supplicated, νύξ, Il. 8, 488. † cf. τρίς.

* Τριόπης, ον, ὁ, Ion. for Τριόπας, (triple-eyed, from ὤψ), father of Phorbas, h. Ap. 211.

* τριπέτηλος, ον (πέτηλον), triple-leaved, h. Merc.

τρίπλαξ, ακος, ὁ, ἡ (πλέω), threefold, triple, ἄντυξ, Il. 18, 480. †

τριπλή, adv. (τρίπλος), threefold, Il. 1, 128. †

τρίπολος, ον, poet. (πολίω), thrice turned around or ploughed, νεώς, Il. 18, 542. Od. 5, 127.

τρίπος, ον, ὁ, poet. for τρίπους, Il. 22, 164. †

τρίπους, οδος, ὁ, ἡ, prop. adj. three-footed, comm. ὁ τρίπους, a tripod: a) a three-footed kettle for boiling, Il. 18, 344. 346. Od. 8, 434; hence ἐμπυριβήτης, Il. 23, 702. b) Or,

a beautifully wrought three-footed stand for kettles, dishes, basins, ἄπυρος, Il. 9, 122. 264. They are often mentioned as prizes and presents, Il. 8, 290. 9, 122, 11, 700. Od. 13, 13.

* *Τριπτόλεμος*, ὁ (the rural deity dwelling upon the thrice-ploughed land (τριπόλῳ), according to Hom. h. Cer. 153, a prince of the Eleusinians; according to the fable of the Athenians, son of Celeus and Metaneira, to whom Ceres presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

τρίπτυχος, ὢν (πτύσσω), *triple, three-fold*; *τρυφάλεια*, a helmet which is formed of three plates laid one upon another, Il. 11, 353. †

τρίς, adv. (τρεῖς), *thrice, often, τρίς τόσσον, τόσσα*, Il. 1, 213. 5, 136. The number three appears even in Hom. to have been a sacred number, and gener. to indicate that which occurs several times, Il. 5, 436. 6, 435. 22, 165; see Spitzner ad Il. 16, 702.

τρισκαίδεκα, indecl. poet. for *τριακαίδεκα*, *thirteen*, Il. 5, 387. Od. 24, 340.

τρισκαιδέκατος, η, ὢν, *the thirteenth*, Il. 10, 495; τῇ τρισκαιδεκάτῃ, sc. ἡμέρᾳ, Od. 19, 202.

* *τρισκοπάνιστος*, ὢν (κοπανίζω), *thrice-pounded*. τρ. ἄρτος, bread made of very fine flour, Batr. 35.

τρίσμακας, αρος, ὁ, ἡ, *thrice-blessed*, i. e. happy in the highest degree, Od. 6, 154. *τρισμάκαρες καὶ τετράκις*, * Od. 5, 306.

* *τρισσός*, ἡ, ὢν (τρίς), *three-fold, three and three*, h. Ven. 7.

τριστοιχί, adv. (στοῖχος), *in three rows* (divided into three parts, V.), Il. 10, 473. † ed. Wolf; otherwise *τριστοιχεί*.

τρίστοιχος, ὢν (στοῖχος), *in three rows, divided into three parts*, Od. 12, 91. †

τρισχίλιοι, αι, α (χίλιοι), *three thousand*, Il. 20, 221. †

τρίτατος, η, ὢν, poet. lengthened for *τρίτος*, *the third*, Il. 1, 252. Od. 4, 97; and often.

Τριτογένεια, ἡ (γένος), *the Triton-born*, epith. of Minerva, prob. named from Triton, a stream in Alalcomenæ, in Bœotia, where was the most ancient seat of her worship, Il. 4, 515. 8, 39. Paus. 9, 33. Accord. to the old Gramm. it means *head-born*, from τριτώ, in Cretan = κεφαλῇ; but the fable that Minerva was born from the head of Jupiter is first found h. 28, 4. A later fable derives the name from the lake Tritonis in Lybia, where she was said to have been born, Ap. 1, 3. 6.

* *Τριτογενής*, εὖος, ἡ, a rare form of *Τριτογένεια*, h. 28, 4.

τρίτος, η, ὢν (τρεῖς), *the third*. τοῖσι ἐπὶ τρίτος ἦλθε, Od. 20, 185. Neut. τὸ τρίτον, or, with Wolf, *τοτρίτον*, *thirdly, for the third time*, Il. 3, 225.

τρίχα, adv. (τρίς), *three-fold, in three parts*, Od. 8, 506. διὰ τρίχα κοσμηθέντες, i. e. διακοσμ. τρ., Il. 2, 655; with Gen. *τρίχα νυκτὸς ἔην*, it was in the third part of the night, Od. 12, 312. 14, 483.

τριχάϊκες (ᾱ ῖ), οἱ Δωριεῖς, Od. 19, 177; † accord. to Eustath. *the trebly-divided* (ἄισω), because they dwelt in Eubœa, in the Peloponnesus, and in Crete, or named from the triple race of the Dorians, the Hylleia, Dymanes, and Pamphyli, hence V., of treble race. Accord. to others (Damm), *with triple-waving crest*, like κορυθαῖς; or from *θρίξ*, *with waving hair*, cf. Strab. X. p. 475.

τρίχες, αἱ, nom. plur. from *θρίξ*.

τριχθά, poet. for *τρίχα*, *three-fold*, Il. 2, 668. 15, 169. Od. 9, 71.

Τροίζην, ἦρος, ἡ, *Træzene*, a town in Argolis, not far from the coast on the Saronic gulf, with a port, Pogon, Il. 2, 561.

Τροίζηνος, ὢν, son of Ceas, father of Euphemus, Il. 2, 847.

Τροίη, ἡ, ep. and Ion. for *Τροία*, *Troja*, 1) the Trojan country in Asia Minor, with its capital, Ilium, extending along the coast from the river Æsepus to Cæcus, or, accord. to Strabo, from the promontory of Lectum to the Hellespont. Often in Hom., Il. 2, 162; in prose comm. *Τρωάς*. 2) the chief town in Troja, otherwise *Ilium*, Il. 1, 129. 2, 141. Od. 1, 2; from this *Τροίηθεν* and *Τροίηθε*, adv. *from Troy*, Od. 3, 257; (ἀπὸ Τροίηθε μολόντα, Il. 24, 492, is rejected by Spitzner in his Programm de adverb. quæ in *θεν* desinunt, usu Homericō, p. 6, who prefers the old reading, *Τροίηθεν ἰόντα*). *Τροίηνδε*, adv. *to Troy*, Il. 22, 116. Od. 3, 268.

τρομέω, a form of *τρέμω*, only pres. and imperf. mid. 3 plur. optat. *τρομεόλατο* for *τρομείοντο*, 1) *to tremble, to quake*. *τρομῆσι ὑπὸ γυνῆ*, Il. 10, 95. *τρομέουσι φρένα*, they tremble in heart, Il. 15, 627. 2) With accus. *to tremble at, to fear*, any one, Il. 17, 203. Od. 18, 79. Mid. = *τρομέω*. *τρομέοντό οἱ φρένες*, Il. 14, 10; *θυμῷ*, Il. 10, 492; with accus. *θάνατον*, Od. 16, 446.

τρόμος, ὁ (τρέμω), *the act of trembling*,

quaking, Il. 3, 34. 8, 452. Od. 18, 88; hence anxiety, terror, Il. 6, 137; and often.

*τρόπαιον, τό (τροπή), a trophy, Batr. 159.

τροπέω, poet. form of τρέπω; ὄχλα, to turn about the chariot, Il. 28, 224. †

τροπή, ἡ, the act of turning, return. τροπαὶ ἡέλλοιο, the turning of the sun, the solstice, Od. 15, 404. † The passage Νῆσός τις Συρίη—Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἡέλλοιο, is variously explained; Voss: beyond Ortygia, where is the solstitial point. According to most ancient critics, cf. Strabo X. p. 487, and Eustath. ad loc., by Syria is to be understood Syros, one of the Cyclades, and by Ortygia the island Delos. The τροπαὶ ἡέλλοιο Eustath. explains as a poetical description of the west, and compares with it Od. 11, 18. Also, according to Voss and Nitzsch ad Od. 1, 22, it is the quarter of the heaven where the sun declines to his setting. With him agrees G. F. Grotefend in Geogr. Ephem. B. 48. St. 3. p. 281. "Ortygia or Delos is the centre of the earth's surface in Homer, over which the sun reaches the highest point of its path. A line from north to south divides the earth into two parts." Others consider the words as meaning the real solstice, rejecting the above explanation because Syros is not west, but rather east from Delos. This Eustath. intimates, in saying that the solstitial point had been pointed out in a cave in this island; or it was referred to the gnomon of Pherecydes, cf. Diog. Laert. Pherecyd. Accord. to Ottfr. Müller, cf. Orchomenos p. 326, the words are the addition of a rhapsodist, and obviously refer to the gnomon of Pherecydes of Syros. Voss, Alte Weltkunde p. 294, understands by Ortygia, the small island of Ortygia lying near Syracuse; and here also, he thinks, is Syria to be sought, see Συρίη.

τρόπις, ιος, ἡ (τρέπω), the keel of a ship, a ship's bottom; it was made small, in order easily to cut the waves; from it arose the two side-walls, * Od. 7, 252. 19, 278.

τροπός, ὁ (τρέπω), a leathern thong with which the oar was made fast, and in which it turned, Od. 4, 782. 8, 53.

τρόφις, τρόφι, gen. ιος, ep. short form = τροφός. τρόφι κῆμα, a great, powerful wave, Il. 11, 307. †

τροφός, εσσα, εν, poet. (τρέφω), well-

nourished; hence thick, strong, great, κύματα, Il. 15, 621. Od. 3, 290. Aristarch. reads τροφόντα, incorrectly.

τροφός, ὁ and ἡ (τρέφω), one who nourishes, one who brings up; only as fem. a nurse, a female attendant, * Od. 2, 361. 4, 742.

* Τροφώνιος, ὁ, son of Erginus, a king of Orchomenos, brother of Agamedes, h. Ap. 296.

τροχός, ὁ (τρέχω), every thing which runs, comm. any thing circular, hence 1) the wheel of a chariot, Il. 6, 42. cf. ἄρμα. 2) a potter's wheel, Il. 18, 600. 3) a round mass of wax, tallow, Od. 12, 173. 21, 178.

τρυνάω (τρύγη), 3 plur. pres. τρυγώωσι, ep. for τρυγῶσι, to harvest the fruits of the trees and the field, to harvest, to gather, Od. 7, 124; to strip off fruits, ἄλων, Il. 18, 556.

* τρύγη, ἡ, autumnal fruits, whether of field or tree, espec. wine. 2) the autumnal harvest, h. Ap. 55.

* τρυγηφόρος, ον (φέρω), bearing wine, h. Ap. 529.

τρυνόω, see τρυγάω.

τρίζω, a word formed to imitate the sound, to coo, to utter a murmuring sound, espec. spoken of the turtle dove; of men: to mutter, to murmur from displeasure; τινί, to complain of any thing to any one, Il. 9, 311. †

τρύπανον, τό (τρυνάω), an auger, a carpenter's tool, Od. 9, 385. †

τρυνάω (τρίπη), pres. optat. 3 sing. τρυπῶ, to bore, to pierce, δόρυ, Od. 9, 384. †

τρυνάλεια, ἡ, poet. a helmet, Il. 3, 372. Od. 18, 378. According to the common explanation, for τριφάλεια, a helmet with three cones; accord. to Wolf and Buttm. Lexil. II. p. 250, it was the prevalent name of a helmet, and prob. derived from τρύω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from καταϊτυξ, Heyne ad Il. 3, 372.

* τρυφερός, ἡ, ὄν (τρυνή), soft, delicate, tender, Batr. 66.

τρύφος, εος, τό (θρύπτω), that which is broken off, a piece, a fragment, Od. 4, 508. †

τρύχω, poet. = τείρω, fut. τρύξω, to wear away, to consume, to destroy, οἶκον, the property, Od. 1, 248. 16, 125; metaph. to drain, to vex, to torment, to distress. πτωχὸν οὐκ ἂν τις καλίοι, τρύξοντά εἰ αὐτόν, no one would call a beggar, to torment himself, Od. 17, 387. Pass. Od. 1, 288. τρύχεσθαι λιμῶ, * Od. 10, 177.

Τρωαί, αἱ, only plur. *the Trojan women*, Il. 3, 384. 411. see Τρωός.

Τρωάς, ἄδος, ἡ, a pecul. fem. to Τρωός, *Trojan*, ἡ τροφός, h. Ven. 114; espec. with and without γυνή, a Trojan woman, always in the plur. Il. 6, 442.

* τρώγλη, ἡ (τρώγω) *a hole, a cave*, Batr. 52. 113.

* Τρωγλοδύτης, ου, ὁ, *that lives in holes*, the name of a mouse, Batr. 205.

* τρωγλοδύω, (δύω), *to creep into a hole or cave*, to dwell in a hole, only part., Batr. 35.

τρώγω, *to gnaw, to crop, to chew, to nibble*, spoken of mules, ἄγρωστιν, Od. 6, 60; † of mice, Batr. 34.

Τρωϊάς, ἄδος, ἡ, poet. pecul. fem. of Τρωϊός, *Trojan*, λῆϊς, Od. 13, 263; comm. in the plur. with γυναικες, Il. 9, 139. 16, 831. Subst. *the Trojan women*, Il. 18, 122.

Τρωϊκός, ἡ, ὄν, *Trojan*; τὸ Τρωϊκὸν πεδίον, Il. 10, 11. 23, 464, *the Trojan plain*, between the rivers Scamander and Simois, the scene of the Trojan war; also Τρώων πεδίον, Il. 11, 836. 15, 739; for the most part called simply πεδίον. This plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Jupiter, at the Scæan gate, see φηγός. 2) The fig-hill, see Ἐρινός. 3) The watch-stand, not far from the fig-hill, see σκοπιή. 4) The sepulchral mound of Batieia, see Βατίεια. 5) The mound of Ilus, see Ἴλος. 6) The sepulchral mound of Æsyetes, from which the Grecian camp could be seen, Il. 2, 793. 7) The height of the plain, near the Hellespont, see Θρωσμός. 8) The entrenchment of Hercules (τείχος), in the neighborhood of the sea, constructed by Minerva and the Trojans for the protection of Hercules, Il. 20, 145 seq. 9) The Hill of Beauty, see Καλλικολώνη, cf. Spohn de agro Trojan. p. 17 seq.

Τρωῖλος, ὁ, son of Priam and Hecuba, Il. 24, 257.

Τρωῖος, ἴη, ἰον, ep. and Ion. for Τρωός, *Trojan*. 1) belonging to Tros. Τρωῖοι ἱπποῖ Il. 5, 222. 23, 378. 2) peculiar to the nation, δούρατα, Τρωῖα, Il. 14, 262.

τρώκτης, ου, ὁ, (τρώγω) *a gnawer, a glutton*; as epith. of Phœnician merchants: *a cheat, a knave, a sharper*, * Od. 14, 289. 15, 406.

* Τρωξάρτης, ου, ὁ, (ἄρτος), *bread-eater*, name of a mouse, Batr. 20.

Τρωός, ἡ, ὄν, *Trojan*. 1) belonging to Tros, ἱπποῖ, Il. 23, 291. 2) belonging to the nation, Τρωαί ἱπποῖ, Il. 16, 393. Τρ. κίνες, Il. 17, 255. 273; but Τρωαί, αἱ, subst., *Trojan women*, without iota subsc. q. v.

τρωπάω, poet. form of τρέπω, ep. iterat. imperf. τρωπάσκετο, Il. 11, 568; *to turn, to change, to alter*, φωνίγ, Od. 19, 151. Mid. *to turn oneself*; πάλιν τρωπᾶσθαι, *to turn back*, to go back, Il. 16, 95; πρὸς πόλιν, Od. 24, 536; φόβονδε, *to betake oneself to flight*, Il. 15, 666.

Τρώς, Τρώος, ὁ, 1) son of Erichthonius and Astyoche, grandson of Dardanus, husband of Callirhoe, who bore him Ilus, Assarucus and Ganymedes. The part of Phrygia in which he reigned received from him the name of Troja, Il. 20, 230 seq. 2) son of Alastor, Il. 20, 462. 3) Plur. οἱ Τρῶες, gen. Τρώων (on the irregular accent see Buttm. § 43. note 4, Rost § 37. B. 1, Kühner § 264) *the Trojans*, the inhabitants of the kingdom of Troy, of whom the Dardanians were a more ancient stock. They were prob. a Pelasgian race; of their emigration to Crete Homer knows nothing, Il. 1, 152. cf. Hdt. 7, 122.

τρωτός, ἡ, ὄν (τρώω), *wounded, vulnerable*, Il. 21, 568. †

τρωχάω, ep. form of τρέχω, *to run*, Il. 22, 163. Od. 6, 318.

τρώω, poet. only in the pres. (theme of τιτρώσκω), aor 1 ἔτρωσα, fut. τρώσομαι, aor. pass. ἐτρώθην, Batr. 193, *to wound*, espec. *to injure, to harm*, ἀλλήλους, Od. 16, 293; ἱπποῦς, Il. 23, 341; ὅθι τρώσεσθαι (sc. ἱππεῖς) ὄτω, where, I think, they will be wounded, Il. 12, 66; metaph. *to infatuate, to stupefy*, οἶνός σε τρώει, Od. 21, 293.

τυγχάνω, imperf. Od. 14, 231. † fut. τεύσομαι, aor. 2 ἔτυχον, ep. τίχον, subj. 1 sing. τίχωμι, also ep. aor. ἐτίχησα, perf. τετύχηκα, only intrans. 1) Trans. with gen. *to hit*, to hit a mark. a) Prim. with missiles, τινός, Il. 16, 609. 23, 857; with accus. only in connection with βάλλειν, οὐτᾶν, νύσσειν ὃν φά—ἰπὸ στέφνοιο τυχήσας—βεβλήκει, Il. 4, 106. cf. Il. 5,

582. 12, 394. 13, 371; absol. Il. 5, 287. 7, 243; and with prepos.; *κατὰ ὤμον*, Il. 5, 98. 579. 12, 189. b) Gener. *to hit, to attain, to find, to meet with, to reach*, *τινός*, Od. 14, 334. 19, 291; absol. Od. 21, 13. c) Spoken of things: *τύχῃ ἀμάθοιο βαθείης*, he struck in the deep sand, Il. 5, 587; *πομπῆς*, Od. 6, 290; *φιλότιτος*, Od. 15, 158. d) Absol. ὅς κε τύχῃ, whoever happened, Il. 8, 430; *to attain an end, to be fortunate*, Il. 23, 466. 2) Intrans. *to chance, to happen, to come to pass*, Il. 11, 116. *πρῶν πεδίοιο διαπρύσιον τετυχήκως*, extending entirely through the plain, Il. 17, 748. Od. 10, 88. b) Spoken of things: *to fall to one's lot, to happen to*, *τινί*, Il. 11, 634. Od. 14, 231. c) *to be casual*, with part. *τίχῃσιν ἐρχομένη νηὺς*, a ship happened along, Od. 14, 334. 19, 291.

Τυδείδης, *ον, ὁ*, son of Tydeus = *Diomedes*, Il. 14, 380.

Τυδεύς, *ep. ἦος* and *έος, ὁ*, son of king Œneus, of Calydon, in Ætolia, father of Diomedes. Because he slew his uncle Alcaëus, he fled to Argos to Adrastus, who received him kindly and gave him his daughter Delphyle as a wife. He marched with Polynices to Thebes, and was slain there by Menelippus, Il. 2, 406; espec. 4, 372 seq. 5, 801 seq.

τυκτός, ἡ, ὄν, verb. adj. from *τείχω*, prop. *prepared, made*. *Ἀρῆς, τυκτόν κακόν*, an evil which men prepare for themselves, in opposition to a natural evil; an unnatural, a great evil, [accord. to Köppen, *formed of sheer evil*], Il. 5, 831. *τ. κρήνη*, an artificial fountain, Od. 17, 206. 2) = *εὐτυκτος*, *artificially wrought, well-wrought*, Il. 12, 105; *δάπεδον*, Od. 4, 627. 17, 169.

ΤΥΚΩ, obsol. theme of *τείχω*.

τύμβος, ὁ (*τύφω*), prop. a place where a corpse is burned, comm. *a sepulchral mound, a hill of earth*, which was heaped up above the ashes, Il. 7, 336. 435, Od. 4, 584.

τυμβοχοή, ἡ (*χέω*), *the act of heaping up a mound, sepulture, interment*, Il. 21, 323, † οὐδέ τί μιν χρεῖω ἔσται τυμβοχοῆς, ed. Wolf, with Crates. Aristarch., whom Eustath., and among the moderns, Heyne, follow, reads *τυμβοχοῆς*, shortened for *τυμβοχοῆσαι*; the latter, accord. to Buttm. Gr. Gram. § 305. A. 5, incorrect; cf. Thiersch Gr. § 164 2. A. 1.

Τυνδάρεος, ὁ, Att. *Τυνδάρεως*, *Tyndareus*, son of Œbalus and the nymph Batia; he

was expelled from Sparta by his brothers, fled to Thestius to Ætolia, who gave him his daughter Leda as a wife. He was subsequently restored to Sparta by Hercules. His wife bore him Clytæmnestra, Helen, Castor, and Pollux, Od. 11, 298.

* *Τυνδαρίδης, ον, ὁ*, son of *Tyndareus*, espec. in the plur. οἱ *Τυνδαρίδαι*, the *Tyndaridae* = Castor and Pollux, h. 16, 2. 32, 2.

τύνη, *ep. and Ion. for σύ*, [Il. 5, 485.]

* *τύπανον, τό* (*τύπτω*), *a stroke, a thrust, a cut*, in the plur. Il. 5, 886. †

τύπτω, *aor. 1* *ἔτυπα*, poet. *τύπα*, perf. pass. part. *τετυμμένος*, *aor. 2 pass. ἐτύπην*, *to strike*. 1) Prop. with a staff, *τινά*, Il. 11, 561; spoken espec. of weapons used in close conflict, (opposed to *βάλλειν*, Il. 11, 191. 13, 288. 15, 495); *to cut, to hit, to thrust, to wound*, *τινά φασγάνῳ, ἄορι, δουρί, ξίφεϊ*, Il. 4, 531. 13, 288. 782; with double accus. *τινά λαιμόν*, Il. 13, 542; metaph. *τὸν ἄχος κατὰ φρένα τύπε*, pain smote him in the soul, Il. 19, 125. 2) Improper or poet. *ἄλῃ ἐρεϊμοῖς*, to strike the sea with the oars, Od. 9, 104; *χθόνα μετώπῳ*, Od. 22, 86; *ἵχνια πόδεσσι*, to tread the vestiges with the feet, V., i. e. to tread in any one's footsteps, Il. 23, 764; spoken of Zephyr, *βαθείῃ λαίλαπι τύπτων*, sc. *νέφεα*, smiting them with the full tempest, Il. 11, 306. Pass. *to be struck*, *ἐγχείησιν*, Il. 13, 782; but also with accus. *ἔλκεα ὅσσ' ἐτύπη*, Il. 24, 421; cf. Rost Gr. § 112. 6. Kühner § 553.

* *τύραννος, ὁ*, prop. *lord, commander*, comm. *sovereign*, prim. spoken of Mars, with dat. *ἀντιβίοισι*, h. 7, 5.

* *Τυρογλύφος, ὁ* (*γλύφω*), *cheese excavator*, the name of a mouse, Batr. 137.

τυρός, ἡ, *cheese*; *αἰγίος*, goats' milk cheese, Il. 11, 639. Od. 4, 88.

* *Τυροφάγος, ὁ* (*φαγεῖν*), *cheese-eater*, the name of a mouse, Batr. 226.

* *Τυρσηνός, ὁ*, Ion. for *Τυρρήνός*, a *Tyrhenian*, an inhabitant of the country Tyrhenia (*Etruria*), in Italy, h. 6, 8.

Τυρώ, οὖς, ἡ, daughter of Salmoneus and Alcidence, wife of Cretheus. She loved the river-god Eripeus; Neptune appeared to her in the form of the river-god, and she bore to him Pelias and Neleus, Od. 2, 120. 11, 235 seq.

τυτθός, ὄν (later also of three endings), *small, young*, spoken of human beings, Il. 6, 222. *τυτθός εἴυσα*, Il. 22, 480. The neut.

sing. τυτθόν as adv. *little, a little*, espec. spoken of space, τυτθόν ὀπίσσω, Il. 5, 443; ἀποπρὸ νεῶν, Il. 7, 334.; τυτθὸν ὑπ' ἐκ θανάτοιο φέρονται, they sail a little removed from death, i. e. scarcely, Il. 15, 628; in other connections, τυτθὸν ἔτι ζῶειν, to live a little longer, Il. 19, 335; φθίγγεσθαι, to speak low, Il. 24, 170. The neut. plur. only τυτθα διατμήξαι or κείασσι, to cut small, to split small, Od. 12, 174. 388.

Τυφάων, ονος, ὁ, poet. pecul. ep. for Τυφῶν, see Τυφωεύς.

τυφλός, ἡ, ὄν, blind, Il. 6, 139. † h. Ap. 172.

Τυφωεύς, έος, ὁ, ep. contr. Τυφώς, in Hom. gen. Τυφωέος, dat. Τυφωεί, Il. 2, 782. 783; also Τυφάων, only in the accus. Τυφάονα, h. Ap. 306. 352; in prose Τίφῶν, ὤνος, prop. *that smokes*, from τύφω, the symbol of volcanoes and storms. According to Il. 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In Hes. Th. 820 seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gæa (Terra) bore to Tartarus and sent against Jupiter when he hurled the Titans into Tartarus. After a long contest,

Jupiter dashed him down to Tartarus. A later fable calls Cilicia his birth-place; after he was conquered by Jupiter in a battle here, he fled into Sicily, where that deity hurled Ætna upon him, Pind. Pyth. 1, 32; cf. Ἄριμα.

ΤΥΧΕΩ, an assumed theme to some tenses of τυγχάνω.

* τύχη, ἡ, *fate, chance, destiny*, espec. *good fortune*, first found h. 10, 5.

* Τύχη, ἡ, daughter of Oceanus, h. Cer. 420.

Τυχίος, ὁ (the maker, from τείχω), a famous artist of Hylæ in Bæotia, Il. 7, 220.

τῷ, prop. dat. sing. from τό, often used absol. 1) *in this way*, frequently in the apodosis, then, Il. 2, 373. 4, 290. Od. 1, 239. 3, 258. cf. Nitzsch ad loc. 2) *therefore*, Il. 2, 250. Od. 2, 254. 7, 25.

τῶς, adv. poet. = ὥς, οὕτως, *thus*, Il. 2, 330. 3, 415. 14, 48. Od. 18, 271. 19, 234. Accord. to Apollon. de Adverb. p. 582. 17, τῶς is correct only when it correlates to ὥς, as in Il. 3, 415. In other places he read ὅ' ὥς, and so reads Spitzner after good MSS., Il. 2, 330. 14, 48.

Υ.

Υ, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

Ῥάδες, ων, αἱ, the *Hyades*, accord. to the Schol. from ὕω, that rain, *Pluvia*, or from their similarity to the letter Ϛ, a constellation, consisting of four stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, Il. 18, 486. The name has also been derived from ὕς, *Sucula*, the constellation being conceived of as a herd of wild boars, cf. Gell. XIII. 9; and Nitzsch ad Od. 5, 272.

ὑακίνθινος, η, ον (ὑάκινθος), of the color of hyacinth, *hyacinthine*, ἄνθος, Od. 6, 231. 23, 158; see ὑάκινθος.

ὑάκινθος, ὁ (in Hom. in gender not indicated), the *hyacinth*, prob. the *blue sword-lily* (*iris germanica* Linn.), or the *larkspur* (*delphinium ajacis* L.), Il. 14, 348. † h. Cer. 7, 426. h. 17, 25. Theocritus X. 28, calls it black; hence the poet compares to it the

dark hair of Ulysses, Od. 6, 231. cf. Voss ad Virg. Ecl. 3, 106. The flower had nothing in common with our hyacinth.

Ῥάμπολις, ιος, ἡ, a town in Phocis on the Cephissus, between Opus and Orchomenus. Its name is compounded of Ῥάντων πόλις, having been built by the Hyantes, the original inhabitants of Bæotia, who were driven by Cadmus to Phocis, Il. 2, 521.

ὑββάλλειν, ep. for ὑποβάλλειν.

ὑβρίζω (ὑβρις), only part. pres. *to be insolent or arrogant* (in word or deed); spoken espec. of men, to satisfy one's unbridled desires, *to be wicked, to behave in a contumelious or violent manner*, Od. 1, 227. 3, 207. 17, 588. 2) Trans. τινά, *to do one wrong, to abuse any one, to insult him*, Il. 11, 695. Od. 20, 170.

ὑβρις, ιος, ἡ (akin to ὑπέρ), *arrogance, insolence, wickedness*, any violence arising from the consciousness of power or from the pre-

ponderance of sensual desires, Od. 14, 262; spoken espec. of the suitors, Od. 1, 368. 4, 321; with βίη, Od. 15, 329. 17, 565. 2) *wickedness* towards others, *violence*, *abuse*, Il. 3, 203. 214.

ὑβριστής, οὐ, ὁ (ὑβρίζω), *an arrogant person, an insolent, wicked, or violent man*, ἀνὴρ, Il. 13, 633. In opposition to δίκαιος, φιλόξενος, Od. 6, 120. 9, 175. h. Ap. 279.

ὑγιής, ἐς, gen. ἰός, *healthy, sound, vigorous, well*, metaph. μῦθος, a healthful word (an useful, salutary thought), Il. 8, 524. †

ὑγρή, ἡ, see ὑγρός.

ὑγρός, ἡ, ὄν (ὑῶ), 1) *wet, moist, fluid*, ὑγρὰ κέλευθα, the watery paths, poet. for the sea, Od. 3, 71; hence subst. ἡ ὑγρή, the waters, poet. for the sea, Il. 10, 27; connected with τρυφερή, Il. 14, 308. Od. 20, 98; ἄνεμοι ὑγρὸν ἄντες, moist blowing winds, Od. 5, 478. 2) Metaph. *languishing*, πόθος, h. 18, 33.

ὑδατοτρεφής, ἐς, gen. ἰός (τρέπω), *nourished in the water, loving the water*, epith. of the poplar, Od. 17, 208. †

Ἵδη, ἡ, a town on the Tmolus in Lydia, accord. to the Schol. the later *Sardis*, Il. 20, 385.

ὑδραίνω (ὑδωρ), only aor. 1 mid. part. ὑδρηνόμενος, *to water*, mid. *to wash oneself, to bathe oneself*, * Od. 4, 750. 759. 17, 48. 58.

ὑδρεύω (ὑδωρ), only pres. and imperf. *to dip or fetch water*, Od. 10, 105. Mid. *to dip or bring water for oneself*, * Od. 7, 131. 17, 206.

ὑδρηλός, ἡ, ὄν (ὑδωρ), *watery, moist, wet*, Od. 9, 133. † h. Ap. 41.

* Ἵδρομέδουσα, ἡ (μίδουσα), *the water-queen*, name of a frog, Batr. 19.

ὑδρος, ὁ (ὑδωρ), *the water-snake*, Il. 2, 723. † Batr. 81.

* Ἵδρόχαρις, ὁ (χαίρω), *a friend of the water*, a frog's name, Batr. 224.

ὑδωρ, ὑδατος, τό (ὑῶ), *water*; originally prob. rain-water, as Il. 16, 385; plur. ὑδατα, *waters*, only once, Od. 13, 109; proverb. ὑδωρ καὶ γαῖαν γενέσθαι, see γαῖα. (υ prop. short, but also long in the arsis, conf. Herm. ad h. Cer. 382.)

ὑετός, ὁ (ὑ, ὑῶ), *rain, a shower*, Il. 12, 133. †

νῖα, νιάσι, see νίος.

ἽΤΙΕΤΣ, a form of νίος, obsol. in the nom. from which oblique cases are formed.

νίος, ὁ (from this form there occur in Hom. besides the nom. sing., the gen. and accus. sing., and the gen. and dat. plur. The accus. plur. νιούς, as a *varia lectio*, Il. 5, 159. Besides the ep. language declined the obl. cases after two themes: ἽΤΙΣ and ἽΤΙΕΤΣ, gen. νίος and νιέος, dat. νίῃ and νιέῃ, νιῖ, accus. νῖα and νιέα, Il. 13, 350; nom. plur. νῖες, νιέες and νιέες, in the dat. plur. only νιάσι, Il. 5, 463. Od. 3, 387; a son, often νῖες Ἀχαιῶν = Ἀχαιοί; [once νῖες Λαπιθάων = Λαπίθαι, Il. 12, 128.] (The diphthong νι is sometimes used as short, Il. 6, 130. 17, 575), see Thiersch Gram. § 185. 25. [Buttm. § 58. p. 101.]

νιώνος, ὁ (νίος), *a child's child, a grandson*, Il. 2, 666. Od. 24, 515.

ὑλαγμός, ὁ (ὑλακτέω), *the act of barking, a howl*, Il. 21, 575. †

ἽΤλακίδης, οὐ, ὁ, son of Hylacus, whom Ulysses pretends to be, Od. 14, 204.

ὑλακόμωρος, οὐ (ὑ), poet. *always or frequently barking*, κύνες, * Od. 14, 29. 16, 4. On the doubtful derivation of the termination μωρος, see ἐγχεσίμωρος. [Cf. Jahrb J. and K. under ἐγχεσίμωρος, p. 259.]

ὑλακτέω, poet. ὑλάω (ὑ), *to bark*, spoken of dogs, Il. 18, 586; metaph. of wrath of heart, κραδίη οἱ ἔνδον ὑλάκει ('the heart within him howled,' V.), Od. 20, 13, 16.

ὑλάω and ὑλάομαι, depon. mid. poet. form of ὑλακτέω, *to bark*, act. Od. 16, 9. Mid. Od. 16, 162. 2) Trans. *to bark at*, τινά, * Od. 16, 5. 20, 15.

ῥλη, ἡ (ῥ), 1) *a forest, a wood*, Il. 5, 52. Od. 5, 63. 2) *fallen wood, building timber, fire-wood*, Il. 23, 50. 111. Od. 9, 234. 3) *the ballast of a ship*, prob. properly wood, brush-wood, then rubbish, Od. 5, 257.

ἽΤλη, ἡ, pros. αἰ ἽΤλαι, a little town in Bæotia on the lake Copais, in the time of Strabo destroyed, Il. 2, 500. 5, 708. 7, 221. (ῥ is short in Il. 5, 708. 7, 221; hence some critics would write ἽΤη.)

ῥλήεις, εσσα, εν (ῥ, ῥλη), *woody, abounding in wood, wooded*, χῶρος, Il. 10, 362; νῆσος, Od. 10, 308. h. 13, 5; as adj. of two endings, Od. 1, 246.

ἽΤλλος, ὁ, a river in Ionia, which rises in Lydia, and flows into the Hermus, Il. 20, 392.

ῥλοτόμος, οὐ (ῥ, τέμνω), *wood-felling, wood-cutting*, πέλεκυς, Il. 23, 114; spoken of men, * Il. 23, 123.

ὕμεῖς (*ū*), plur. of the personal pron. of the second person. Of the common form Hom. uses only, in addition, the dat. ἱμῖν. Nom. Æol. and ep. ὕμεις, gen. Ion. ἱμέων, ep. ὕμειων, dat. Æol. and ep. ἱμμι(ν) and ὕμμ', Il. 10, 551; accus. Ion. ἱμέας, Æol. and ep. ὕμμε. (The gen. ἱμέων, and accus. ἱμέας, are often dissyllabic); *you, your*, with a collective sing. Od. 12, 81. 82; cf. Thiersch § 204. 9, Rost. Dial. 44. Kühner, § 301.

ὕμέναιος, ὁ (ἱμνος), *a bridal song, the hymeneal song*, which the companions of the bride sung in conducting the bride to the house of the bridegroom, Il. 18, 493. †

ὕμέτερος, η, ον (*ū*, ἱμεῖς), *your, ὑμέτερόνδε*, to your house, ep. Il. 23, 86.

ὕμμε, ὕμμες, ὕμμι, see ἱμεῖς.

* ὕμνέω (ἱμνος), *to celebrate, to praise, to extol*, with accus., h. Ap. 19, 190. h. 8. 1.

ἱμνος, ὁ, 1) *a song a melody*, ἱμνος αἰδοῦς = οἶμος αἰοιδῆς, the melody of the song, Od. 8, 429. † 2) *a song, a hymn*, h. Ap. 161. 8, 19.

ὕμός, ἡ, ὅν (*ū*), Dor. and ep. for ἱμέτερος, *your*, Il. 5, 499. Od. 1, 375.

ὕπάγω (ἄγω), only imperf. 1) *to lead under*, ἵππους ζυγόν, the horses under the yoke, Il. 16, 148. 23, 291; ἱμιόρους, to harness, Od. 6, 73. 2) *to lead away from under, to convey away*, τινὰ ἐκ βελέων, Il. 11, 163.

ὕπαιδω, ep. for ὑπάδω, *to sing in addition*, in tmesis, Il. 18, 570; see αἰδω.

ὕπαί, ep. for ὑπό.

* ὑπαιδεῖδοικα, see ὑποδεῖδω.

ὕπαιθα, adv. (ὑπό), 1) *away from under, sidewise*, Il. 15, 520. 21, 271. 2) As prep. with gen. *along by, sidewise from any one*, Il. 18, 421.

ὕπαῖσσω, poet. (αἴσσω), fut. ὑπαῖζω, part. aor. ὑπαῖζας, *to leap or to rush from under*, with gen. βωμοῦ, forth from under the altar, Il. 2, 310. 2) With accus. spoken of the fish, φρεῖχ' (i. e. φρεῖχα) ὑπαῖζει, ed. Wolf, he will rush up to the agitated wave ['rippled surface,' Cowp.], (to devour the fat of Lycaon), Il. 21, 126; cf. φρεῖξ. Heyne and Bothe: ὑπαλύξει φρεῖχ', he will escape from the rippling flood (viz. into the deep), when he has satiated himself, cf. Bothe. This explanation contravenes the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by

ὕπαῖζει, but not by ὑπαλύξει, cf. Spitz. ad loc.

ὕπακούω (ἀκούω), aor. ep. ὑπάκουσα, infin. ὑπακούσαι, *to hear to*, Il. 8, 4; in tmesis 2) *to give ear to, or to answer*, * Od. 4, 283. 10, 83.

ὕπαλεύομαι, depon. mid. poet. (ἀλείω). aor. part. ὑπαλευάμενος, *to avoid, to escape*, with accus. θάνατον, Od. 15, 275. †

ὕπαλνυξίς, ιος, ἡ (ὕπαλύσκω), the act of avoiding, escaping, fleeing, Il. 22, 270. Od. 23, 267.

ὕπαλίσκω (ἀλίσκω), fut. λύξω, Batr. 97; aor. ep. ὑπάλυξα for ὑπήλ., part. ὑπαλύξας, *to avoid, to escape, to fly*, with accus. τέλος θανάτοιο. Κῆρας, Il. 11, 451. Od. 4, 512; αἰλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8, 355.

ὕπαντιάω (ἀντιάω), aor. 1 part. ὑπαντιάσας, *to come against or meet unexpectedly*, absol. Il. 6, 17. †

ἵπαρ, τό, only nom. accus., *a real appearance in a state of wakefulness, οὐκ ὄναρ, ἀλλ' ἵπαρ*, not a dream, but a reality, * Od. 19, 547. 20, 90.

ὕπάρχω (ἄρχω), aor. subj. ὑπάρξῃ, *to begin, to do first*, Od. 24, 286. †

ὕπασπίδιος, ον (ἀσπίς), *under the shield, covered by the shield*, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβᾶν, * Il. 13, 158. 807. 16, 609.

ὑπάτος, η, ον (from ὑπερ for ὑπέρτατος), *the highest, most exalted, supreme*, often epith. of Jupiter, Il. 5, 756; and Od. ἐν πυρῇ ὑπάτῃ, upon the highest part of the funeral pile, Il. 23, 165. 24, 787.

ὕπέασι, see ὕπειμι.

ὕπέδδισαν, see ὑποδεῖδω.

ὕπέδεκτο, see ὑποδέχομαι.

ὕπεθερμάνθη, see ὑποθερμαίνω.

ὕπεῖκω, ep. also ὑποεῖκω (εἰκω), fut. ὑποεῖζω, aor. ὑπόειξα, fut. mid. ὑπέιζομαι and ὑποεῖζομαι, Il. 23, 602. 1) *to yield, to retire from*, τινὶ ἱδρῆς, to retire from a seat for any one, Od. 16, 42; with gen. alone, νεῶν, to go away from the ships, Il. 16, 305. b) With accus. χεῖράς τινος, to escape one's hands, Il. 15, 227. 2) Metaph. *to yield, to submit to, to comply with*, to obey, τινί, Il. 15, 211. 23, 602. Od. 12, 117; τινί τι, to yield to any one in any respect, Il. 1, 294. 4, 62. (The fut. mid. is in use, equivalent to the fut. act.)

ὕπειμι (εἰμί), pres. 3 plur. Ion. ὑπέασι, to

be under, μελάθρῳ, to be under a roof, Il. 9, 204; πολλῇσι (ἵπποις), under many were colts, Il. 11, 681; in tmesis, Od. 1, 131.

ὑπεῖρ, poet. for ὑπέρ.

ὑπερέχω, poet. for ὑπερέχω.

ὑπείροχος, ον, poet. for ὑπέροχος.

Ἵππειροχίδης, ον, ὁ, son of Hyperochus = Itymoneus, Il. 11, 673.

Ἵππειροχος, ὁ, poet. for Ἵπέροχος, a Trojan, slain by Ulysses, Il. 11, 335.

Ἵππειρών, ονος, ὁ, a Trojan, slain by Diomedes, Il. 5, 144.

ὑπέκ, before a vowel ὑπέξ (ὑπό, ἐκ), in the Il. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. *from under, out from under, forth from beneath*, Il. 5, 854. 13, 89. 15, 628; see τυτθόν. 2) Adv. Od. 3, 175.

ὑπεκπροθέω, poet. (θέω), only pres. *to run forth from beneath*, Il. 21, 604. Od. 8, 125. b) With accus. *to run before, to outstrip*, Il. 9, 506.

ὑπεκπρολύω, Hom. (λύω), aor. 1 ὑπεκπρο-έλυσα, *to loose from under, ἡμιόνους ἀπήνης*, to unharness the asses from the carriage, Od. 6, 88. †

ὑπεκπρορέω (ρέω), *to flow out from under*, Od. 6, 88. †

ὑπεκπροφεύγω (φεύγω), aor. 2 ὑπεκπροφύγοιμι, and part. ὑπεκπροφυγών, *to escape from under, to escape secretly*, absol. Il. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδιν, Od. 12, 113.

ὑπεκσαόω, ep. (σαόω), aor. 1 ὑπεξεσάωσα, *to save or deliver from unperceived*, τινά, Il. 23, 292. †

ὑπεκφέρω (φέρω), imperf. poet. ὑπέκφερον, aor. ὑπίνεικα, Il. 8, 883. 1) *to hear away from under or secretly*, τινά πολέμοιο, to withdraw any one from the war, Il. 5, 318. 377. 885; gener. *to bear away*, spoken of horses, Od. 3, 496. 2) *to convey any thing away*, σάκος, Il. 8, 268.

ὑπεκφεύγω (φεύγω), aor. 2 ὑπεξέφυγον, and ep. ὑπέκφυγον, infin. poet. ὑπεκφυγέειν, *to flee secretly from, gener. to escape, to flee*, Il. 8, 243. 20, 191; with accus. Κῆρα, ὄλεθρον, ῥέεθρα, Il. 5, 22. 6, 57. 16, 687. Od. 9, 286; (in Od. 3, 175; ὑπέκ is adv.)

ὑπεμνήμυκε, see ὑπημύω.

ὑπένερθε and ὑπένερθεν, adv. (ἐνερθε), 1) *beneath, below*, Il. 13, 30; espec. in the lower world, Il. 3, 278. Od. 10, 353. 2) With gen. *under*, ποδῶν ὑπένερθε, Il. 2, 150; ἱπίν. Χίωιο, Od. 3, 172.

ὑπέξ, see ὑπέκ.

ὑπεξάγω (ἄγω), only aor. optat. ὑπεξαγάγοι, *to lead out under or secretly*, espec. out of danger, τινά οἴκαδε, Od. 18, 147. †

ὑπεξαλέομαι (ἀλέομαι), only aor. infin. ὑπεξαλέασθαι, *to escape secretly, to avoid*, with accus. χεῖρας, Il. 15, 180. †

ὑπεξαναδύω (δύω), aor. 2 ὑπεξαναδύς, intr. *to emerge from beneath, or unobserved*, with gen. ἁλός, from the sea, Il. 13, 352. †

ὑπέρ, ep. also ὑπεῖρ (the latter when the last syllable must be long before a vowel, ὑπεῖρ ἄλλα), 1) Prepos. with gen. and dat. ground signif. *over (super)*. A) With gen. 1) Of place: a) in indicating motion over a place or object, *away, over, above*, ὑπέρ τοίχων καταβῆναι, Il. 15, 382; cf. 20, 279; ὑπέρ οὐδοῦ βῆναι, Od. 17, 575. b) In indicating continuance over a place: *above, upon, on the upper side*, ὑψοῦ ὑπέρ γαίης ἔχειν, to hold high above the earth, Il. 13, 200; ὑπέρ μαζοῖο, Il. 4, 528. Od. 1, 137; hence also: ὑπέρ κεφαλῆς στήναι τι, to stand above any one's head, i. e. to stand behind the head, Il. 2, 20. Od. 4, 803. β) *over, beyond*, ὑπέρ τάφρου, Il. 18, 228. 23, 73. Od. 13, 257. 2) In causative relations, almost always like περί: a) in assigning the cause, as if still local: *for, for any one's good*; in expressions of protection and defence, τεῖχος τεχίσσασθαι νεῶν ὑπέρ, for the ships, Il. 7, 449; ῥέζειν τι ὑπέρ Δαναῶν, Il. 1, 444. b) With verbs of praying, *by any one, for one's sake*, λίσσεσθαι ὑπέρ τοκέων, ὑπέρ ψυχῆς καὶ γούνων σῶν, Il. 15; 660. 665. 22, 338. Od. 15, 261. c) Gener. in indicating a reference of any kind: *of, about*, ὑπέρ σέθεν αἵσχε' ἀκούω, Il. 6, 521. B) With accus. 1) Spoken of place, in indicating motion over an object: *away, with the idea of accomplishment, away over, over*; ὑπέρ ὤμον, Il. 5, 16; ἱπεῖρ ἄλλα, Il. 22, 227. Od. 3, 73. b) Spoken of measure: *beyond, against*, only metaph. ὑπέρ αἴσαν, against propriety, Il. 3, 59; ὑπέρ μοῖραν, against fate, Il. 20, 336; ὑπέρ θεόν, Il. 17, 327. II) In composition, it expresses the signif. of the prepos. and also the idea of excess, of exaggeration.

ὑπεράῃς, ἑς, poet. (ἄημι), *blowing from above*, ἄελλα, Il. 11, 297. †

ὑπεράλλομαι, depon. mid. (ἄλλομαι), part. ep. sync. aor. ὑπερᾶλτο, part. ὑπεράλμενος, *to leap over*, ἀνλῆς, Il. 5, 138. 2) *to leap over*,

with accus. *στίχας*, to leap over the ranks, * Il. 20, 327.

ὑπερβαίνω (*βαίνω*), aor. 2 *ὑπερέβην*, 3 sing. ep. *ὑπέρβη*, 3 plur. ep. *ὑπέρβασαν*, ep. for *ὑπέρβησαν*, 3 sing. subjunct. *ὑπερβήη*, ep. for *ὑπερβῇ*, 1) *to stride over, to mount over, to go over*, with accus. *τείχος*, Il. 12, 468; *οὐδόν*, Od. 8, 80. 16, 41. h. Merc. 20. 2) Metaph. *to overstep*, absol. *to transgress, to commit a fault*, Il. 9, 501.

ὑπερβάλλω, ep. also *ὑπερβ.* (*βάλλω*), aor. 2 *ὑπερέβαλον*, Il. 23, 637, and *ὑπέρβαλον*, without augm. 1) *to cast over*, with accus. *σήματα πάντων*, to cast beyond all the marks, Il. 23, 843; spoken of the stone of Sisyphus: *ἄκρον ὑπερβάλλειν*, to cast it upon the summit, Od. 11, 597; rarely with gen. *τόσσον παντός ἀγῶνος ὑπέρβαλε*, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) *to cast beyond any one*, *τινὰ δουρὶ*, i. e. to excel any one in casting the spear, Il. 23, 637.

ὑπέρβασαν, see *ὑπερβαίνω*.

ὑπερβασία, ἡ (*ὑπερβαίνω*), prop. *overstepping*, always metaph. *transgression, wickedness, impiety, insolence*, Il. 3, 102. Od. 3, 206; plur. Il. 23, 589; and often.

ὑπερβήη, see *ὑπερβαίνω*.

ὑπέρβιος, ον (*βίω*), *haughty*, comm. in a bad sense, *insolent, violent, overbearing*, *θυμός*, Il. 18, 262; *ὑβρις*, Od. 1, 368. Neut. *ὑπέρβιον*, as adv. *haughtily, overbearingly*, Il. 17, 19.

* *ὑπερβόρειοι*, οἱ, pros. *ὑπερβόρειοι*, the *Hyperboreans*, a fabulous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar Pyth. 10, 49, places it upon the Ister; Hdt. 4, 13, beyond Scythia.

ὑπερδεής, ἐς, gen. *είος* (*δέιος*), *ὑπερδεία*, ep. for *ὑπερδεία*, see Thiersch Gram. § 293; *exalted above fear, unterrified*, *δήμος*, Il. 17, 330. † Thus Eustath. (*ἀπτόνητος*); and Voss, *fear-despising*. Still other Gramm., as Apoll., derive it from *δείω*, and explain it, *far less* (*ὑπερδέοντα*).

ὑπέρεια, ἡ, 1) a fountain in the town of Pheræ in Thessaly, Il. 2, 734. 6, 451. 2) the ancient abode of the Phæaces, before they emigrated to Scheria, Od. 6, 4. Accord. to this passage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later *Camarina*.

ὑπερείπω (*ὑπό, ερείπω*), aor. 2 *ἐπήραπον*, prop. *to demolish by mining*; only in the aor. 2, *to undermine, to overthrow*, Il. 23, 691. †

ὑπερέπτω (*ὑπό, ερείπτω*), imperf. *ὑπέρεπτε* without augm., *to eat away beneath*, then gener. *to take away from beneath*, spoken of a river: *κονίην ποδοῦν*, to wash away the sand beneath the feet, Il. 21, 271. †

ὑπερέσχεθον, see *ὑπερέχω*.

ὑπερέχω, poet. *ὑπεριέχω*, always imperf., Il. 2, 426 (*ἔχω*), aor. 2 *ὑπερέσχον*, poet. lengthened *ὑπερέσχεθον*, Il. 11, 735. 1) Trans. *to hold above*; *τί τινος*, any thing above another, *σπλάγχνα, Ἡφαίστειοι*, Il. 2, 426; espec. for protection, *χεῖρα* or *χεῖράς τινι*, to hold the hand over any one, to shelter him, Il. 4, 249. 5, 433. Od. 14, 184; and instead of dat. with gen. Il. 9, 420. 687. 2) Intrans. *to project, to be prominent*, with gen. Il. 3, 210. b) *to rise above*, spoken of the sun, *γαίης*, Il. 11, 735; of a star, Od. 13, 93.

ὑπέρη, ἡ, a sail-yard rope, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260. †

ὑπερήνορεύω (*ὑπερήνωρ*), only part. pres. *to have a haughty spirit, to be insolent*, in a bad sense, Il. 4, 173. 13, 258; espec. in the Od. spoken of the suitors, and also strengthened by *κακῶς* (V., full of insolent vileness), Od. 2, 266. 4, 766.

ὑπερήνωρ, ορος, ὁ (exceedingly manly), son of Panthous, slain by Menelaus, Il. 14, 616. 17, 24.

ὑπερησίη, ἡ, a town in Achaia, accord. to Paus. the later *Ægeira*, Il. 2, 573. Od. 15, 254.

ὑπερηφανέω (*φαίνω*), only part. *to exalt oneself above others, to be insolent, to be proud*, Il. 11, 694. †

ὑπερθε, before a vowel *ὑπερθεν*, 1) Adv. (*ὑπέρ*), *from above*, espec. from heaven, Il. 7, 101. Od. 24, 344. h. Cer. 101; gener. *above, in the upper part*, Il. 2, 218. 5, 122. Od. 16, 47.

ὑπερθορέειν, see *ὑπερθρώσκω*.

ὑπερθρώσκω (*θρώσκω*), only fut. *ὑπερθορεύομαι*, ep. and Ion. for *ὑπερθοροῦμαι*, and aor. 2 ep. *ὑπέρθορον*, infin. ep. *ὑπερθορέειν*, *to leap over, to leap away over*, with accus. *τάφρον*, Il. 8, 179; *ἐρχίον*, * Il. 9, 475; absol. Il. 12, 53.

ὑπέρθυμος, ον (*θυμός*), *exceedingly spirited, noble-hearted, magnanimous*, epith. of

heroes and of an entire people, always in a good sense, Il. 2, 746. Od. 16, 326. Voss takes it often in a bad sense, and translates *haughty, proud*, Il. 4, 365. 5, 881; *insolent*, Od. 11, 269.

ὑπερθύριον, τό (θύρα), *the lintel of a door-frame*, opposed to οὐδός, Od. 7, 90. †

ὑπερίημι (ἱημι), fut. ὑπερήσω, *to cast beyond, to excel*, viz. δίσκον, Od. 8, 198. †

ὑπερικταίνομαι, *to move oneself quickly*, from which πόδες ὑπερικταίνοντο, Od. 23, 3, † (the feet tripped nimbly, V.) According to Aristarch in Apoll. ἄγαν πάλλοντο from ὑπό and ἐρικταίνοντο, or accord. to Eustath. also = ὑπερεξτείνοντο, i. e. ἄγαν ἰκνοῦντο from ἱκταρ. The readings ὑποακταίνοντο and ὑπερακταίνοντο are to be rejected.

Ἵπεριονίδης, ου, ὁ, son of Hyperion = Helios, Od. 12, 176.

Ἵπερίων, ἱόνος, ὁ, 1) son of Uranus and Gæa [Cælus and Terra], one of the Titans, who from Thea begat Helios, Selene, and Aurora, Hes. Theog. 371. h. Cer. 26. cf. h. 31, 3. 2) It stands as a patronymic epith. Il. 8, 480. Od. 1, 8, Ἵπερίων Ἡέλιος (like Ζεὺς Κρονίων), son of Hyperion, according to Eustath. for euphony's sake shortened fr. Ἵπεριονίων, conf. Μολίων. This explanation is confirmed by Od. 12, 133. 176. Others would explain it according to the derivation from ὑπὲρ ἰών, *that goes over us*, conf. Nitzsch ad Od. 1, 8.

ὑπερκαταβαίνω (βαίνω), aor. 2 ὑπερκατέβην, *to descend over, to go over*; with accus. τεῖχος, *over the wall*, * Il. 13, 50. 87.

ὑπερκύδαντας, poet. defect. accus. plur. from a nomin. ὑπερκίδας, αντος, ὁ, *exceedingly famed, very glorious*, * Il. 4, 66. 71. (Accord. to Schol. a part. aor. 1 from an old word κύδω, κυδαίνω, whence κύδας, like γήμας; some take it as an adj. ὑπερκυδᾶς, Dor. for ὑπερκυδῆς, contr. from ὑπερκυδῆεις, hence prop. to be accented ὑπερκυδᾶντας, cf. Spitzner ad loc.)

* ὑπερκύπτω (κύπτω), fut. ψω, *to bend oneself over*, Ep. 14, 22.

* ὑπερμενέτης, ὁ, poet. for ὑπερμενής, h. 7, 1; in the accus. ὑπερμενέα.

ὑπερμενέω, poet. *to be superior in vigor or strength*, only pres. part. ὑπερμενέοντες, Od. 19, 62; † from

ὑπερμενής, ἑς, gen. ἴος (μῖνος), *superior in strength, powerful, almighty*, epith. of Ju-

pter and of kings, Il. 2, 116. 8, 236. Od. 13, 205.

ὑπέρμορον, poet. adv. (μόρος), *beyond fate, contrary to fate*, i. e. more than fate allots or from the beginning appoints to man, Il. 20, 30. 21, 517. Od. 1, 34; once ὑπέρμορα, as if formed from an adj. ὑπέρμορος, Il. 2, 155. cf. Μοῖρα. (Prop. ὑπὲρ μόρον should be written separately, as ὑπὲρ μοῖραν, αἴσαν, but they were joined for euphony, see Nitzsch ad Od. 1, 34.)

ὑπεροπλῖη, ἡ, poet. (ὑπέροπλος), only in the plur. *arrogance*, espec. in reference to prowess in arms, gener. *pride, haughtiness*, Il. 1, 205. † (ι long.)

ὑπεροπλίζομαι, poet. depon. mid. (ὑπέροπλος), *to behave oneself haughtily, to act insolently*, hence with accus. *to disdain, to despise*, οὐκ ἂν τις μιν ἀνὴρ ὑπεροπλίσσαιτο, *no man could despise it (the dwelling)*, Od. 17, 268. † (Schol. Vulg. and Eustath. ὑπερηφανήσειεν.) This explanation only Buttm. in Lexil. Il. p. 215, approves. Accord. to Aristarch. on the contrary (cf. Apoll.), = νικήσειεν, *to subdue or take by force of arms*, [No man should e'er achieve by force his entrance here, Cowp.]

ὑπέροπλος, ου, poet. (ὄπλον), *haughty, insolent*, only neut. sing. as adv. ὑπέροπλον εἶπειν, * Il. 15, 185. 17, 170.

ὑπέρροχος, ου (ἔχω), ep. ὑπείροχος, *projecting, prominent, distinguished*, with gen. ἄλλων, *above others*, * Il. 6, 208. 11, 784; absol. h. 11, 2.

ὑπερπέτομαι, depon. mid. (πέτομαι), aor. 2 ep. 3 sing. ὑπέρπτατο, *to fly over, to fly beyond*, Il. 13, 408. 22, 275; with accus. σήματα, *to fly beyond the marks*, Od. 8, 192.

ὑπερρήαγη, see ὑπορρήγνυμι.

ὑπερσχεθεῖν, a lengthened aor. of ὑπερέχω, q. v.

ὑπέρτατος, η, ου, poet. (prop. superl. of ὑπέρ), *uppermost, highest*. κεῖτο ὑπέρτατος, *it (the stone) lay uppermost*, * Il. 12, 381; ἦστο—ὑπέρτατος ἐν περιωπῇ, Il. 23, 457.

ὑπερτερίη, ἡ (ὑπέρτερος), *the highest part of a carriage, on which the burden was carried*, Od. 6, 70. †

ὑπέρτερος, η, ου (prop. compar. from ὑπέρ), *upper, that is above*. κρέ' ὑπέρτερα, *the upper flesh, in opposition to σπλάγχνα*, Od. 3, 65. 470. 2) *higher, superior, more excellent, more exalted*, εὐχος, Il. 11, 290. 12, 437; γένεῃ, in race, Il. 11, 786.

ὑπερφίαλος, η, ον, only in a metaph. signif. *haughty, proud, insolent*, often an epith. of the suitors, Od. 1, 134. 2, 310; of the Cyclopes, Od. 9, 10; of the Trojans, Il. 3, 106. 13, 621; θυμός, a haughty spirit, Il. 15, 94. 23, 611; ἔπος, Od. 4, 503. Antinous uses it, Od. 21, 289, of himself and the suitors, to the supposed beggar, where it signifies *proud, haughty*: (Art thou not content, that thou feastest quietly amongst us haughty ones?) Adv. ὑπερφιάλως, *haughtily, insolently*, Od. 1, 227. 4, 663; gener. *excessively, exceedingly*, Il. 13, 293. Od. 17, 481. (The deriv. is doubtful; the ancients, Schol. Vulg. ad Od. 1, 134, Etym. Mag., derived it from φιάλη, a dish, hence that which runs over the brim of the dish, *excessive*; Buttm. Lexil. II. 209, derives it with Damm from φυνή, hence prop. ὑπερφύαλος, *supernatural*, that places oneself above all; Nitzsch ad Od. 4, 663, prop. = ὑπερφυής, *overgrowing*, that overgrows oneself and others; according to Passow, poet. for ὑπερβίαλος = ὑπερβιος.)

ὑπερφιάλως, adv. see ὑπερφίαλος.

ὑπέρχομαι, depon. mid. (ὑπό, ἔρχομαι), aor. 2 ὑπήλυθον, 1) *to go under, to go in (subire)*, with accus. θάμνους, δῶμα, Od. 5, 476. 12, 21. 2) Metaph. of mental states, *to enter unobserved, to steal upon*. Τρῶας τρώμος ὑπήλυθε γυνῖα, trembling seized the Trojans in the limbs, Il. 7, 215. 20, 44. h. 28, 3.

ὑπερωέω (ἔρωέω), aor. ep. ὑπερώησα, *to go back, to retire*, * Il. 8, 122. 15, 452.

ὑπερφῆ, ἡ (prop. fem. from ὑπερῶος), *the palate*, elsewhere οὐρανίσκος, Il. 22, 495. †

ὑπερωϊόθεν, adv. (ὑπερῶϊον), *from the upper story, from an upper apartment*, Od. 1, 328. †

ὑπερῶϊον, τό or ὑπερῶον (ὑπέρ), the upper part of the house, *the upper story*, an apartment in the upper story, *an upper chamber, a loft*, the apartment of the women, sing. Il. 2, 514. Od. 6, 362; plur. in both forms, Il. 16, 184. Od. 16, 449; because the apartments of the women were in the upper story, hence often, εἰς ὑπερῶν ἀναβαίνειν, Od. 2, 358. 4, 751. (Prop. neut. of the adj. ὑπερῶος, subaud. οἶκημα.)

ὑπέστην, see ὑφίστημι.

ὑπέσχεθον, see ὑπέχω.

ὑπέχω (ἔχω), aor. ὑπέσχον, poet. ὑπέσχεθον, Il. 7, 183; part. ὑποσχών, *to hold under, to hold before*, χεῖρα, Il. 7, 188; θήλεας

ἵππους, *to cause the mares to couple*, Il. 5, 269.

ὑπημύω (ἡμύω), perf. ὑπεμνήμυκε, *to incline, to bow*, to let the head sink. πάντα δ' ὑπεμνήμυκε (V., ever cast down the eyes), Il. 22, 491. † Thiersch Gram. § 232. 94: is entirely bowed down. This perf. arose thus: ἡμυκε with redupl. ἐμνήμυκε, then strengthened for metre's sake ἐμνήμυκε, cf. νῶσιμνος; see Buttm. under ἡμύω, p. 284. Rost p. 305. Kühner p. 131. (Bothe has adopted ὑπεμνήμυκε, after the conjecture of Toup. Epist. Crit. p. 73.)

ὑπήνεικα, see ὑποφέρω.

ὑπηνήτης, ου, ό (ὑπήνη), *that gets a beard* πρῶτον ὑπηνήτης (whose beard first springs, V.), Il. 24, 348. Od. 10, 279.

ὑπηοῖς, η, ον (ἡώς), *towards the morning, early*, Il. 8, 530. Od. 4, 656. στίβη ὑπ., morning frost, Od. 17, 25.

ὑπισχνέομαι, depon. mid. Ion. ὑπίσχομαι, Od. 2, 91. h. Merc. 275; aor. 2 ὑπέσχομην, imperat. ὑπόσχεο, infin. ὑποσχέσθαι (prop. a strengthened form of ὑπέχομαι), *to hold oneself under, i. e. to undertake, hence to promise, to engage*, τί τινι, Il. 9, 263. 12, 236; espec. θυγατέρα, *to betroth a daughter to a man*, Il. 13, 376. a) *to vow any thing to the gods*, ἱερά, ἑκατόμβας, Il. 6, 93. 115. 23, 209. b) With infin. fut. Il. 6, 93. 13, 366. 368. Od. 4, 6; and with accus. and infin. Od. 8, 347. Instead of the fut. of the infin. the pres. ἀπονέεσθαι, Il. 2, 112. 19, 19, with signif. of the fut.

ὑπίσχομαι, Ion. and ep. = ὑπισχνέομαι.

ὑπνος, ό, *sleep*, very often. χάλκεος ὑπνος, poet. for the sleep of death, Il. 12, 241.

Ἵπνος, ό, *the god of sleep*, twin brother of death, Il. 14, 231. 24, 5. According to Hes. Th. 758, he has his dwelling in the lower world; in Hom. Juno seeks him in Lemnos, Il. 14, 233.

ὑπνώω, contr. ὑπνώ, hence expanded ὑπνώω, only part. ὑπνώοντες, intrans. *to sleep, to slumber*, Il. 24, 344. Od. 5, 48. 24, 4.

ὑπό, also ep. ὑπαί. 1) Prepos. with gen., dat., and accus.; ground signif. *under*. A) With gen. 1) Spoken of place: a) In indicating motion *forth under* an object, *under, from under, from beneath*, only poet, (elsewhere ὑπέκ), ἀνίστασθαι ὑπὸ ζόφου, *to come forth under the darkness*, Il. 21, 56. ἐρύειν νεκρὸν ὑπ' Αἴαντος *away from under*

Ajax, Il. 17, 235. cf. Il. 9, 248. 13, 198. ἄγειν ἀνδροκτασίης ὑπο, to lead away from the slaughter, Il. 23, 86. λύνειν ἵππους ὑπὸ ζυγοῦ, Il. 8, 543. Od. 4, 39. b) In indicating continuance under an object, Il. 1, 501. 2, 268. 8, 14. 2) In causative relations: a) In assigning the author, with passive and intransitive verbs: *under*, more frequently, *by*, *through*, *before*, δαμῆναι ὑπὸ τινος, to be vanquished by any one, Il. 3, 436. 4, 479. cf. Il. 6, 134. 16, 434. θνήσκειν ὑπὸ τινος, to perish by any one, Il. 1, 242. φεύγειν ὑπὸ τινος, to flee before any one, Il. 18, 149. φοβεῖσθαι ὑπὸ τινος, Il. 16, 303. b) In assigning the efficient cause: ὑπ' ἀνάγκης, by force, Od. 2, 110. 19, 156. c) Often in assigning operating or accompanying circumstances: *under*, *by*, αὔσαντων ὑπ' Ἀχαιῶν, under the cry of the Greeks, Il. 2, 334. δῆϊων ὑπο θυμοραϊσίων, Il. 16, 591. 18, 492. Od. 19, 48. 23, 290. d) In indicating subordination, Od. 19, 114. B) With dat. almost like the gen. 1) Spoken of place, very often: *under*, espec. in defining localities, ὑπὸ Τρωάδι, Il. 2, 866. cf. Il. 22, 479. 2) In causative relations, a) Spoken of the author, as with gen., rather poet., *under*, *by*, δαμῆναι ὑπὸ τινι, Il. 5, 646. Od. 4, 790. ὑπὸ χειρὶ τινος, Il. 2, 860. b) Spoken of intermediate causes: ὑπὸ πομπῇ, under the conduct, Il. 6, 171. φέβεισθαι ὑπὸ τινι, Il. 11, 121. cf. Il. 5, 699. c) Of subordination, *under*, *by*, Od. 3, 304; also ὑπνώ ὑπο, somno obsecutus, Il. 24, 636. Od. 4, 295. C) With accus. 1) Spoken of place, a) In indicating motion to a lower place, ἵνα ὑπὸ γαῖαν, under the earth, Il. 18, 333; also spoken of motion to elevated places; (*sub*), *to*, *towards*, ἐρχεσθαι ὑπὸ Ἰλιον, Il. 2, 216. ὑπὸ τεῖχος, Il. 4, 407. b) Of a quiet continuance, εἶναι ὑπ' ἡῶ, τ' ἡελιόν τε, Il. 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: *against*, *about* (*sub*), νύχθ' ὑπο, Il. 22, 102; *during*, Il. 16, 202. II) As adv. *amongst*, *under*, often ὑπὸ δέ, Od. 4, 636. 21, 23. 2) *secretly*, *unobserved*, Il. 23, 153. 24, 507. We may often also suppose a tmesis, Il. 17, 349, 18, 347. III) In composition it has the signif. of the adv.; sometimes it means also *something*, *a little*.

ὑποβάλλω (βάλλω), infin. ep. ὑββάλλειν for ὑποβάλλειν, Il. 19, 80. 1) *to cast under*, *to lay under*, with accus., λίτα, Od. 10, 353. 2) Metaph. *to interpose a word*, *to fall into the*

discourse, *to interrupt*, Il. 19, 80. [cf. Herm. Opusc. V. 302 seq. VII. 66 seq. espec. 72.]

ὑποβλίδην, adv. (ὑποβάλλω), prop. to cast between, hence, *interposing*, *interrupting* in the discourse. αὐτελεσθαι, Il. 1, 292. † 2) *sidewise*, *beside*, ἐσκέψατο, h. Merc. 415.

ὑπόβριχα, adv. *under water*, τὸν ὑπόβ. θῆκε, it held him (Ulysses) long submerged, (accord. to Voss, the subject: the raft, σχεδία; accord. to Nitzsch, the surge itself), Od. 5, 319. † Comm. it is taken as an adv. Accord. to Buttm. Lexil. II. 126, it is a metaplast. accus. sing. of the adj. ὑπόβρυχος, or later ὑποβρύχιος.

* ὑποβρύχιος, ον (βρύχιος), *under water*, *in the depth*, of three endings, h. 33, 12.

* ὑπογνάπτω (γνάπτω), *to bend under*, *to bend around*; *to repel*, *to withstand*, ὀρμήν, h. 7, 13.

ὑποδαίω, only in tmesis, see δαίω.

* ὑποδαμάω (δαμάω), *to subdue*, *to subject*, only pass. λάθρη ὑποδμηθεῖσα Κρονίῳ, secretly forced by Jupiter, h. 6, 4.

* ὑποδάμναμαι, mid. from the form ὑποδάμνημι = ὑποδημνάω, only pres. 2 sing. ὑποδάμνησαι, *to subject oneself*, *to humble oneself*, * Od. 3, 214. 16, 95.

ὑποδέγμενος, see ὑποδέχομαι,

ὑποδέδρομε, see ὑποτρέχω.

ὑποδεῖδω (δεῖδω), aor. 1 ep. ὑπέδδισαν, ὑποδδειςας, but imper. ὑποδεῖσατε, ep. perf. 2 ὑποδεῖδια, 3 plur. plupf. ὑπεδεῖδισαν, ep. perf. 1 ὑπαιδεῖδοικα, h. Merc. 165; *to be a little afraid of*, *to fear* any one or any thing, τινά or τί, Il. 1, 406. 5, 521. 12, 413. Od. 2, 66.

ὑποδεξίη, ἡ (ὑποδέχομαι), *reception*, espec. hospitable reception, *hospitable entertainment*, Il. 9, 73. † (ι long).

ὑποδέχομαι, depon. mid. (δέχομαι), fut. ὑποδέξομαι, aor. 1 ὑπεδεξάμην, and ep. aor. sync. 2 sing. ὑπέδεξο, 3 sing. ὑπέδεκτο, part. ὑποδέγμενος, infin. ὑποδέχθαι, Il. 7, 93. 1) *to receive*, *to take*. a) Espec. a guest, Il. 9, 480. Od. 14, 52; metaph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) *to take upon oneself*, i. e. *to bear*, *to endure*, *to suffer*, βιάς ἀνδρῶν, Od. 13, 310. 16, 189. b) Metaph. *to promise*, τί, Il. 7, 93. Od. 2, 387.

ὑποδέω, only in tmesis, see δέω.

ὑπόδημα, ατος, τό (δέω), prop. that is bound beneath: *a sole*, *a sandal*, * Od. 15, 369. 18, 361.

ὑποδηθεῖσα, see ὑποδαμάω.

ὑποδμῶς, ὤος, ὅ (δμῶς), subjected, hence, a slave, a servant, τινός, Od. 4, 386. †

ὑπόδρα, adv. poet., looking up from beneath, i. e. *darkly, fiercely, angrily*, always ὑπόδρα ἰδών, Il. 2, 245. Od. 8. 165; (without doubt from ὑπέδρακον, cf. Thiersch § 192. 2.)

ὑποδράω (δράω) ep. ὑποδρώωσιν, 3 plur. pres. for ὑποδρῶσι, *to serve, to wait upon*, τινί, Od. 15, 333. †

ὑποδρηστήρ, ἥρος, ὅ, ep. (ὑποδράω) a servant, a waiter, an attendant, Od. 15, 330. †

ὑποδύω (δύω), aor. 2 ὑπέδυν, fut. mid. ὑποδύσομαι, ep. aor. 2 ὑπεδύσετο; only intrans. mid. together with aor. 2 act. 1) *to go under, to go into, to sink into*, with accus. θαλάσσης κόλπον Od. 4, 435.; absolute; *to step under, to stoop*, in order to take any one upon the shoulders Il. 8, 332. 13, 421; metaph. with dat. πᾶσιν ὑπέδυν γόος, grief penetrated all, Od. 10, 398. 2) *to emerge amongst, to come forth*, with gen. θάμνων, Od. 6, 127. κακῶν ὑποδύσαι, thou wilt escape from evils, Od. 20, 53.

ὑποεῖκω, poet. for ὑπεῖκω.

ὑποζεύγνυμι (ζεύγνυμι), fut. ὑποζεύξω, *to yoke, to bring under the yoke, to harness*, ἵππους, Od. 15, 81. † cf. Od. 6, 73.

ὑποθερμαίνω (θερμαίνω), aor. pass. 3 sing. ὑπεθερμάνθη, *to warm*, pass. *to become warm*, αἵματι, with blood, Il. 20, 746. †

Ἵποθῆβαι, αἶ, a place in Bœotia, Il. 5, 505. In regard to this place, even the ancients were at variance. Accord. to Strab. IX. p. 412, some understood by it the later Ποτνιαί, others, with greater probability, the lower town of Thebes; and they would consequently read ὑπὸ Θήβας: for Cadmea, the citadel, and the upper town of Thebes were destroyed by the Epigoni, and at that time not yet rebuilt, cf. Mannert VIII. p. 226.

ὑποθημοσύνη, ἡ (ὑποτίθημι), instruction, counsel, exhortation, only plur. Il. 15, 412. 16, 233.

ὑποθωρήσσω (θωρήσσω), *to arm privately*, only mid. *to arm oneself privately*, λόχῳ, for ambush, Il. 18, 513. †

ὑποκάμπτω, *to bend under or about*, Il. 24, 274. † See κάμπτω.

ὑπόκειμαι, only in tmesis, Il. 21, 364. See κέμαι.

ὑποκινέω (κινέω), aor. 1 ὑποκινήσας, *to*

move beneath, to move gently, spoken of Zephyr, Il. 4, 423. †

ὑποκλῖνω (κλῖνω), aor. pass. ὑπεκλίνθη, *to bend*. Pass. with dat. σχοίνῳ, *to lay oneself among the rushes*, Od. 5, 463. †

ὑποκλονέω, poet. (κλονέω), only mid. ὑποκλονεῖσθαι τινι, *to fly in confusion before any one*, (V. *to hurry*), Il. 21, 556. †

ὑποκλοπέω = ὑποκλέπτω, *to conceal under*. Mid. *to conceal or hide oneself under*, Od. 22, 382. †

ὑποκρίνομαι, depon. mid. (κρίνω), aor. 1 ὑπεκρίνάμην, prop. *to give a decision to a question*, espec. spoken of a prophet: *to give a decision, to reply, to respond*, Il. 12, 228; gener. τινί, *to answer any one*, Il. 7, 407. Od. 2, 111. 15, 170. 2) *to explain, to interpret*, ὄνειρον, Od. 19, 535. 555. cf. Il. 5, 150.

ὑποκρύπτω (κρύπτω), aor. pass. ὑπεκρύφθη, *to conceal or hide under*. Pass. ἡ νηὶς ἄχνη ὑπεκρύφθη, was entirely concealed in the foam, Il. 15, 626. †

ὑπόκυκλος, ον, (κύκλος) *round beneath, rounded below*, (Eustath. κυκλοτερίς); τάλαρος, Od. 4, 131. † 2) Others explain it, without probab. *furnished with small wheels*, Apoll. and Schol. Vulg.

ὑποκύομαι, ep. mid. (κύω), only aor. 1 part. ὑποκυσαμένη, *to become pregnant*, Il. 6, 26. Od. 11, 254; spoken of beasts: *to be big with young*, Il. 20. 225; (still ὑποκυσαμένη is more correct, and it is adopted by Spitzner; cf. Buttm. Gr. under κύω.)

ὑπολαμβάνω, only in aor. 2 by tmesis, Il. 3, 34. Od. 18, 88; see λαμβάνω.

ὑπολάμπω, Il. 18, 492. Od. 19, 48, now written separately; see λάμπω.

ὑπολείπω (λείπω), fut. mid. ὑπολείφομαι, Od. 17, 276; *to leave behind*, τί, Od. 16, 50. Mid. *to remain behind, to be left*, Il. 23, 615. Od. 7, 230. 17, 282.

ὑπολευκαίνω (λευκαίνω), *to make white beneath*, only pass. *to become white beneath*, ὑπολευκταίνονται ἄχνημαί, Il. 5, 502. †

ὑπολίζων, ον, gen. ονος, poet. (ὀλίζων) *somewhat smaller or less*, λαοί, Il. 18, 519. †

ὑπολύω (λύω), aor. 1 ὑπέλυσα, aor. 1 mid. ὑπελύσάμην, ep. aor. 2 mid. 3 plur. ὑπέλυντο, Il. 16, 341: *to loose beneath, to relax, to loose*, metaph. γυῖά τινος, *to loose one's limbs beneath him*, i. e. *to deprive the limbs of their power, to render the feet lame or tottering*; often spoken of the severely wounded, Il. 15,

581; of the slain, Il. 11, 579. 13, 412. Pass. Il. 16, 341; and by tmesis, Il. 15, 581; spoken of a wrestler who falls, Il. 23, 726. (cf. λύω), μένος καὶ γυνῆ τινος, Il. 6, 27. Mid. to loose from under, to deliver, τινὰ δεσμῶν, to liberate any one from bonds [i. e. to deliver from being bound, cf. v. 406], Il. 1, 401.

ὑπομένω (μένω), aor. ὑπέμεινα. 1) Intrans. to remain behind (to remain in one's place), Od. 10, 232. 258; espec. spoken of a warrior, who makes opposition to the enemy, to maintain one's post, to wait, to hold out, Il. 5, 498; with infin. οὐδ' ὑπέμεινεν γνόμεναι, he waited not till he was known, Od. 1, 410. 2) Trans. to await, to abide, to sustain, τινά, Il. 16, 814. 17, 25; or ἐρωήν τινος, Il. 14, 489.

ὑπομιμνήσκω (μιμνήσκω), fut. ὑπομνήσω, aor. ὑπέμνησα, to remind, τινά τινος, any one of any thing, * Od. 1, 321. 15, 3.

ὑπομνάομαι (μνάομαι), 2 plur. imperf. ὑπεμνάσθε, ep. for ὑπεμνᾶσθε, to woo a woman illicitly, γυναικα, Od. 22, 38. †

(ὑπομνημύω), see ὑπημύω.

Ἰππονήϊος, ον, lying at the foot of Mount Neion, epith. of Ithaca, Od. 3, 81; see Ἰθάκη.

ὑποπεπτηῶτες, see ὑποπτήσω.

ὑποπερκάζω (περκάζω), to become gradually of a dark color, spoken of ripening grapes, Il. 7, 126. †

Ἰποπλάκιος, η, ον, lying at the foot of Mount Placus, epith. of Thebes in Troas, Il. 6, 397; see Πλάκος. [Accord. to others from πλάξ, situated in a low plain.]

ὑποπετάννυμι, only by tmesis, Il. 1, 130; see πετάννυμι.

ὑποπτήσω (πτήσω), only part. perf. plur. ὑποπεπτηῶτες, ep. for ὑποπεπτηκότες, to crouch from fear, to cower, spoken of birds: πτεῖλαι, to cower timidly under the leaves, Il. 2, 312. †

ὑπόρυνμι (ῥυνμι), only aor. 2 ὑπώρορον, to excite beneath or near, to awaken, τοῖον ὑπώρορε Μοῦσα, thus moved the muse, Od. 24, 62. † Od. 4, 113; see ῥυνμι.

ὑπορρήγνυμι (ρήγνυμι), aor. 2 pass. ὑπερράγη, to tear in pieces beneath. Pass. οὐρανόςθεν ὑπερράγη, in heaven the æther divided itself beneath [cf. αἰθήρ], * Il. 8, 558. 16, 300.

ὑπόρρητος, ον, poet. (ρήν, ἄρην), having underneath, a suckling, a lamb, Il. 10, 216. †

ὑποσεῖω, ep. ὑποσσεῖω (σεῖω), to shake

beneath, or gently, to turn beneath, τρίπανον, Od. 9, 385. †

ὑποσταίην, see ὑφίστημι.

ὑποσταχύνομαι (στόχυς), to grow gradually, prop. spoken of ears of corn, metaph. of herds, to increase, Od. 20, 212. *

ὑποστεναχίζω (στεναχίζω), to groan beneath, spoken of the earth, γαῖα δ' ὑπεστενάχιζε, Il. 2, 781. †

ὑποστορέννυμι (στορέννυμι), aor. infin. ὑποστορέσαι, to spread beneath, to lay under, δέμνιά τινι, Od. 20, 139.

ὑποστρέφω (στρέφω), fut. ὑποστρέψω, aor. 1 ὑπέστρεψα, fut. mid. infin. ὑποστρέψεσθαι, aor. pass. ὑπεστρέφθην, Od. 18, 23. 1) Trans. to turn about, to turn around, to turn back, with accus. ἵππους, Il. 5, 581. 2) Intrans. to turn about, to turn back, Il. 5, 505. 12, 71; φύγαδε, to turn oneself to flight, Il. 11, 446. *Ὀλυμπον, to return to Olympus, Il. 3, 407. Mid. and aor. pass. to turn back, ἐς μέγαρον, Od. 18, 23. Il. 11, 567.

ὑποσχεθεῖν, a lengthened ep. aor., see ὑπέχω.

ὑποσχέσθαι, see ὑπισχνέομαι.

ὑποσχεσίη, ἥ, ep. = ὑπόσχεσις, a promise, Il. 13, 369. †

ὑπόσχεσις, ιος, ἥ (ὑπισχνέομαι), a promise, Il. 2, 286. 349. Od. 10, 483.

*ὑποταμνόν, τό (τέμνω), an herb cut off, for magic purposes, h. Cer. 228.

ὑποτανύω, poet. = ὑποτείνω, only by tmesis, see τανύω.

ὑποταρβέω (ταρβέω), to frighten somewhat; τινά, only part. aor. ὑποταρβήσαντες, Il. 17, 533. †

ὑποταρτάριος, ον (Τάρταρος), dwelling beneath in Tartarus, Τιτῆνες, Il. 14, 279. †

ὑποτίθημι (τίθημι), only mid. fut. ὑποθήσομαι, aor. 2 ὑπεθέμην, imper. ὑπόθει, infin. ὑποθέσθαι, to put under, to lay under, act. only in tmesis, Il. 18, 375. Mid. to put any thing under any one, always metaph. to give any thing to any one, to grant, to counsel, (with reference to the subject), βουλὴν τινι, to give counsel to any one, Il. 8, 36; ἔπος ἢ ἐργον τινί, to suggest a word to any one, Od. 4, 163. b) Without accus. τινί, to advise any one, to remind, to exhort, Od. 2, 194. Il. 21, 293.

ὑποτρέμω, only in tmesis, Il. 10, 390; see τρέμω.

ὑποτρέχω (τρέχω), aor. ὑπέδραμον, perf. 2

ὑποδίδρομα, 1) *to run under*, metaph. ὑποδίδρομε βῆσσα, a valley extended beneath, h. Ap. 284. 2) *to run to under*, ὁ δ' ὑπέδραμε καὶ λάβε γούνων κύπας, he ran up to him beneath his arm and spear, and clasped his knees, Il. 21, 68. Od. 10, 323. (Others explain, *to run to*.)

ὑποτρέω (τρέω), aor. 1 ὑπέτρεσα, *to retire trembling, to retreat, to fly*, Il. 7, 217. 15, 636. 2) Trans. with accus. *to flee trembling from, to run away from*, * Il. 17, 587.

ὑποτρομέω (τρομέω), ep. iterat. imperf. ὑποτρομέεσκον, *to tremble thereupon, to quake*, Il. 22, 211. 2) Trans. with accus. *to flee from any one*, * Il. 22, 241.

ὑπότροπος, ον (ὑποτρέπω), *turning back, returning home*, always adverbial, with ἵκνεσθαι, Il. 6, 367. 501. Od. 21, 211; and εἶναι, h. Ap. 476.

ὑπουράνιος, ον (οὐρανός), *under the heaven*, πετεινά, Il. 17, 675; metaph. extending to heaven, i. e. very great, κλέος, Il. 10, 212. Od. 9, 264.

ὑποφαίνω (φαίνω), aor. ὑπέφηνα, *to make visible or to show any thing under*, τί, θρόνον τραπέζης, *to show the footstool under the table*, Od. 17, 409. †

ὑποφέρω (φέρω), aor. 1 ὑπήρεια, Ion. *to bear away from under*, espec. *to deliver from danger*, τινά, Il. 5, 885. †

ὑποφεύγω (φεύγω), *to flee from under, to flee from, to escape*, τινά, Il. 22, 200. †

ὑποφήτης, αο, ὁ (ὑπόφημι), prop. *that speaks under any one, or as the servant of any one*; hence, *a diviner, an interpreter of the divine will*, epith. of the Selli, Il. 16, 235. †

ὑποφθάνω (φθάνω), only in the part. aor. 2 ὑποφθάς, and part. aor. mid. ὑποφθόμενος, *to be beforehand, to do before, to anticipate*, ὑποφθὰς περόνησεν, Il. 7, 144. Od. 4, 547; and with accus., *to anticipate one*, Od. 15, 171; (in the aor. ᾶ).

ὑποχάζομαι, always in tmesis, see χάζομαι.

ὑποχείριος, ον (χείρ), *under the hand, in the hand*, χρυσός, Od. 15, 448. †

ὑποχέω (χέω), aor. 1 ep. ἵπέχευα, *to pour under, to strew under*, spoken of dry things, ῥῶπας, Od. 14, 49; *to spread out*, βοείας, Il. 11, 843.

ὑποχωρέω (χωρέω), imperf. and aor. ὑπέχωρησα, *to retire, to retreat, to go back*, * Il. 6, 107. 13, 476; also in tmesis, Il. 4, 505.

ὑπόψιος, ον, ep. (ὑποπτος), *looked upon from beneath*, i. e. with angry, contemptuous look; hence, *despised, odious*, ὑπόψιος ἄλλων, Il. 3, 42; † ed. Wolf. (Others read: ἐπόψιος, V. 'a spectacle' to all.' This word which elsewhere occurs in good sense, the connection will not admit.)

ὑπτιος, η, ον (ὑπό), *bent backwards, supine, backwards*, opposed to προήγης, Il. 11, 179; often with πείσσει, Il. 15, 434. Od. 9, 371; ἐρείσθη, Il. 12, 192.

ὑπώπιον, τό (ὤψ), the part of the face below the eyes; gener. *countenance, aspect*. (since anger and displeasure are expressed in the region of the eyes), Il. 12, 463. †

ὑπώρεια, ἡ (ὕρος), the region at the foot of a mountain, *the foot or declivity of a mountain*, Il. 20, 218; † (prop. fem. from adj. ὑπώρειος).

ὑπόωρε, see ὑπόωρμι.

ὑπωρόφιος, ον (ὀροφή), *under the roof, in the house*, ὑπωρόφιοι δέ τοι εἰμεν, *we are under the roof with thee*, i. e. table-friends, Il. 9, 640. †

Ἐπίη, ἡ, a little town in Boeotia on the Euripus, in the time of Strabo destroyed, Il. 2, 837.

Ἐρμίνη, ἡ, a town in Elis, prob. near the cape Hyrmina or Hormina, Il. 2, 616.

Ἐρτακίδης, ον, ὁ, son of Hyrtacus = Asius, Il. 2, 837.

Ἐρτακος, ὁ, a Trojan, husband of Arisbe, Apd. 3, 12, 5.

Ἐρτιος, ὁ son of Gyrtius, a Mysian, Il. 14, 511.

ῥς, ῥός, ὁ and ῥή (ῥ in the obliq. cases), accus. ῥν, dat. plur. ep. only ῥεσσι for ῥεσι, *a swine, a hog*, both the *boar* and the *sow*; comm. the tame hog. Hom. uses ῥς and σῥς accord. to the necessity of the metre, Il. 10, 264. 23, 32. Od. 15, 556; see Thiersch Gram. § 158. 12; and 197. 59.

ῥσμήνη, ἡ, ep. also metaplast. dat. ῥσμῆνι, *a contest, a fight, a battle*, ῥσμήνηδε ἵσται, *to go into the battle*, Il. 2, 477; the ep. dat. ῥσμῆνι μάχεσθαι, Il. 2, 863. 8, 56.

ῥσμῆνι, see ῥσμήνη.

ῥστάτιος, η, ον, poet. = ῥστατος, Il. 15, 634; the neut. as adv. ῥστάτιον, *at last*, Il. 8, 353. Od. 9, 14.

ῥστατος, η, ον, superl. of ῥστερος (ὑπό), *the last, the extreme*, spoken of space, ῥστατος ὁμίλου, Il. 13, 459; of time, Il. 5, 703. 11, 299;

connected with πύματος, Il. 22, 203; neut. sing. as adv. *at last*; also πύματον καὶ ὕστατον, Od. 20, 116; ὕστατα καὶ πύματα, at the very last, Od. 4, 685.

ὕστερος, η, ον, compar. (prob. from ὑπό), *that follows, next behind*, Il. 5, 17; comm. spoken of time: *later, next, posterior*, with gen. σεῦ ὕστερος, Il. 18, 333; γένει ὕστερος, Il. 3, 215. The neut. sing. as adv. ὕστερον, *afterwards, in future*, also plur. ὕστερα, Od. 16, 319.

ὑφαίνω, aor. ὑφηναι, iterat. imperf. ὑφαίνεσκον, and also from an ep. form ὑφάω, the 3 plur. pres. ὑφώσιν, Od. 7, 105; *to weave*, with accus. ἱστόν, Il. 3, 125; and often φύρεα, Od. 13, 108. 2) Metaph. spoken of crafty plots or discourse: *to weave, to plot, to devise, to plan*, μῆτιν, Il. 7, 324. Od. 4, 678; δόλον, Il. 6, 187; often with ἐνὶ φρεσὶ; δόλους καὶ μῆτιν, Od. 9, 422; μύθους καὶ μῆδεα πᾶσιν, *to present words and counsels before all*, Il. 3, 212.

ὑφαιρέω, *to take away from under*, only in tmesis, Il. 2, 154; see αἰρέω.

ὑφαντός, ἡ, όν, verb adj. (from ὑφαίνω), *woven*, ἱσθῆς, εἶμα, *Od. 13, 136. 218. 16, 231.

ὑφασμα, ατος, τό (ὑφαίνω), *a web, that which is woven*, Od. 3, 247. †

ὑφάω, poet. shortened for ὑφαίνω, from which ὑφώσι, ep. expanded for ὑφῶσι, Od. 7, 105. †

ὑφέλκω (ἔλκω), *to draw from under*, τινὰ ποδοῖν, *to drag away any one by the feet*, Il. 14, 477. †

ὑφηνίοχος, ό (ἡνίοχος), prop. the servant of the warrior in the chariot, gener. *a charioteer*, Il. 6, 19; cf. θεράπων. †

ὑφίημι (ἵημι), aor. 2 part. ὑφέντες, Il. 1, 434; elsewhere in tmesis. 1) *to take down, to let down*, ἱστόν, Il. 1, 434. h. Ap. 504. 2) *to bring or lay under*, τί τινι, in tmesis, Il. 14, 140. Od. 9, 309.

ὑφικάνω, only in tmesis, Il. 11, 117; † see ἰκάνω.

ὑφίστημι (ἵστημι), aor. 2 ὑπέστην, 3 plur. ep. ὑπέσταν, part. ὑποστάς, only in the aor. 2 in intrans. signif. 1) *to place oneself under, to take upon oneself, to undertake, to attempt*, (Schol. τλῆναι), with infin. σαῶσαι, Il. 21, 273; hence: 2) *to promise, to covenant, to vow*, with accus. Il. 9, 519; τινί τι, Il. 5, 715. 13, 375; with κατανεῦσαι, Il. 4, 267; with

infin. fut. Il. 9, 415. 19, 195; ὑπόσχεσιν, *to make a promise*, Il. 2, 286. Od. 10, 483. 3) *to put oneself under one, to yield to one*, τινί, Il. 9, 160.

ὑφορβός, ό (ὔς, φέσσω), accord. to the necessity of the metre, for σίφορβος, *a swine-herd*, espec. δῖος ὑφορβός, Od. 14, 3; often ἀνέρες ὑφορβοί, *Od. 14, 410.

ὑφῶα, see ὑφάω.

ὑπαγόρης, ον, ό (ὑγορεύω), voc. *speaking loftily, speaking proudly, boasting*, *Od. 1, 385. 2, 85. 303.

ὑπερεφής, ές (ἐρέφω), ep. also ὑψηρεφής, ές, from which only gen. ὑψηρεφείος, Il. 9, 582. h. Merc. 23; *having a high roof*, ὑπερεφές δῶμα, Il. 5, 213. Od. 4, 15; δῶματα ὑπερεφέα, Od. 4, 757; and often (εα with synizesis.)

ὑψηλός, ἡ, όν (ὑψος), *high, lofty*, spoken of trees, mountains, buildings, etc., Il. 3, 384. 5, 560. 12, 282. Od. 1, 426.

Ὑψήτωρ, ορος, ό (from ἀνῆρ, *courageous*). 1) son of Dolopion, a Trojan, Il. 5, 76. 2) son of Hippasus, [a Greek slain by Deiphobus,] Il. 13, 411.

ὑψηρεφής, ές, see ὑπερεφής.

ὑψηλῆς, ές (ἦχος), gen. έος, *high or loud sounding*, epith. of horses, *loud neighing*, or *loud stamping*, *Il. 5, 772. 23, 27.

ὕψι, adv. *high, on high*, ἡμερος, Il. 20, 155. Od. 16, 264. 2) *high, up, on high*, ἀναθρόσκειν, Il. 13, 140; βιβάς, *high striding*, i. e. with great steps, Il. 13, 371. h. Ap. 202.

* Ὑψιβόας, ον, ό, poet. (βοάω), *high or loud crier*, name of a frog, Batr. 205.

ὑψιβρεμέτης, ον, ό, poet. (βρέμω), *high roaring, high or loud-thundering*, epith. of Jupiter, Il. 5, 51. 12, 68. Od. 5, 4.

ὑψίζυγος, ον, poet. (ζυγόν), prop. that sits high upon the rower's seat or at the helm; metaph. *high-sitting, high-ruling*, epith. of Jupiter, *Il. 4, 166. 7, 69. = ὑψιμέδων.

ὑψικάρηνος, ον, poet. (κάρηνον), *having a lofty head or summit, having a lofty top*, δρύες, Il. 12, 132. † h. Ven. 265.

ὑψίκερως, ων, poet. (κέρας), *high-horned*, with lofty antlers, ἔλαφος, Od. 10, 158. †

ὑψίκομος, ον (κόμη), prop. high-haired, *high-leaved*, δρύς, Il. 14, 398. Od. 12, 357.

* ὑψίκριμνος, ον, poet. (κριμνός), with high precipices, *high-projecting*, Ep. 6, 5.

* ὑψιμέδων, οντος, ό (μέδω) *high-ruling*, Ep. 7, 3.

**ὕψιμέλαθρος*, *ον*, poet. (*μέλαθρον*), *high-built*, *αὐλίον*, *h. Merc.* 103. 134.

ὕψιπετής, *εσσα*, *εν*, poet. = *ὕψιπέτης*, *αἰετός*, *Il.* 22, 308. *Od.* 24, 538.

ὕψιπέτηλος, *ον*, *ep.* for *ὕψιπέταλος* (*πέταλον*) *high-leaved*, *δένδρεον*, *Il.* 13, 437. *Od.* 4, 458.

ὕψιπέτης, *ον*, *ό*, poet. (*πίτομαι*) *high-flying*, *high-soaring*, *αἰετός*, *Il.* 12, 201. 209. *Od.* 20, 243.

Ύψιπύλη, *ή*, *ep.* *Ύψιπύληα*, daughter of Thoas, king of Lemnos, wife of Jason, see *Ίήσων*, *Il.* 7, 469.

ὕψιπυλος, *ον*, poet. (*πύλη*) *having high gates*, *high-gated*, *Θήβη*, *Il.* 6, 416. *Τροίη*, * *Il.* 16, 698.

ὕπόθεν, *adv.* (*ὑψος*), *from on high*, *from above*, *Il.* 11, 53. 12, 383. *Od.* 2, 147.

ὕπόθι, *adv.* poet. (*ὑψος*) *high*, *on high*, *εἶναι*, * *Il.* 10, 16. *ὕπόθ' ὄρεσφι*, *Il.* 19, 376.

ὕπόροφος, *ον*, poet. (*ὄροφῇ*) = *ὑπερεφῆς*, *having a lofty roof*, *θάλαμος*, *Il.* 3, 423. *Od.* 2, 337.

ὕπόσε, *adv.* poet. (*ὑψος*), *on high*, *up*, *upward*, *Il.* 10, 461. *Od.* 8, 375, and often.

ὕποῦ, *adv.* poet. (*ὑψος*), *high*, *above*, *up*, *on high*, *Il.* 1, 486. 6, 509. *Od.* 4, 785.

* *ὕπόω* (*ὑψος*), *part. aor.* *ὕψώσας*, *to elevate*, *to lift up*, *δέμας*, *Batr.* 80.

ῥω (*ῥ*) only imperf. and *part. pres. pass.*, *prop. to make wet*, *espec. to cause to rain*, *Ζεὺς ῥε*, Jupiter sends rain, *Il.* 12, 25. *Od.* 14, 457. Hence *pass.* *λέων ῥόμενος καὶ ἀήμερος*, a lion that goes through rain and tempest, *Od.* 6, 131.

Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twenty-first rhapsody.

φάανθεν, see *φαίνω*.

φάαντατος, *η*, *ον*, *ep. irreg. superl.* from *φαινός*, or from *φαιννός*, *the brightest*, *ἀστήρ*, *Od.* 13, 93. †

φαγεῖν, *ep.* *φαγέμεν*, *inf.* of the defect. *aor.* *ἔφαγον*, poet. *φάγον*, *subj. ep.* 3 *sing.* *φαγῆσι*, for *φάγη*; *to eat*, *to consume*; belonging to *ἐσθίω* or *ἔδω*, with *accus.* *Il.* 24, 411. *Od.* 9, 94; with *gen.* *Od.* 9, 102.

φάε, 3 *sing. imperf.*, see *φάω*.

Φαέθουσα, *ή* (the shining), daughter of Helios and Neaina, *Od.* 12, 132.

φάεθων, *οντος*, *ό* (poet. lengthened from *φάων*), *luminous*, *shining*, *beaming*, *bright*, *epith.* of Helios, *Il.* 11, 735. *Od.* 11, 16.

Φαέθων, *οντος*, *ό*, proper name, a horse of Aurora, *Od.* 23, 246.

φαινός, *ή*, *όν*, *ep. comp.* *φαινότερος*, *Il.* 18, 610. *h. Ven.* 86; *superl.* *φάυντατος*, *ep.*, resolved from the *contr.* *φαιννότατος*, *luminous*, *shining*, *beaming*, *gleaming*, often spoken of metal; again, of fire, *Il.* 5, 215; of the moon, *Il.* 8, 554; of the eyes, *Il.* 13, 3; of Aurora, *Od.* 4, 188; *φοίνικι*, with purple, *Il.* 6, 219; of splendid clothes, *Il.* 5, 315.

φαιείω, poet. = *φαίνω*, only *pres.*; *prop. trans.*, to make light, to feed the light, *Od.*

18, 243. *Comm. intrans. signif.* *to shine*, *to beam*, *to gleam*, spoken of Helios, *Od.* 12, 383. 385; of fire vessels, * *Od.* 18, 308.

φαισίμβροτος, *ον*, poet. (*φάω*, *βροτός*), *enlightening* or *bringing light to mortals*, *epith.* of Aurora, *Il.* 24, 785; of Helios, *Od.* 10, 139. 191.

Φαίαξ, *ακος*, *ό*, see *Φαίηκες*.

φαιδιμόεις, *ό*, poet. a rare form of *φαιδιμος*, *ον* (*φαίνω*), *prop. shining*, *beaming*, still never spoken of the external brightness of arms, but always *metaph. noble*, *glorious*, *beautiful*; spoken of the limbs of the body, *γυῖα*, *ὤμος*, *Il.* 6, 27. *Od.* 11, 128. *b)* *glorious*, *illustrious*, *famous*, spoken of heroes, *Il.* 4, 505. *Od.* 2, 386, and often.

Φαίδιμος, *ό*, a king of the Sidonians, who hospitably entertained Menelaus, *Od.* 4, 617. 15, 117.

Φαίδρη, *ή*, *ep.* for *Φαίδρα*, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, *Od.* 11, 321. *Apd.* 3, 1. 4.

φαιέσχετο, see *φαίνω*.

φαιολίς, *ή* (*φαίνω*), *light-bringing*, *epith.* of Aurora, *h. Ap.* 51.

Φαίηκες, *οί*, *the Phæaces*, the fabulous blessed inhabitants of Scheria; see *Σχερίη*. At an earlier period they dwelt in Hyperia,

near the Cyclopes, and emigrated under Nausithous to Scheria, Od. 6, 7, 8. Twelve princes ruled over them, whose chief was Alcinous, Od. 8, 390 seq. They were occupied with navigation, and engaged also in piracy, although not otherwise warlike, Od. 7, 20. Their fleet vessels are described by Homer, Od. 7, 34 seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 244 seq. cf. Nitzsch ad Od. 6, 3. 8, 248. Voss, Mythol. Briefe III. p. 173. Uckert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandlg. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferry-men of death, borrowed from a foreign religion. The name he derives from φαῖος, dusky, dark: *the dark men*.

φαινομένηφι (ν), ep. for φαινομένη.

Φαίνοψ, οπος, ό, son of Asius, from Abydus, father of Xanthus and Thoon, Il. 5, 152. 17, 312. 583.

φαίνω (for φάω), ep. infin. φαινέμεν, aor. ἔφηνα, infin. φῆναι, fut. mid. φανοῦμαι, infin. Od. 12, 230; aor. 2 pass. ἔφάνην, poet. φάνην, 3 plur. φάνεν for ἔφάνησαν, subj. 3 sing. ep. φανῆη for φανῆ, infin. ep. φανήμεναι, ep. aor. 1 ἔφάνανθην expanded from φάνανθην, 3 plur. φάνανθεν for ἔφάνανθησαν, Il. 1, 200; perf. pass. πέφασμαι, 3 sing. πέφανται, Il. 2, 122; fut. 3 πεφήσομαι, Il. 17, 155; (not to be confounded with the similar form from ΦΕΝΩ) φάνεσκεν, Il. 11, 64, is accord to Buttm. Gr. p. 306, and Thiersch Gr. § 210. c. more prob. to be derived from ἔφάνην. Prim. signif. 1) Transit. *to bring to light, to cause to appear, to make visible, to shew*, with accus. ἐπιγονίδα, μηρούς, Od. 18, 67. 74; αὐτὸν Ἄφην, Batr. 265; ὁδὸν τινί, Od. 12, 334; spoken of the gods, τέρας τινί, to cause a sign to appear, Il. 2, 324. Od. 3, 173; στίματα, Il. 2, 353; γόνον τινί, to give offspring to any one, Od. 4, 12. b) Gener. *to shew, to disclose, to express, νοήματα*, Il. 18, 295; αἰοδῆν, to begin a song, Od. 8, 499; ἀεικείας, Od. 20, 309. 2) Intrans. *to shine, to be clear, τινί*, Od. 7, 102. 19, 28. Mid. with aor. pass. 1) *to come to the light, to appear, to shine, to become visible, to shew oneself, τινί*, Il. 1, 198. 7, 7. Od. 7, 201; also τί, where: φαί-

νετο (sc. ἔκτωρ or ὁ χροῖς), he was visible at the neck, i. e. his neck was unshielded, Il. 22, 325; hence part. φαινόμενοι, those present, Il. 10, 236, and often; where also belongs the ep. aor. ἔφάνεσκα, Il. 11, 64. Od. 11, 587. 12, 241, 242. With infin. Od. 11, 336. 14, 355; and with part. Il. 5, 867. 2) Espec. spoken of the appearance of the heavenly bodies, Il. 1, 477. 8, 556; often, ἄμα ἡοῖ φαινομένηφι, as soon as Aurora appeared, Il. 9, 618. Od. 4, 407. b) *to shine, to be bright*, spoken of fire, Il. 8, 562; δεινὸν οἱ ὅσσε φάανθεν, terribly beamed his eyes [her eyes, Felton and Heyne], Il. 1, 200. [Accord. to Jahrb. J. and Klotz, p. 285. 286, φαίνεσθαι never means *to shine*, but always *to appear*; hence οἱ is referred to Achilles, and ὅσσε to Minerva, 'terrible to him appeared her eyes.']

* Φαινώ, οὔς, ἡ, a nymph, a playmate of Proserpina, h. Cer. 418.

Φαίνωψ, οπος, ό, = Φαίνοψ.

Φαῖστος, ό (adj. φαιστός, clear) son of Borus of Tarne im Mæonia, an ally of the Trojans, slain by Idomeneus, Il. 5, 43.

Φαιστός, ἡ, a town in the island of Crete, near Gortyna, founded by Minos, Il. 2, 648. Od. 3, 296.

φαλαγγιδόν, adv. (φαλάγξ), *by troops, in squadrons*, Il. 15, 360. †

φάλαγξ, αγχος, ό, *a line of battle, a troop, a phalanx, a band*, Il. 6, 6, elsewhere in the plur. φάλαγγες Τρώων, Il. 3, 77; ἀνδρῶν, Il. 19, 158; φάλαγγες ἐλπόμενοι, construct κατὰ σύνεσιν, Il. 16, 281; cf. Kühner § 365. a. * Il.

φάλαρα, τά, Il. 16, 106. † βάλλετο (πήληξ) δ' αἰὲ καὶ φάλαρ' εὐποίηθ'—ed. Wolf; on the other hand, Spitzn. after Aristarch., καὶ φάλαρα εὐπ., which must be connected with δεινὴν—καναχὴν ἔχε, v. 104; φάλαρα, ep. shortened for φαληρά; accord. to the comm. explanation = φάλοι, *shining studs or plates* in front of the helmet as an ornament; (Schol. A. τὰ κατὰ τὸ μέσος τῆς περικεφαλίας μικρὰ ἀσπιδίσκια.) More correctly are they, accord. to Buttm. Lexil. II. p. 243, with a Schol. ad Il. 5, 743, (οἱ ἐν ταῖς παραγραθίσιν κρῖκοι, annuli s. fibulae), to be distinguished from φάλοι, and considered as the *squamous*, or metal-covered bands of the helmet, which held it fast.

φαληριάω (φαληρός), only part. φαληριό-

ων, ep. for φαληριῶν, prop. *to be white*, spoken of waves, *to foam*, Il. 13, 799. †

Φάληξ, ον, ὁ (the plank of a vessel), a Trojan, slain by Antilochus, Il. 14, 513.

φάλος, ὁ (adj. φάλος, clear), according to the old Gramm. *metal studs or knobs on the helmet* (Schol. ἤλοι, ἀσπιδίσκοι), for protection and ornament. Accord. to Buttm. Lexil. II. p. 240 seq., more correctly, *a metallic ring, or conical elevation* (later κῶνος), running over the helmet from the forehead to the neck, and in which the crest was inserted. It terminated, both before and behind, in a small kind of brim. Voss translates, *the cone of the helmet*, conf. Köpke Kriegswesen der Griechen p. 93. Comm. the helmet had one φάλον, Il. 3, 362. 4, 459. 6, 9. etc. That the φάλος was closely connected with the crest, is shown by Il. 10, 258, and 13, 614; cf. ἄφαλος, ἀμφίφαλος, τετράφαλος. * Il.

φάν, see φημί.

φάνεν, φάνεσκε, see φαίνω.

φανήη, φανήμεναι, see φαίνω.

φάος, εος, τό (φάω), an older poet. form for φῶς, ep. φόως, dat. sing. φάει, Od. 21, 429; accus. φάος, φόως, φόωςδε, plur. φάεα, Od. 16, 15. 17, 39. (conf. Thiersch § 189. 19. b.) 1) *light*, e. g. of candles, Od. 19, 24. 34. 18, 317; *light*, in distinction from ἀχλύς, Il. 15, 669; espec. *day-light*, *day*, *day-break*, Il. 1, 605. 2, 49. 3, 485; often ὄραν [or ὄψεσθαι] φάος ἡέλλοιο for ζῆν, Il. 5, 120; and λείπειν φάος ἡέλλοιο for θνήσκειν, Il. 18, 11. ἰέναι φόωςδε, to send to the light, Il. 2, 309. ἐν φάει, in the light, in the day, Il. 17, 647. Od. 21, 429. 2) Poet. a) *the light of the eyes*, only nom. plur. φάεα, Od. 16, 15. 17, 39. b) Metaph. *light*, as the image of joy, aid, happiness, victory: *welfare*, *happiness*, *victory*, Il. 6, 6. 8, 282. 11, 797. 15, 741. 16, 39; in the address γλυκερόν φάος (sweet life, V.), Od. 16, 23. 17, 41.

φαρήτηρ, ἡ (φέρω), a quiver, Il. 1, 45. ἰοδόκος, Od. 21, 11; and often.

Φᾶρις, ιος, ἡ, an old town in Laconia, on the river Phellias, south of Amyclæ, Il. 2, 582.

φάρμακον, τό (akin to φύρω, prop. a mixture), any artificial means of effecting physical changes; both in a good and a bad sense. 1) *a remedy*, both external and internal; espec. *medicinal herbs* for wounds, Il. 4, 191. 218. 5, 401. 900. 11, 515. 831. 2) *poison*, espec. *poisonous herbs*, *a poisoned draught*, κακά, ἀνδροφόνα, θυμοφθόρα, Il.

22, 94. Od. 1, 261. 2, 329; for poisoning arrows, Od. 1, 261. 3) *a charm*, *a magic drug*, *a magic drink*, Il. 11, 741. Od. 4, 220; and espec. spoken of the charms of Circe, Od. 10, 236. 292. 392. 394; and of Mercury, Od. 10, 287. 302.

φαρμάσσω (φύρμακον), to apply an artificial means, spoken of working in metals: *to harden*, πέλεικυν ἐν ἰδατι, Od. 9, 393. †

φᾶρος, εος, τό, gener. any large piece of cloth, *cloth*, *linen*, for covering any thing; espec. φᾶρ. ταφῆϊον, a shroud, Od. 2, 97. 24, 132; also φᾶρος alone, Il. 18, 353; *sail-cloth*, Od. 5, 258. 2) *a mantle*, *a cloak*, which was worn over the other clothing, Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od. 5, 230. 10, 543; h. 6, 5.

Φάρος, ἡ, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρυγξ, υγγος, ὁ, poet. gen. φάρυγος, *the gullet*, Od. 9, 373; hence gener. *the throat*, *the neck*, * Od. 19, 480.

φάσγανον, τό (σφάζω for σφύγανον), prop. an edged tool, *a death-steel*, *a sword*, the weapon which the ancient Greeks always wore; it is called ἄμφηκες, two-edged, perhaps rather a dagger, and probably distinguished from ξίφος, in that the latter was the longer, Il. 10, 256. 15, 713. Od. 22, 74; Θρήκιον, either distinguished by its size, or the present of a Thracian, Il. 23, 808.

φάσθαι, see φημί.

φάσκω (φημί), only imperf. ἔφασκον, ες, ε, etc., in the signif. *to declare*, *to affirm*, *to allege*, with infin. fut. Il. 13, 100. Od. 5, 135; and often.

φασσοφόρος, ον (πέφρον, ΦΕΝΩ), *slaying wild doves* (φύσσα), ἱφηξ, Il. 15, 238; † (dove-falcon, palumbarius Linn.)

φάτις, ιος, ἡ (φημί) = φημή, *discourse*, *report*, *fame*, that circulates amongst the multitude, Od. 21, 323; μνηστήρων, Od. 23, 362. 2) *rumor*, *report*, in a bad sense, δήμον, Il. 9, 460; in a good sense, ἐσθλή, Od. 6, 29.

φάτνη, ἡ (from πατέομαι), *a manger*, *a crib*, ἱππιή, Il. 10, 568. Od. 4, 535.

Φανσιάδης, ον, ὁ, son of Phausius, Il. 11, 578.

φάω, a theme, 1) Of φαίνω, of which

occurs the 3 sing. imperf. with the signif. of the aor. *φαέ 'Ηώς*, Aurora appeared, Od. 14, 502; † and fut. 3 *πεφίσομαι*, see *φαίνω*, conf. Buttm. Gr. Gram. § 114. Thiersch § 232. 150. 2) From *φημι*, to say.

ΦΑΩ, theme of *πεφίσομαι*, *πέφεται*, see ΦΕΝΩ.

Φεαί, αἱ, see Φειά.

φέβομαι, depon. poet. = φοβέομαι, only pres. and imperf. with and without augment, in Hom. to become terrified, *to flee, to retreat hastily*, opposed to *διώκειν*, Il. 5, 223. Od. 22, 299; *ὑπό τινι*, before any one, Il. 11, 121. 2) Trans. with accus. *τινά*, to flee from any one, Il. 5, 232. (*φέβομαι*, the theme of φόβος, φοβέω.)

*φέγγος, εος, τό (φάος), *light, splendor, brightness*, h. Cer. 279.

Φειά, ἡ, Il. 7, 135; and Φεαί, αἱ, Od. 15, 297; a town in Elis on the river Jardanus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now *Castell Torneso*. He remarks, however, VIII. p. 348, that the monument of the hero is near the town Chaa; hence some ancient critics read *Χαῶς παρ' τείχεσσιν*.

Φείδας, αντος, ό (from *φείδομαι*, one who spares), a leader of the Athenians, Il. 13, 691.

Φείδιππος, ό, *Phidippus*, son of Thessalus, grandson of Hercules, a leader of the Greeks from the Sporades, Il. 2, 678.

φείδσμαι, depon. mid. aor. 1 ep. *φείσαμην*; also ep. aor. with redupl. *πεφιδόμην*, optat. *πεφιδοίμην*, infin. *πεφιδέσθαι*, and from this the ep. fut. *πεφιδήσομαι*, Il. 15, 215. 24, 158; *to spare, to save*, with gen. Il. 5, 202. 15, 215. Od. 9, 277; *δέπας*, Il. 24, 236.

φειδώ, όος, contr. οὐς, ἡ (*φείδομαι*), *the act of sparing, covetousness, penuriousness, parsimony*. οὐ γάρ τις φειδῶ νεκύνων—*γίγνεται* *πυρός μειλισσέμεν ὧκα*, for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire, Il. 7, 409. Od. 14, 92. 16, 315.

φειδωλή, ἡ = φειδώ, δούρων, Il. 22, 244. †

Φείδων, ωνος, ό (*sparing*), king of the Thesprotians, Od. 14, 316. 19, 287.

Φένεος, ἡ, comm. Φενεός, a town in Arcadia upon a lake of the same name, now *Phoeneia*, Il. 2, 605.

ΦΕΝΩ, obsol. theme of the ep. syncop.

aor. 2, with reduplic. *ἔφετρον* and *πέφτρον*, part. *πέφρων*, with the accent of the pres. Il. 16, 827. Also from the theme ΦΑΩ, the perf. pass. *πέφαμαι*, Il. 5, 531. Od. 22, 54; infin. *πεφύσθαι*, and fut. 3 *πεφίσομαι*, Il. 15, 140; *to slay, to kill*, with accus. Il. 4, 397. 6, 12. On Il. 13, 447, see *εἶσκω*.

Φεραί, ὦν, αἱ, dat. *Φερῆς*, 1) the chief town in Thessaly Pelasgiotis, the residence of Admetus, with a port, Pagasæ, Il. 2, 713. Od. 4, 798. 2) Perhaps = *Φαραί*, h. Ap. 427, if the reading as in Od. 15, 247, should not be *Φεάς*. (Accord. to Eustath. ad Od. 3, 468, *Φεραί* is a town in Thessaly, *Φηραί* a town in Messenia.)

*φέρασπις, ιδος, ό, ἡ (*ἀσπίς*), *shield-bearing*, h. 7, 2.

*φέρβω, poet. pluperf. 3 sing *ἔπεφόρβει*, h. Merc. 105; *to pasture, to feed, to nourish*, with accus. h. 30, 2; *τινός*, with any thing, h. Merc. 105. Pass. *τάδε φέρβεται ἐκ σέθεν ὄλβου*, that derive happiness from thee, h. 30, 4.

*φερέσβιος, ον (*βλος*), *bringing life, giving nourishment*, γαῖα, h. Ap. 341; *ἄρουρα*, h. 30, 9.

Φέρεκλος, ό, son of Harmonides, architect of the ship in which Paris bore off Helen, Il. 5, 59.

φέρετρον, τό (*φέρω*), ep. contr. *φέρτρων*, τό, *a bier*, only ep. *ἐν φέρτρῳ*, Il. 18, 236. †

φέριστος, η, ον, ep. = *φέρτατος*, Il. 9, 110. Od. [1, 405].

Φέρης, ητος, ό, son of Cretheus and Tyro, father of Admetus, founder of Pheræ in Thessaly, Od. 11, 259.

Φέρουσα, ἡ, daughter of Nereus and Doris, Il. 18, 43.

φέρτατος, η, ον, superl. to *φέρτερος*.

φέρτερος, η, ον, compar. ep. (*φέρω*), superl. *φέρτατος* and *φέριστος, η, ον*, *better*; espec. spoken of external qualities: *more powerful, stronger*, Il. 2, 201; with dat. *βίη φέρτερος*, Il. 3, 431. Od. 18, 234. *ἔχει φέρτατος*, Il. 7, 289; also with infin. Od. 5, 170. *πολὺ φέρτερόν ἐστι*, it is far better, Il. 4, 307. *κακῶν δέ κε φέρτατον εἴη*, of evils that would be the best, Il. 17, 105; *φέριστε*, most noble, as an address, Il. 6, 123. Od. 9, 269.

φέρτε, ep. for *φέρετε*, see *φέρω*.

φέρτρον, τό, see *φέρετρον*.

φέρω, from this ep. pres. indic. 3 sing. *φέρησι* (as if from *φέρημι*), Od. 19, 111 (for

which others read φέρησι for φέρη); imperat. ep. φέρετε for φέρετε, Il. 9, 171; imperf. iterat. φέρεσθον, ες, ε, fut. οἶσω (th. 'ΟΙΩ), aor. 1 ep. and Ion. ἤνεια and ἔνεια, infin. ἐνείκαι and forms of the aor. 2 optat. 3 sing. ἐνείκον, Il. 18, 147; infin. ἐνείκμεν, Il. 19, 194; also ep. aor. 2 merely imperat. οἶσε, Il. 3, 103. Od. 22, 106; infin. οἶσμεν and οἶσμεναι, Il. 3, 120. Od. 3, 429; mid. fut. οἶσομαι, aor. 1 ἡνειακήμην; primar. signif. *to bear (ferre)*, 1) *to bear*, to take or to have any thing upon oneself, σάκος, λῆαν, Il. 7, 219. 12, 445; τὶ ἐν ἀγκυλίθεσσι, to have any thing in the arms, Il. 18, 555; δράκοντα ὀνύχεσσι, Il. 12, 202; metaph. *to bear*, to endure, to suffer, λυγρά, Od. 18, 135. 2) *to bear*, with the implied idea of motion, poet. spoken of the feet and knees, Il. 6, 511. 15, 405; again: *to convey*, *to draw*, *to carry*, *to drive*, spoken of horses and other draught-animals, τινά, Il. 2, 838. 11, 283; ἄρμα, to draw a chariot, Il. 5, 232; of ships, Il. 9, 306. 15, 705; of winds, κνίσσιν οὐρανὸν εἶσω, Il. 8, 549. Pass. φέρεσθαι θυέλλῃ, to be driven by a storm, Od. 10, 54. 14, 314. Espec. according to the relations indicated by the prep. and the context: a) *to bear away*, *to convey away*, *to bring*, *to present*, *to offer*, often δῶρά τινι, τεύχεά τινι, Il. 18, 147; τὶ προτὶ Ἴλιον, Il. 7, 82; τινὰ ἐπὶ νῆας, Il. 13, 423; τινὰ ἐς Τροίην, Il. 15, 705; μῦθον or ἀγγελίην τινί, to bring word or a message to any one, Il. 10, 288. Od. 1, 408; metaph. χάριν τινί, to confer a favor upon any one, to gratify one, Il. 5, 211. Od. 5, 307; ἦρα and ἐπήρα φέρειν, see these words; φόως τινί, Il. 11, 2; μένος χειρῶν ἰθὺς φέρειν, to bring strength of hands, i. e. to lift up powerful hands, Il. 5, 506; φόνον καὶ Κῆρά τινι, to bring death and destruction upon any one, Il. 2, 352. Od. 4, 273; κακόν or κακά τινι, Il. 2, 304; κακότητα, Il. 12, 332; δηϊοτήτά τινι, Od. 6, 203. b) *to bear off*, *to bear away*, *to take away*, τὶ παρά τινος, Il. 18, 137. 191; τινὰ ἐκ πολέμοιο, πόνου, Il. 13, 515. 14, 429; ἀπάνευθε μάχης, Il. 11, 283; proverbial: ἔπος φέροιεν ἀναρπάξασαι αἰλλαι, may the blasts snatching up bear away the word, Od. 8, 409; espec. in war: *to bear away as spoil*, *to plunder*, often, Il. 2, 302. Od. 12, 99; to bear away and lead away, Il. 5, 484, see ἄγω; gener. *to bear off*, *to acquire*, *to obtain by effort*, κράτος, Il. 18, 303. c) *to bear around*, Il. 7, 183. 3) *to bear*, *to produce*, spoken of

the earth and of plants, Od. 4, 229. 9, 110; τρύγην, h. Ap. 55; of a mother: τινὰ γαστέρι φέρ., to bear any one in the womb, Il. 6, 58. 4) The part. stands often with verbs: ἔδωκε φέρων, he brought and gave, Il. 7, 302; ἔστησε φέρων, Od. 1, 127. Mid. 1) *to bear oneself forth*, *to move forth*; for the most part spoken of a violent movement occasioned by external force; *to fall*, *to plunge*, *to run*, *to fly*, *to shoot away*, Il. 1, 592. ἦκε ποταμόνδε φέρεσθαι, he hurled him, so that he fell into the river, Il. 21, 121. ἦκα πόδας καὶ χεῖρας φέρεσθαι, I let feet and hands fall, Od. 12, 442. ἰθὺς φέρεσθαι, to rush on, Il. 20, 172; ἐπὶ νηυσὶν, Il. 15, 743. 2) *to bear away for oneself*, also *to bear* or *bring by* or *with oneself*, δῶρα παρά τινος, Il. 4, 97. Od. 2, 410; δόρυ, to bring for oneself, Il. 13, 168; often, *to acquire for oneself*, *to obtain by effort*, ἔναρα, Il. 22, 245; ἄεθλα, Il. 9, 127; τὰ πρῶτα, to bear off the first prize, Il. 23, 275. 538; οἰχόνδε, Il. 23, 856; κράτος, κύδος, Il. 13, 486. 22, 17.

φεύγω, pres. infin. ep. φευγέμεν, iterat. imperf. φεύγεσκεν, fut. φεύξομαι, aor. 2 ἔφυγον, ep. φύγον, ep. iterat. φύγεσκε, Od. 17, 316; infin. φυγέειν, ep. for φυγεῖν, perf. πέφευγα, in the optat. Il. 21, 609; part. πεφευγότες, Od. 1, 12; also the ep. form πεφυζότες, Il. 21, 6; and ep. perf. mid. πεφυγμένος, η, ον, *escaped*. 1) Intrans. *to fly*, *to escape*, *to run away*, often absol. ὑπό τινος, to fly before any one, Il. 18, 150; ἐκ πολέμοιο, Il. 7, 118; or ὑπὸ κακοῦ, Il. 13, 89; ἐς πατρίδα, Il. 2, 140; and often πρὸς ἄστυ, Il. 14, 146. 2) Trans. with accus. *to flee from*, *to shun*, *to avoid*, to escape from any one, τινά, Il. 11, 327; often θάνατον, πόλεμον, κακόν, Il. 1, 60. 12, 322. 14, 80; Κῆρα, Il. 18, 117. b) Metaph. Νίστορα ἐκ χειρῶν φύγον ἦνλα, the reins fell from the hands of Nestor, Il. 8, 137. 23, 465; with double accus. ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Il. 4, 330; and often. The part. perf. πεφυγμένος, *having escaped*, has comm. the accus. μοῖραν, ὄλεθρον, Il. 6, 488. Od. 9, 455; only Od. 1, 18; with gen. ἀέθλων, in the signif. released from labors, where the gen. indicates the idea of deliverance, see Nitzsch ad Od. 1, 18.

φή, Ion. and ep. for ἔφη, see φημί.

φή or φῆ, accord. to the Schol. an old ep. particle, said to signify *as*, *as if*. Thus wrote Zenodot. φῆ κύματα for ὡς κύμα, Il. 2, 144;

and ὁ δὲ φῆ κώδειαν, κ. τ. λ., Il. 14, 499; and Herm. has adopted it h. Merc. 241. Buttm. (Lexil. I. p. 236), Thiersch § 158. 14, and Voss defend it. The passage φῆ κώδειαν ἀνασχών, πέφραδε τε Τρώεσσι, Il. 14, 499, Voss translates: then he raised it (the head) like the poppy head, and showed it to the Trojans. Buttm. would derive it from ῆ, πῆ, as; Voss in the Anm. z. Il. p. 39, compares it with the German syllabic ending *sam* or the Lat. *ceu*, and considers it an original subst. fr. φάω (cf. *instar*). Aristarch. takes it in Il. 14, 499, as a verb φῆ, and strikes out the following verse. The reading of Zenod. is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ἦος, ὁ, son of Dares, priest of Vulcan in Troy, slain by Diomedes, Il. 5, 11.

φήγιος, ἦ, ον (φηγός), of beech-wood, beechen or oaken, ἄξων, Il. 5, 838. †

φηγός, ἦ (φαγεῖν), a tree which bore an edible fruit similar to the acorn, prob. *Quercus esculus* Linn., an oak (red beech is wrong). Espec. the poet makes mention of a lofty, beautiful oak at the Scæan gate, * Il. 5, 623. 6, 237. 9, 354. [See Mitford I. p. 8, 9, for proof that the φηγός, Lat. *fagus*, was not the beech.]

* φηλητεύω (φηλητής), fut. σω, to deceive, to rob, h. Merc. 159.

* φηλητής, ου, ὁ, a deceiver, h. Merc. 67, 446. φηλήτης, Hesiod.

φήμη, ἦ (φημί), prop. speech, rumor, discourse, espec. a human voice, a word or sound in which there is casually contained a good omen (omen), like κληδών, a favorable word, an omen, * Od. 2, 35. 20, 100. 105.

φημί, pres. ep. 2 sing. φῆσθα, Il. 21, 186. Od. 14, 149; subj. 2 sing. φῆη, ep. for φῆ, Od. 11, 128; 1 plur. optat. φαῖμεν for φαίημεν, Il. 2, 81; imperf. ἔφην, with aor. signif., ep. φῆν, 2 sing. φῆς, Il. 5, 473; and ἔφηςθα, φῆσθα, Il. 1, 397; 3 plur. ἔφην, φάν for ἔφασαν, also infin. φάναι, fut. φήσω, Il. 8, 148. Mid. pres. φάμαι, imperat. φάο, infin. φάσθαι, imperf. ἐφάμην, often 3 sing. φάτο, plur. φάντο, perf. pass. part. πεφασμένος, Il. 14, 127; also the iterat. imperf. ep. ἔφασκον, ες, ε, plur. Od. 22, 35. The imperf. ἔφην has an aor. signif.; in like manner φάναι. Here belongs as fut. ἐφείω (see εἶρω); as aor. εἶπον. On the inclination of the pres. except the 2 sing. φῆς, see the grammars. Prim. signif. from the

theme ΦΑΣ (from which also φαίνω), to disclose any thing by language; hence 1) to tell, to say, to speak, to relate, both absol. and with accus., often ἔπος; again μῦθον, ἀγγελίην, Il. 18, 17; ψεῦδος, Il. 2, 81; τινὰ κακόν, to call any one cowardly, Il. 8, 153; also in a more decided sense, to affirm, to allege, to assure. 2) Prop. to speak in the mind, i. e. to mean, to think, to believe, to imagine, Il. 1, 521. 2, 37. 3, 220. 8, 238; and often. In both significations follows a) The simple infin. when it has the same subject with the main clause, Il. 4, 351. 8, 229. b) With accus. and infin. when the subject of the infin. is different from that of the main clause, οὐδέ κε φαίης ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε ἔρχεσθαι, thou wouldst not suppose he was just come from the battle, but that he was come to a dance, Il. 3, 392. cf. Il. 2, 129. 350. 5, 103. Of the pass. only the perf. part. occurs. The mid. has the same signif. with the act. ἴσον ἐμοὶ φάσθαι, to think himself equal to me, Il. 1, 287. 15, 167.

Φήμιος, ὁ (φήμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Ulysses, Od. 1, 154. 22, 330.

φήμις, ιος, ἦ, poet. = φήμη, speech, rumor, discourse, Il. 10, 207. 2) talk, conference, report, fame, Od. 6, 273. δήμου φήμις, the talk, i. e. the judgment of the people, Od. 14, 239. conf. 16, 75. οἱ μὲν ἐς θῶκον πρόμολον, δήμοιό τε φῆμιν, these went to the assembly and the conference of the people, Od. 15, 468. (Accord. to the Schol. φήμις is = ἐκκλησία, συνέδριον, hence Voss: to the deliberation in the assembly of the people.)

φῆν, Ion. and ep. for ἔφην, see φημί.

φῆναι, φῆνεις, see φαίνω.

φήρη, ἦ, a kind of eagle, according to Billerbeck Dissertat. de Avibus ab Aristot. Plinioque Commemor., a sea-eagle, an osprey (*osifraga*), Od. 3, 372; plur. * Od. 16, 217.

φήρ, gen. φηρός, ὁ, Æol. for θήρ (hence the Lat. *fera*), a beast, a wild animal, then gener. a monster, a prodigy; espec. were the Centaurs so called, * Il. 1, 268. 2, 733. [Mitford I. p. 58, 59, denies that these passages refer to the Centaurs. Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form.

In Od. 21, 295, the Centaur Eurytion receives as an epith. ἀγακλυτός.]

Φηραί, αἱ, Ion. for Φαραί, ep. also ἡ Φηρή, Il. 5, 543; a town in Messenia, on the river Nedon, in the vicinity of the present Kalamata. In the time of Homer it belonged to the Laconian dominions, Il. 9, 151. 293. Od. 3, 488. cf. Φεραί.

Φηρητιάδης, ου, ὁ, ep. for Φερητιάδης, son of Pheres or grandson = *Eumelus*, Il. 2, 763. 23, 376.

φῆς, φῆς, φῆσθα, see φημί.

φθάν, see φθάνω.

φθάνω, fut. φθήσομαι, Il. 23, 444; aor. 2 ἔφθην, ep. φθῆν, 3 plur. φθάν, ep. for ἔφθασαν, subj. φθῶ, ep. 3 sing. φθήῃ and φθῆσιν for φθῆ, Il. 16, 861. 23, 805; 1 plur. φθέωμεν for φθῶμεν, 3 plur. φθέωσι for φθῶσι, Od. 24, 437; optat. φθαίην, infin. φθῆναι, part. φθάς, also the ep. part. aor. mid. φθάμενος, η, ου. 1) *to anticipate, to do before, to come before, to be before*, absol. spoken of Ate, φθάνει πᾶσαν ἐπ' αἶαν, βλάπτουσ' ἀνθρώπους, she goes first over the whole earth, injuring men, Il. 9, 506; thus Wolf and Voss. It is better with Heyne and Bothe to erase the comma, and connect φθάνει βλάπτουσα, i. e. πρὶν βλάπτει, which also Köppen and Spitzner prefer; τινά, to anticipate one, Il. 21, 262. 2) Comm. with part. of the action in which one is first. In English, the verb φθάνω may be best translated by the adv. *first, sooner, before*, etc., φθῆ σε τέλος θανάτοιο κιχήμενον, the end of death first overtook, Il. 11, 451. ἀλλ' ἄρα μιν φθῆ Τελέμαχος βαλὼν, but Telemachus hit him first (μιν depends upon βάλλω), Od. 22, 91. cf. Il. 9, 506. 10, 368. 16, 314. 23, 805. Od. 16, 383; with πρὶν following, Il. 16, 322. On account of the implied comparat. ἢ sometimes follows, Il. 23, 444. Od. 11, 58; and also the gen. φθάν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες, they were arranged at the trench far before the horsemen, Il. 11, 51. Thus Voss, conf. κοσμέω; more rarely with the part. pass. ἢ καὶ πολὺ φθαίῃ πόλις ἀλοῦσα, surely, the city would have been captured before, Il. 13, 815. εἴ κε—φθήῃ ἐμῶ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλίσσαι, whether he may not, smitten by my spear, first loose his life, Il. 16, 861; (the infin. is here to be explained as the consequence of τυπεὶς, for ὥστε ὀλίσσαι θυμὸν), cf. Od. 24, 437. 3) The part. mid. φθάμενος is on the

other hand used as a supplement of the main verb, ὅς μ' ἔβαλε φθάμενος, he hit me first, Il. 5, 119. 13, 387. 21, 576. Od. 19, 449. (Herm. ad Viger. p. 764, takes as a ground signif. *cesso, desino*, and explains these passages accordingly).

φθέγγομαι, depon. mid. (φέγγος), fut. φθέγξομαι, aor. ἐφθεγξάμην, ep. 3 sing. φθέγξατο, subj. φθέγξομαι, with a shortened vowel, Il. 21, 341; to utter a sound or a tone; hence, 1) *to speak, to call, to cry*, in Hom. spoken only of men, Il. 10, 67. 139. Od. 10, 228; also ὀλέγῃ ὀπί, Od. 14, 492. 2) *to sing*, h. Ap. 164; spoken of the lyre, *to sound*, h. Merc. 486; φωνήν, Batr. 272.

Φθειρῶν ὄρος, τό (the *pine-mountain*, from φθείρ, the fruit of a species of pine), a mountain of Caria, accord. to Strab. the mountain *Lalmus* or *Grion*, Il. 2, 868.

φθείρω (φθέω, φθίω), only pres. *to corrupt, to spoil, to destroy*, with accus. μῆλα, Od. 17, 246. Mid. *to perish, to be unfortunate*, Il. 21, 128.

φθέωμεν, φθέωσιν, see φθάνω.

φθῆ, φθήῃ, φθῆσιν, see φθάνω.

Φθίη, ἡ, Ion. for Φθία, ep. dat. Φθίῃφι. 1) Prop. a very ancient town in Thessaly on the river Sperchius, chief city of the Myrmidons, residence of Peleus, Il. 2, 683. 2) the district about the town Phthia, hence often in connection with Hellas for the kingdom of Achilles, Il. 1, 155. 9, 395. Od. 11, 496; Φθίηνδε, Il. 1, 169.

Φθίος, ὁ, a *Phthian*, an inhabitant of the town and district of Phthia, Il. 13, 686.

φθίμενος, see φθίνω.

φθινύθω, poet. form of φθίνω, only pres. and imperf.; iterat. imperf. φθινύθεσκε, Il. 1, 491; both intrans. and transit. 1) Intrans. *to pine away, to waste away, to vanish away*, Il. 6, 327. 17, 364. 21, 466. Od. 8, 530; φθινύθει δ' ἄμφ' ὀστεόφιν χρώς, Od. 16, 145; τοῖςδε δ' ἔα φθινύθειν, let these perish, Il. 2, 346. 2) *to cause to vanish, to destroy*, with accus. οἶκον, οἶνον, Od. 1, 250. 14, 95; κῆρ, (with grief), Il. 1, 491. 10, 485; αἰῶνα, to consume the life, Od. 18, 204.

φθίνω, ep. form φθίω, only Il. 18, 446. Od. 2, 368; fut. φθίσω, aor. ἔφθισα, ep. φθῖσα, infin. φθῖσαι, mid. intrans. fut. φθίσομαι, perf. ἔφθῖμαι, Od. 20, 340; pluperf. ἐφθίμην, 3 plur. ἐφθίαθ', ep. for ἔφθιντο, Il. 1, 251; of the same form is the aor. 2

syncop. ἐφθίμην, subj. φθίωμαι, ep. shortened φθίωμαι, φθίεται, for φθίωμαι, φθίηται, Il. 20, 173; φθιόμεσθα for φθιώμεσθα, Il. 14, 87; optat. φθίμην, Od. 10, 51; 3 sing. φθίῃ for φθίῃτο, Od. 11, 330, (elsewhere φθείτο); imperat. φθίσθω, infin. φθίσθαι, part. φθίμενος. (The ι is long ep. both in φθίνω and φθίω, but in the perf. and aor. 2 always short.) The trans. and intrans. signif. is divided amongst these forms as follows: 1) Intrans.: in Hom. the pres. φθίνω always, φθίω sometimes, Od. 2, 368; and the middle forms, *to vanish away, to waste away, to dwindle, to consume oneself*, a) Spoken of men, εὔχεται, θυμὸν ἀπὸ μελέων φθίσθαι, that the spirit departs from the limbs, Od. 15, 354; gener. *to perish, to die*, Il. 1, 251, 9, 246. 11, 821. 19, 329; hence, φθίμενος, one dead, Il. 16, 581. Od. 11, 558; δόλῳ φθίειν, Od. 2, 368; ὑπὸ νόσῳ φθίσθαι, Il. 13, 667; φθίσσασθαι κακὸν οἶτον, *to perish a wretched death*, Od. 13, 384. b) Spoken of time: espec. the pres. φθίνω: νύκτες καὶ ἡμέραι φθίνουσι, Od. 11, 185. 13, 338; also νύξ φθίτο, Od. 11, 330; μηνῶν φθινόντων, the months wasting, Od. 10, 470; τοῦ φθίνοντος μηνός, this month expiring, see μείς, Od. 14, 162. 19, 307. 2) Transit.: in the pres. φθίω, Il. 18, 446; † fut. and aor. act. *to cause to vanish, to destroy, to annihilate, to kill*, τινά, Il. 6, 407. 16, 471. 22, 61. Od. 4, 741. 16, 369. 428. h. Cer. 352; metaph. φθίειν φρένας, *to consume one's heart*, Il. 18, 446.

φθισήνωρ, ορος, ὁ, ἡ (ἀνής), *man-destroying or slaying*, πόλεμος, * Il. 2, 833. 9, 604; and elsewhere.

φθισίμβροτος, ον (φθίω, βροτός), *man-destroying, man-slaying*, μάχη, Il. 13, 339. Od. 22, 297.

φθογγή, ἡ (φθέγγομαι) = φθόγγος, Il. 2, 791. 13, 216. 16, 508; of beasts, Od. 9, 167.

φθόγγος, ὁ (φθέγγομαι), *a voice, a sound, a call*, espec. of men, Il. 5, 234; of the Cyclopes, Od. 9, 257; of the Sirens, Od. 12, 41. 159; *noise*, Od. 18, 199.

φθονέω, only pres. (φθόνος), 1) *to be envious, to envy, to deny*, absol. Il. 4, 55. 56. 2) With dat. of the pers. and gen. of the thing, *to envy one any thing, to grudge, to refuse, to deny*, τινὶ ἡμιόνων, Od. 6, 68. 17, 100. 3) With infin. *to envy, to deny, to be unwilling*, Od. 11, 381; with accus. and infin. Od. 1, 346. 18, 16. 19, 348.

φι and φιν, a syllabic ending common in the ep. language, in forming the gen. and dat. both in the sing. and plur.: e. g. εὐνήφι for εὐνήης; ἀγέληφι for ἀγέλη; δακρύοφιν for δακρύων; θεόφιν for θεοῖς. We find an example of the accus. in ἐπὶ δεξιόφιν . . . ἢ ἐπ' ἀριστερόφιν, Il. 13, 308. conf. Thiersch § 177. 16. Buttm. § 56. not. 9. Rost Dial. 23. p. 396. Kühner § 236.

φιάλη, ἡ, a vessel with a flat bottom, a bowl, espec. for drinking, Il. 23, 270. 616; for preserving the ashes of the dead, ἀν υἷνι, * Il. 23, 243. 253.

φῖλαι, φῖλατο, see φιλέω.

φιλέω (φίλος), fut. ἥσω, infin. ep. φιλήσειμεν, aor. ἐφίλησα, ep. φίλησα, fut. mid. φιλήσομαι, Od. 1, 123; aor. pass. ἐφίληθην, 3 plur. ep. ἐφίληθεν; pecul. ep. infin. pres. φιλήμεναι, Il. 22, 265; (cf. Thiersch. Gram. § 217.) ep. aor. mid. ἐφῖλάμην (as if from φίλω), 3 sing. ἐφίλατο, φίλατο, Il. 5, 61. 20, 304; imperat. φῖλαι (Wolf φίλαι), Il. 5, 117; subj. φιλῶνται, h. Cer. 117; iterat. imperf. φιλέεσκε. 1) *to love, to hold dear, to exhibit love and good will towards*, τινά, often with περὶ κῆρι, ἐκ θυμοῦ, Il. 9, 486. 13, 420; also spoken of things: σχέτλια ἔργα, Od. 14, 83; with double accus. τινὰ παντοίην φιλότητα, *to show every regard to any one*, Od. 15, 245; hence pass. ἔκ τινος, *to be beloved by any one*, Il. 2, 668. 2) Espec. a) *to treat any one in a kind and friendly manner, to receive kindly, to entertain hospitably and courteously*, spoken of hosts, Il. 3, 207. 6, 15. Od. 4, 29. 171. 5, 135, and often; hence pass. φιλεῖσθαι παρὰ τινι, *to be hospitably entertained by any one*, Il. 13, 627; and παρ' ἡμῖν φιλήσεται (fut. mid. intrans.), *thou wilt be welcomed by us*, Od. 1, 123. 15, 281. b) Spoken of sensual love, Il. 9, 450. Od. 18, 325. Mid. only in the ep. aor. *to love any one*, like the act. τινά, Il. 5, 61. 117. 10, 290; (spoken only of the gods), περὶ πάντων, Il. 20, 304. h. Cer. 117.

φιλήρετμος, ον (ἐρετμός), *oar-loving*, epith. of the Taphians and Phæaces, * Od. 1, 181. 8, 96.

Φιλητορίδης, ον, ὁ, son of Philetor = Demuchus, Il. 20, 457.

Φιλοίτιος, ὁ (lengthened from φίλος), a faithful herdsman of Ulysses, Od. 20, 185. 21, 189 seq.

φιλοκέρτομος, ον (κέρτομος), *delighting in jeers or mockery*, Od. 22, 287. †.

* φιλόκροτος, *ον* (κροτέω), *noise-loving*, epith. of Pan, h. 18, 2.

φιλοκτέανος, *ον*, poet. (κτέανον), *superl. φιλοκτεανώτατος*, loving possessions or gain, hence, *covetous, avaricious*, Il. 1, 122. †

Φιλοκτῆτης, *ον*, ὁ, son of Poas, of Melibœa in Thessaly, an excellent archer, who possessed the bow and the arrows of Hercules, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, Il. 2, 718 seq. Od. 3, 190. 8, 219. Accord. to a later tradition, he was brought to Troy by Ulysses, after having been cured by Machaon, Pind.

* φιλοκῦδής, ἑς (κῦδος), *loving fame, loving joy, joyful*, ἥβη, κῶμος, h. Merc. 375. 481.

* φιλολήϊος, *ον* (λήϊη, λεία), *loving booty, desirous of plunder*, h. Merc. 335.

Φιλομέδουσα, ἡ, ed. Wolf; Φυλομέδουσα, ed. Spitz., wife of the mace-bearer Areithous, of Arne in Bœotia, Il. 7, 10.

φιλομειδής, ἑς (μειδάω) *comm. poet. φιλομειδής, laughter-loving, sweetly smiling*, epith. of Venus, Il. 3, 424. 5, 375. Od. 8, 362, and often.

Φιλομηλείδης, *ον*, ὁ, accord. to Eustath. a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343. 17, 134. Another explanation takes the word improb. to mean the son of Philomela = *Patroclus*. [Accord. to Jahrb. J. and Klotz, the last explanation is prob., since no other proper names in -ίδης and -άδης occur in Hom.]

φιλόξεινος, *ον*, Ion. and poet. for φιλόξενος (ξένος) *loving guests or strangers, hospitable*, * Od. 6, 121. 8, 576.

φιλοπαίγμων, *ον*, gen. *ονος* (παίζω) *loving play or sport, sportive*, ὀρχηθμός, Od. 23, 134. †

φιλοπτόλεμος, *ον*, poet. for φιλοπόλεμος (πόλεμος) *loving war, warlike*, * Il. 16, 65. 90. 17, 224.

φίλος, *η*, *ον*, compar. φίλιτερος, *η*, *ον*, ep. φίλων, *ον*, Od. 19, 351; *superl. φίλτατος, η*, *ον*. 1) *dear, valued; beloved, grateful, agreeable*, spoken of persons and things, τινί Il. 1, 381. 3, 402; espec. in a case of address, φίλες ἐκυρῆς, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. *a friend, a female friend*, often in the address, φίλες and φίλος, as vocat. Il. 4, 189. Od. 1, 301; espec. a)

In the neut. sing., φίλον ἐστὶ τινί, it is dear to any one, it is agreeable, it is pleasing. μη τοῦτο φίλον Διὶ πατρὶ γένοιτο, Od. 7, 316; cf. Il. 7, 387, and φ. ἐπλετο θυμῷ, Od. 13, 145. 335; sometimes with the infin. Od. 1, 82; and in the neut. plur. ἐνθα φίλ' ὀπιταλῖα κρέα ἐδμεναι, there it is dear to you to eat roasted meat, Il. 4, 345. b) Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, Il. 1, 345. 9, 555. 22, 408. Od. 2, 17; then of parts of the human body, Il. 7, 271. Od. 8, 233; also φίλα εἴματα, Il. 2, 261. c) The neut. plur. φίλα as adv. φίλα φρονεῖν τινί, to cherish friendly feelings towards one, to be kind to him, Il. 4, 219. 5, 116; in like manner φίλα εἰδέναι, Od. 3, 477. 2) Act. *loving, kind*; thus has Od. 1, 313, φίλοι ξένοι, been explained, but without necessity, it means simply: dear guests; in like manner, φίλα μήδεα εἰδέναι, to cherish friendly sentiments, Il. 17, 325. (ι is short, but in φίλε, at the commencement of a verse, also long, Il. 4, 155. 5, 359.)

* φιλοστέφανος, *ον* (στέφανος), *garland-loving*, epith. of Venus, h. Cer. 102.

φιλότης, *ητος, ἡ* (φίλος), 1) *love, friendship*, also between nations, φιλότητα τάμναι, Il. 3, 73; βάλλειν, Il. 4, 16; espec. 2) *hospitality, hospitable reception*, Il. 3, 354. Od. 15, 55. 197. b) *coition, sexual intercourse*, connected with εὐνή, Il. 3, 445. 14, 209. Od. 8, 267.

φιλοτήσιος, *ίη, ιον* (φιλότης), *belonging to love, φιλοτήσια ἔργα*, works of love, Od. 11, 246. †

φιλοφρονέω, an old reading, Od. 16, 17; now φίλα φρονέων, Wolf.

φιλοφροσύνη, ἡ (φιλόφρων), a friendly, kind disposition, *kindness, affection*, Il. 9, 256. †

φιλοπενδής, ἑς, gen. ἑος (πενδός), *loving lies, a friend of deception*, Il. 12, 164. †

φίλτατος, φίλτερος, see φίλος.

* Φιλτραῖος, ὁ (φίλτρον), *that eats love-potions*, a name of a mouse, Batr. 229.

φίλως, adv. *with love, gladly*, ὀφᾶν, Il. 4, 347. †

φιτρός, ὁ, a log, a billet of wood, Il. 12, 29. 21, 314. Od. 12, 11; (accord. to Damm, syncopat. from φίτερος, φίω, φιτύω.)

φλεγέθω, poet. form of φλέγω, only in the

pres. 1) Transit. *to burn, to consume*, with accus. πόλιν, Il. 17, 738. 2) Intrans. *to burn, to be in flames*, Il. 18, 211; in like manner mid. * Il. 23, 197.

φλέγμα, ατος, τό (φλέγω), *a conflagration, a flame, a fire*, Il. 21, 237. †

Φλεγύαι and Φλέγνες, οἱ (from which Φλεγύων, h. Ap. 278), *the Phlegyes*, a warlike and predatory people, who dwelt, accord. to Strab., Steph., and the Schol. Ven., near Gyrton in Thessaly; from hence they subsequently emigrated to Bæotia, Il. 13, 302.

* Φλεγύας, ου, ὁ, son of Mars, king of the Lapithæ, father of Coronis, Il. 15, 8.

φλέγω, poet. φλεγέθω. 1) Trans. *to burn, to scinge, to scorch*, πῦρ φλέγει, sc. ἀκρίδας, Il. 21, 13. 2) Pass. πυρὶ φλέγεσθαι, *to burn in the fire*, * Il. 21, 365: aor. pass. optat. φλεχθείη, Ep. 14, 13.

φλέψ, βός, ἡ (φλέω), *a vein, a blood-vessel*, Il. 13, 546. †

φλιά, ἡ, ep. *a door-pillar, a door-post*, elsewhere σταθμός, Od. 17, 221. †

φλόγεος, η, ον (φλόξ), *flaming, sparkling, shining*, accord. to Eustath. = ὀξία, rapid, ὄχεα, * Il. 5, 745. 8, 389.

φλοιός, ὁ (φλέω), *bark, the bark of a tree*, Il. 1, 237. † h. Ven. 272.

φλοῖστος, ὁ (φλέω, φλοῖω), *roaring, noise*, espec. *the tumult of battle*, (the storm of battle, V.), * Il. 5, 322. 469. 10, 416. 20, 377.

φλόξ, φλογός, ἡ (φλέγω), *a flame, fire*, Ἡφαίστοιο, the flame of Vulcan, i. e. a great fire, in oppos. to the flame of Vesta, Il. 17, 88. 23, 33; and often as an image of swiftness, Il. 13, 39. 20, 423; in Od. 24, 71; often in the Il., only once in the Od.

φλύω, *to overflow*, in tmesis, see ἀναφλύω.

φοβέω (φόβος) aor. ἐφόβησα, poet. φόβησα, fut. mid. φοβήσομαι, aor. pass. ἐφοβήθην, 3 plur. ἐφόβηθεν, perf. pass. πεφόβημαι, 3 plur. pluperf. ep. and Ion. πεφοβήατο. 1) Act. *to scare away, to put to flight, (fugare)*, (so always in Hom. accord. to Aristarch.), τινά, Il. 11, 173. 406. 13, 300. 16, 689; δουρί, Il. 20, 187; and often. b) *to terrify, to put in fear*, Il. 15, 91; αἰγίδι, v. 230, cf. Il. 17, 547. 2) Mid. with aor. pass. *to be frightened, to flee in terror*, Il. 5, 140; ὑπό τινος, Il. 8, 149; and ὑπό τινι Il. 15, 637; also τινά, *to flee any one*, Il. 22, 250. In the Od. it occurs only once, 16, 163. (The signif. *to fear*, is un-

known to Hom., hence μή never follows it, cf. Lehrs Aristarch. p. 90.)

φόβονδε, adv. for εἰς φόβον, see φόβος.

φόβος, ὁ (φέβομαι), *terror, fright*, Il. 9, 2; [see the close], espec. *flight from terror*, oft. Il., in Od. only 24, 57. μήστωρ φόβοιο, Il. 5, 272. 8, 108. φόβον Ἄρης φορέειν, *to excite the flight of Mars*, Il. 2, 767. φόβον ποιεῖν Ἀχαιῶν, Il. 12, 438. φόβονδε ἔχειν ἵππους, *to direct to flight*, Il. 8, 139; τροπᾶσθαι, Il. 15, 666. φόβονδε ἀγορεύειν, *to advise to flight, to speak of flight*, Il. 5, 252. [Accord. to Jabrb. J. and Klotz, p. 286, φόβος always means *flight*. So in Il. 9, 2, where φύζα means *terror*.]

Φόβος, ὁ, personified: son and companion of Mars, brother of Terror [Δεῖμος], Il. 4, 440. 13, 299; mentioned as his charioteer, Il. 15, 119.

Φοῖβος, ὁ, epith. of Apollo, comm. Φοῖβος Ἀπόλλων, sometimes Ἀπόλλων Φοῖβος, Il. 20, 68. Accord. to the Schol. *pure, beaming* (καθαρός) akin to φάος, on account of his bright youthful beauty; accord. to others, *the enlightened*, in regard to prophetic gifts. The more correct deriv. is prob. from φέβω, *Februus*, i. e. *removens noxia*, Hermann de Myth. Græc. Op. Il. p. 376. cf. Κοῖος.

φοινίεις, εσσα, εν (φοινός) *blood-red, blood-coloured* = δαιφονός, epith. of a serpent, * Il. 12, 202. 220.

Φοίνικες, ὁ, sing. Φοῖνιξ, ἴκος, ὁ, *the Phœnicians*, inhabitants of the country of Phœnicia in Asia, Il. 23, 744. Hom. even knows them as a trafficking people, distinguished by navigation, art, and piracy, Od. 4, 84. 13, 272 seq. 14, 288.

Φοινίκη, ἡ, (φοῖνιξ, prop. Date-land) *Phœnicia*, a maritime country in Asia, between the river Eleutherus and Mount Carmel, with Sidon as capital, Od. 4, 83. 14, 291.

φοινικέεις, εσσα, εν, = φοινίκεος, (φοῖνιξ), *purple, shining with purple, χλαῖνα*, Il. 10, 133. Od. 14, 500; σμώδιγγες αἵματι φοινικέεσσαι, Il. 23, 717.

φοινικοπάρης, ον (παρεῖα), *having purple cheeks, with red sides, νῆνς*, * Od. 11, 124. 23, 271; cf. μιλοπάρης; (V. red-beaked.)

Φοῖνιξ, ἴκος, ὁ, *a Phœnician*, see Φοίνι- κες. 2) son of Agenor, brother of Cadmus and Europa; accord. to Hom. Il. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3) son of

Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, Il. 9, 448 seq. 16, 196. 17, 555 seq. 19, 311.

φοίνιξ, ἴκος, ὁ, as appell. 1) *purple*, the color of purple, because the discovery of this was ascribed to the Phœnicians, Il. 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) *the palm, the date-palm*, Od. 6, 163. h. Ap. 117. 3) As adj. *purple-red*, gener. *dark-red, brownish-red*, spoken of a horse, Il. 23, 454.

φοίνιος, ἡ, ον, poet. (φοινός), *blood-red, dark-red, αἶμα*, Od. 18, 97. †

Φοίνισσα, ἡ, a Phœnician woman, Od. 15, 416. 425.

φοινός, ἡ, ὄν (φόνος), *bloody, dark-red, αἶμα*, Il. 16, 159. † b) *murderous*, h. Ap. 362.

φοιτάω (φοῖτος), aor. 1 ἐφοίτησα, ep. 3 dual imperf. φοιτήτην for ἐφοιτάτην, Il. 12, 266; *to go here and there, to stride*, always with the implied idea of a frequent, restless or rapid movement, Il. 2, 779. 12, 266. 13, 760. Od. 10, 119; διὰ νηός, *to walk through the ship*, Od. 12, 420; also spoken of birds: *to move about*, ὑπ' αὐγὰς Ἡελίοιο, Od. 2, 181.

* φοιτιῖζω, poet. = φοιτάω, h. 25, 8.

φολκός, ὁ, Il. 2, 217; † epith. of Thersites, accord. to the old Gramm. *squinting*, in deriv. from φάτα and ἔλκειν; hence φάολκος, φολκός. More correct, if we may judge from the connection, is the signif. given by Buttm. Lexil. I. p. 246; *crooked-legged* (valgus), since the poet. commences the description with the feet. He derives it from ἔλκω, prop. ὀλκός, and with the digamma φολκός, as φοῖτος and οἶτος.

φονεύς, ἦος, ὁ (φονεύω), *a slayer, a murderer, κασιγνήτιο φονῆος*; Wolf elsewhere φόνιοι, cf. κασιγνήτος, Il. 9, 632. 18, 335. Od. 24, 434.

φονή, ἡ (ΦΕΝΩ), *slaughter, homicide*, only plur. dat. φονῆσι, * Il. 10, 521. 15, 633; (the Gramm., see Ven. Schol., explain it in part: *a place of slaughter*; this is contradicted by Heyne, it being only a form of φόνος).

φόνος, ὁ (ΦΕΝΩ), 1) *slaughter, homicide*, in connect. with Κήρ, Il. 2, 352. Od. 4, 273; hence, *bloodshed, massacre, promiscuous slaughter*, in connection with νέκυες, Il.

10, 298; plur. Il. 11, 612. Od. 22, 376. 2) Poet. it stands, a) for the instrument of slaughter, spoken of the spear, Il. 16, 144. 19, 391; and for the cause, Od. 21, 24. b) For blood shed in slaughter, *gore*, κείσθαι ἐν φόνῳ, Il. 24, 610; like φόνος αἵματος, *bloody slaughter*, Il. 16, 162.

φοξός, ἡ, ὄν, Il. 2, 219. † φοξός ἔην κεφαλὴν, *having a conical head*, accord. to the Gramm. i. q. ὀξυκέφαλος. The nat. deriv. is from ὀξύς with the digamma; accord. to Buttm. Lexil. I. p. 242, with Etym. Mag. from φώγειν, *to dry*, prop. φωξός, that which is warped by the fire.

Φόρβας, αντος, ὁ, 1) king of the island Lesbos, father of Diomedes, Il. 9, 665. 2) The father of Ilioneus, a Trojan, Il. 14, 490. 3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβή, ἡ (φέρβω), *pasturage, food, nourishment*, * Il. 5, 202. 11, 562.

φορεύς, ἦος, ὁ (φέρω), *a carrier in the harvest*, Il. 18, 566. †

φορέω, a form of φέρω, aor. 1 ἐφόρησα, ep. φόρησα, pres. subj. ep. 3 sing. φορήσῃ for φορῇ, infin. optat. 3 sing. φοροίη, Od. 9, 320; pres. infin. φορῆναι, φορήμεναι for φορεῖν, prop. *to bear continually or commonly*; then gener. *to bear, to bring*, with accus., often spoken of clothes, arms, etc., Il. 4, 137. 144. 7, 149. Od. 9, 10. a) Impropr. of horses, of wind, and of ships, Il. 5, 499. 8, 89. Od. 2, 390. b) Metaph. ἀγλαΐας φορέειν, *to cherish ostentation or pride*, Od. 17, 245.

φορήμεναι, φορῆναι, see φορέω.

Φόρκυρος λιμήν, ὁ, *Phorcys-port* in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see Ἰθάκη.

Φόρκυς, υἱος and υος, 1) son of Pontus, and Gæa [Terra]; by his sister Ceto he begat the Grææ and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phænops, a Phrygian, Il. 2, 862. 17, 312 seq.

φόρμιγξ, ιγγος, ἡ, *a lute, a lyre, a harp*, a stringed instrument, differing from the cithara perhaps only in size, see κίθαρς. Hom. mentions Il. 9, 187, the *cross-bar* (ζυγόν), by which the two arms were connected, and Od. 21, 406. 407, the pegs by which it was tuned, (κόλλοις). He calls it γλαφυρή, Od. 23, 144. It is pre-eminently the instrument of Apollo, Il. 1, 603. 24, 63. h. Ap. 185.

505; Achilles uses it, Il. 9, 186; and the minstrel, Od. 8, 67 seq. (Accord. to Hesych. from φορέω: κίθαρα τοῖς ὤμοις φερομένη, the portable lute.)

φορμίζω (φόρμιγξ), to play upon the lyre or cithara, Il. 18, 605; spoken of the κίθαρς, Od. 1, 155. 4, 18.

φορτίς, ἴδος, ἥ (φόρτος), sc. νηῦς, a transport ship, a freight ship, * Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), a load, a burden, espec. a cargo, * Od. 8, 163. 14, 296.

φορύνω (φύρω), prop. to stir or knead together, comm. to stain, to defile, pass. Od. 22, 21. †

φορύσσω = a form of φορύνω, aor. 1 φορύσας αἵματι, having stained him with blood, Od. 18, 336. †

φώρας, τό, ep. expanded from φῶς = φάος, q. v.

φώραςδε, adv. to the light, see φάος.

φραδής, ἐς, gen. ἴος, poet. (φράζω), intelligent, wise, discreet, νόος, Il. 24, 354. †

* φραδμοσύνη, ἥ (φράδμων), understanding, prudence, intelligence, h. Ap. 99.

φράδμων, ον, gen. ονος, poet. (φράζω), intelligent, sagacious, wise, skilful. Thus Voss, accord. to the Schol. Ven. ὁ ἔμπειρος; accord. to Eustath. ἐπιστήμων, γνωστός, an acquaintance, Il. 16, 638. †

φράζω, mostly poet, aor. 1 ἔφρασα, Od. 11, 22. † h. Ven. 122. h. Merc. 442; ep. aor. 2 πέφραδον and ἐπέφραδον (the last accord. to Thiersch. Gram. § 232. p. 406, from ἐπιφράζω), often 3 sing. πέφραδε and ἐπέφραδε, opt. πεφράδοι, infin. πεφραδέειν and πεφραδέμεν, Od. 7, 49. (Of the act. Hom. never uses the pres.), mid. fut. φράσομαι, aor. 1 ἐφρασάμην (σσ), and φρασάμην (σσ), aor. pass. ἐφράσθην, Od. 19, 485. 23, 260; ep. iterat. imperf. φραζέσκειτο, h. Ap. 346. I) Act. accord. to Aristarch. in Apoll. Lex. always, to indicate, to show, to cause to observe, to point out, (never prop. to say, although it sometimes inclines to that sense, as Od. 1, 273. cf. Lehrs de Aristarch. p. 93. Thiersch Gram. § 232. p. 406.), τί τινι, Il. 14, 335; to show any thing to any one, Il. 14, 500; ὁδόν, Od. 1, 444. 11, 22; μῦθον πᾶσι, to lay the word before all, Od. 1, 273; αἰοιδήν, h. Merc. 442. b) to indicate, δόμον, Od. 7, 49; σήματα, Od. 19, 250. 23, 206; to signify, to bid, with infin. Il. 10, 127. Od. 8, 68. II) Mid. prop. to show any thing to oneself, hence: 1) to consider, to

contemplate, to deliberate upon, often with the adjuncts, θυμῷ, ἐνὶ φρεσίν, κατὰ φρένα, κατὰ θυμόν; with accus. and with a following εἰ, whether, Il. 1, 84; ἦ, ἦ, Il. 9, 619; for the most part with ὅπως, Il. 4, 14. 9, 680; with ὥς, Od. 1, 205; φράζεσθαι, with μή following, like the Lat. videre ne, Il. 5, 411. 15, 163. 16, 446; ἀμφὶς φράζεσθαι, to be of different opinions, Il. 2, 14. 2) to devise, to project, to plan, to resolve, to machinate, with accus. ἐσθλά, Il. 12, 212; βουλήν, μήτιν, Il. 18, 313. 17, 634; or, κακά τινι, Od. 2, 367; ὀλεθρον, Od. 13, 373. 16, 371; θάνατον, Od. 3, 242; τινὶ ἥριον, to think to prepare a monument for any one, Il. 23, 75. 3) Gener. to observe, to perceive, to regard, to understand, with accus. Il. 10, 339. 15, 671. 23, 450. Od. 4, 71. 17, 161; also ὀφθαλμοῖσιν, Od. 24, 217; in connection with ἰδεῖν, ἰδέσθαι and εἶσθαι, Od. 19, 501. 21, 222. h. Ap. 415; λαυρήν, to keep the street in the eye, Od. 22, 129. With infin. οὐ γὰρ ἔτ' ἄλλον φράζετο τοῦδε τί μοι χαλεπώτερον εἶναι ἄεθλον, for he perceived, there is no contest more difficult than this, Od. 11, 624.

φράσσω, aor. 1 ep. φράξα, part. φράξας, aor. mid. ἐφραξάμην, ep. φραξάμην, aor. pass. ἐφράχθην; (Hom. has only the aor.), to encompass, to inclose, to shut in, espec. for protection, to shelter, σχεδίην ῥίπισσι, a raft with osier-work, Od. 3, 256; ἐπάλλεις ῥινοῖσι βοῶν, to encompass the battlements with shields, so that they formed, as it were, shelter; (Ernesti strangely imagines that they were, according to a later custom, real ox-hides stretched out), Il. 12, 263; hence pass. φραχθέντες σάκισιν, encompassed with shields, Il. 17, 268; φράσσειν δόρυ δουρί, to crowd spear upon spear, Il. 13, 130. Mid. with reference to the subject, νῆας ἔρκει, to inclose the ships with a wall, Il. 15, 566.

φρέαρ, ατος, τό, ep. φρεῖαρ, a well, φρεῖατα, Il. 21, 197; † the prose form, h. Cer. 99.

φρεῖαρ, see φρέαρ.

φρήν, gen. φρένος, plur. φρένες, 1) in Hom. and the earliest writers, the diaphragm, the midriff (præcordia), which separated the heart and lungs from the remaining entrails, comm. plur. Il. 10, 10. 16 481. 504. Od. 9, 301; because the most ancient Greeks regarded this as the seat of the collected spiritual life; it signifies, 2) soul, spirit, often like our heart, still closely bordering on

the first signif.: θυμός, ἦτορ, κραδίη ἐνὶ φρεσίν, Il. 8, 202. 413. 16, 242. 435. a) Spoken of the faculty of thought, often: φρεσὶ νοεῖν, φράζεσθαι, κατὰ φρένα εἰδέναι, μετὰ φρεσὶ βάλλεσθαι, μερμηρίζειν, ἐνὶ φρεσὶ γινῶναι, θείναι τινί τι ἐν φρεσὶ and ἐπὶ φρεσὶ, to put any thing into any one's mind, Il. 8, 2. 18. 16, 83. Od. 1, 89. φρένες ἐσθλαί, wise thoughts, an intelligent mind, Il. 17, 470; wise invention, spoken of female works, Od. 2, 117. 7, 111. φρένας βλάπτειν τινί, to injure one's understanding, to infatuate him, Il. 15, 724; also ἐλεῖν, Il. 16, 805; ἐξελεῖσθαι, Il. 6, 234. b) Spoken of the will: *mind, resolution, will*, φρένας τρέπειν and πείθειν. Διὸς ἐτράπετο φρήν, the mind of Jupiter changed, Il. 10, 45. κεχρησθαι φρεσὶν ἀγαθῇσιν, Od. 3, 266; c) Spoken of the feelings: *the heart, feelings*, φρεσὶ χαίρειν, κατὰ φρενὰ δεδοικέναι, ἄχος μιν φρένας ἀμφιβέβηκε, Od. 8, 541. 3) Gener. the principle of life, *the vital power*, vis vitalis (Voss, recollection), which the shades lacked, Il. 23, 104. Od. 10, 493; also the brutes have φρένες, Il. 4, 245. 16, 157.

φρήτρη, ἡ, Ion. for φράτρα, ep. dat. φρήτρηων, a division of a people by the relationship of families, *a family, a clan, a race*, a subdivision of the φύλον, * Il. 2, 362. 363. (Accord. to the ancient critics, κατὰ φρήτρας, according to their localities.) Later, it was a mere political subdivision of the φύλη.

Φρεΐκων, ὠνος, ὁ, the founder of Cyme in Æolia (Asia), Ep. 4.

φρίξ, φρίξός, ἡ, prop. the roughening of a smooth surface, espec. [always in Hom.] of the sea, or of water, *a restless wave, the crisp-wave*, Βορέω, Il. 23, 692. μέλαινα φρίξ, Il. 21, 126. Od. 4, 402. οἷη Ζεφύροιο χεύατο πόντον ἐπὶ φρίξ, as under the Zephyr the crisp-wave spreads itself upon the sea, Il. 7, 63.

φρίσσω (akin to φύλος), aor. 1 ἔφριξα, perf. πέφριξα, 1) *to be rough and uneven, to be stiff, to bristle (horrere)*, τινί, with any thing, or τί, in any thing; gener. spoken of the motion of the surface of an agitated body, thus of a corn-field, φρίσσουν ἄρουραι, the corn-fields bristle up, Il. 23, 599; spoken of warlike troops: μάχη ἔφριξεν ἐγχείησιν, Il. 13, 339; ἔγχεσι καὶ σάκκισι, Il. 4, 282. 7, 62. b) With accus. as if trans. in the pres. and aor. 1, spoken of a raging boar: νῶτον, to bristle on the back, Il. 13, 473; λοφίην, Od. 19, 446. 2) Metaph. *to shiver* from cold; *to*

shudder, to tremble at, to fear, τινά, Il. 11, 383. 24, 775.

φρονέω (φρήν), only in the pres. and imperf.; it indicates the various operations of the mind, espec. of the faculties of thought and desire; hence 1) *to think*, i. e. to have understanding, intelligence, *to be wise, intelligent, discreet*, in Hom. rarely; opposed to μάχεσθαι, Il. 6, 79; absol. φρονέων, intelligent, Il. 23, 343, and v. 305; (accord. to Wolf, εἰς ἀγαθὰ φρονέων, considerate in regard to good things;) poet. = ζῆν. ἐμὲ ἔτι φρονέοντι ἐλέησον, while I yet have sense, Il. 22, 59.

b) With accus. *to comprehend, to understand*, Od. 16, 136. 17, 193. 281. 2) *to think*, i. e. to have an opinion or sentiment, *to mean, to have an opinion, to think, to will*, often with ἀνὰ θυμόν, ἐνὶ θυμῷ, ἐνὶ φρεσὶ. a) With infin. Il. 9, 608. 17, 286; *to be of opinion, to hope*, with accus. and infin. Il. 3, 98. b) τί τι, to have any thing in mind in regard to any one; ἀγαθὰ τι, to be well disposed toward any one, also to have a noble soul, Il. 6, 162; φιλά, to cherish friendly sentiments, Il. 4, 219. 15, 116. Od. 6, 313; κακά τι, to cherish evil thoughts against any one, Il. 10, 486. 22, 264; ὀλοά, Il. 16, 701; ἀταλά, to have a child-like, joyous disposition, Il. 18, 567; πύκα, to be intelligent, wise, Il. 14, 217. Od. 9, 445; ἴσόν τι, to be like minded, to have the same mind with any one, Il. 15, 50. τὰ φρ., to think that, often, Il. 4, 361. τὰ ἃ φρονέων, *sua cogitans*, following his own opinion, Il. 8, 430; μέγα, to be proud, Il. 8, 553. c) With adv. εὖ φρονεῖν τι, to be well disposed to any one, in opposition to κακῶς, Od. 18, 168; ἀμφίς, to think differently, Il. 13, 345; ἄλλῃ, h. Ap. 469; ἰθύς, to think straight on, Il. 12, 124. 13, 135. (Accord. to Voss, ἰθύς is to be construed with ἔχα, cf. ἰθύς.) d) Poet. spoken of animals: μέγα φρονεῖν, to be spirited, proud, Il. 11, 325. 16, 758. 22, 264.

Φρόνιος, ὁ (the observer), father of Noëmon, Od. 2, 386. 4, 630.

φρόνις, ιος, ἡ = φρόνησις, 1) *prudence, intelligence*, Od. 3, 244. 2) *knowledge, information*, κατὰ δὲ φρόνιν ἤγαγε πολλήν, he brought back much information (viz. from Troy, into which he had gone by stealth), * Od. 4, 258.

Φρόντις, ἰδος, ἡ, wife of Panthous, Il. 17, 40.

Φρόντις, ιος, ὁ (appell. φροντίς), son of Onetor, pilot of Menelaus, Od. 3, 279 seq.

Φρύγες, ων, οἱ, sing. Φρύξ, υγός, ὁ, a Phrygian; they resided, in the time of Homer, on the river Sangarius in Asia Minor, Il. 2, 862. 3, 185. Accord. to Hdt. 7, 73, they had emigrated from Thrace.

Φρυγίη, ἡ, Phrygia, a country in Asia Minor; it embraced in part a district on the Hellespont (Φρυγίη καθ' ὑπερθε, Il. 24, 545), and in part a portion of the later Bithynia, on the river Sangarius, and of the greater Phrygia, Il. 3, 184. 16, 719. 18, 291. It was subsequently divided into Great Phrygia, a country in the interior of Asia Minor, and Lesser Phrygia, a district on the Hellespont.

*φρύγω, fut. ξω, aor. 1 pass. ἐφρύχθην, to dry, to bake, spoken of potters' vessels: to burn, Ep. 14, 4.

φῦ, ep. for ἔφω, see φύω.

φύγαδε, adv. (φυγή), into flight, in flight, as if from ΦΤΞ, like οἶκαδε, Il. 8, 157. 11, 446. 16, 697.

φυγή, ἡ (φεύγω), flight, * Od. 10, 117. 22, 306; in the Il. φύξα, except φύγαδε.

φυγοπτόλεμος, ον, ep. for φυγοπόλεμος (πόλεμος), flying war, cowardly, Od. 14, 213. †

φύξα, ἡ, poet. for φυγή (Wolf, less correctly, φῦξα), flight, Il. 9, 2 [see close], φύξαν ἐνορνύναι, Il. 15, 62; ἐμβάλλειν, Od. 14, 269. (Accord. to Aristarch. in Apoll. Lex., φύξα and φόβος are distinguished by the circumstance that the former has the implied idea of cowardice.) [Accord. to Jahrb. J. and K., p. 286, φύξα in Il. 9, 2, means terror, panic; see φόβος.]

φυζανικός, ἡ, ὄν, poet. (φύξα), fugitive, timorous, ἔλαφος, Il. 13, 102. †

ΦΤΖΑΩ or ΦΤΖΩ, from which πεφυζότες, q. v.

φύη, ἡ (φύω), the growth, the shape, the form of the body, the appearance, connected with δέμας, Il. 1, 115. Od. 5, 212; μέγεθος, Il. 2, 58; εἶδος, Il. 22, 370. Od. 6, 16.

φῦκιοίς, εσσα, εν (φύκιον), abounding in sea-grass or sea-weed, θύς, Il. 23, 693. †

φῦκος, εος, τό, sea-weed, sea-grass (fucus), Il. 9, 7. †

φυκτός, ἡ, ὄν, verb. adj. (φεύγω), prop. fled; then, that may be fled. οὐκέτι φυκτὰ πύλονται, it is no longer to be escaped, Il. 16, 128. Od. 8, 299. 14, 489.

[φυλαδόν, see καταφυλαδόν, by some separated.]

φυλακή, ἡ (φυλάσσω), a watch, a guard. 1) As an action, φυλακὰς ἔχειν, Il. 9, 1; espec. the night watch, Il. 7, 371. 18, 299. 2) Spoken of persons, Il. 10, 416. b) Spoken of place, Il. 10, 416.

Φυλάκη, ἡ, pr. n. of a town in Thessaly Phthiotis on mount Othrys, belonging to the dominion of Protesilaus, Il. 2, 695. Od. 11, 289.

Φυλακίδης, ον, ὁ, son of Phylacus = Iphiclus, Il. 2, 705.

φύλακος, ὁ, a form of φύλαξ, accus. plur. Il. 24, 566; † (accord. to Aristarch. φυλακός.)

Φύλακος, ὁ, son of Deion and Diomedes, father of Iphiclus, founder of the town Phylace in Thessaly, Il. 2, 705. Od. 15, 231. 2) a noble Trojan, Il. 6, 35.

φυλακτήρ, ἦρος, ὁ = φύλαξ, * Il. 9, 66. 80. 24, 444. 445; always plur. φυλακτῆρες.

φύλαξ, ακος, ὁ (φυλάσσω), dat. plur. poet. φυλάκεσσι, a watch, a guard, in the plur. οἱ φύλακες, the watchers in war, also φύλακες ἄνδρες, * Il. 9, 477.

Φύλας, αντος, ὁ, father of Polymele and Astyoche, king of Ephrya in Thesprotia, Il. 16, 180 seq.

φυλάσσω, ep. infin. pres. φυλασσέμεναι, fut. ξω, aor. 1 poet. φύλαξα, subj. 1 plur. φυλάξομεν, with shortened vowel, perf. pass. πεφύλαγμαι, Il. 23, 343; aor. 1 mid. imperat. φύλαξαι, h. Ap. 544. 1) Intrans. to watch, to keep watch, to be sleepless, Il. 10, 192. Od. 20, 53; περὶ μῆλα, Il. 12, 304. νύκτα φυλάσσειν, to watch through the night, Od. 5, 466; espec. in war, excubias agere, Il. 10, 312. 399. 2) Trans. to watch, to guard, to keep, to preserve, with accus. στρατόν, Il. 10, 417; pass. Il. 10, 309; τινά, Il. 5, 809. Od. 13, 301; οἶνον, to preserve the wine, Od. 2, 350. cf. 346. b) to observe, to watch for, τινά, Od. 4, 670; νόστον, to watch for the return, Il. 2, 251; metaph. to keep, to preserve, χόλον, Il. 16, 30; ὄρκια, Il. 3, 280; ἔπος, Il. 16, 686. Mid. to watch for oneself, i. q. φυλάσσω, Il. 10, 188: φορτί, h. Ap. 544. 2) to be on one's guard, to take care. πεφυλαγμένος εἶναι, to be careful, Il. 23, 343.

Φυλείδης, ον, ὁ, daughter of Phyleus = Meges, Il. 2, 628. 15, 528.

Φυλεύς, ἦρος, and Φυλέος, ὁ, Il. 10, 110, son of Augeas and father of Meges of Elis.

When his father would not give to Hercules the reward for cleaning the stables, he, as the selected arbiter, decided in favor of Hercules. For this reason, he was banished by his father from Elis and fled to Dulichium, Il. 2, 628. 23, 637.

φυλίη, ἡ, *the wild olive-tree*, Apoll. ἀγριέλαιος, accord. to others *lentiscus* or *rhamnus alaternus* Linn., Od. 5, 477. †

φύλλον, τό (φύω), *a leaf*, always in the plur. φύλλον γενεή, Il. 6, 146. 21, 464. Od. 5, 483; and often.

Φυλομέδουσα, see Φιλομέδουσα.

φῦλον, τό (φύω), 1) *a stock, a race, a species*, in the broader sense, φῦλον θεῶν, Il. 5, 441; mostly in the plur. spoken of a multitude belonging to the same race, φύλα θεῶν, ἀνθρώπων, γυναικῶν, Il. 9, 130. 14, 361. 15, 54. Od. 3, 282; spoken of insects: φύλα μυίας, Il. 19, 30. 2) In a stricter sense, *a nation, a people*, Πελασγῶν, Il. 2, 480; Γιγάντων, Od. 7, 206. 3) In the strictest sense, *a tribe, a clan, a family*, κατὰ φύλα, Il. 2, 362; φῦλον Ἑλένης, Od. 14, 68.

φύλοπις, ἰδος, ἡ, ep. accus. φυλόπιδα, Od. 11, 364, † and φύλοπιν, 1) *the battle-cry, the tumult of battle, a battle*, also φύλοπις πολέμοιο, Il. 13, 635. Od. 11, 314; elsewhere πόλεμός τε καὶ φύλοπις, Il. 4, 379. 2) *an army equipped for battle*, Il. 4, 65. (Accord. to the Gramm. from φῦλον and ὄψ, cry.)

Φυλώ, οὗς, ἡ, *a handmaid of Helen*, Od. 4, 125. 133.

φύξηλις, ἰος, ὁ, ἡ, poet. (φύξις), *fugitive, fearful, cowardly*, Il. 17, 143. †

φύξιμος, ον, poet. (φύξις), *to which one may fly, τὸ φύξιμον, an asylum, a refuge*, Od. 5, 359. †

φύξις, ἰος, ἡ, poet. form for φυγή, *flight*, *Il. 10, 311. 398. 447.

φύρω, fut. φύσρω, perf. pass. πέφυρμαι, *to mingle together, to stir*; espec. *to mingle with a fluid, hence to moisten, to defile*, τί τι, any thing with any thing, δάκρυον εἶματα, Il. 24, 162; also τί τιος; στῆθος αἵματος, Od. 18, 21; and pass. πεφυρμένος αἵματι, Od. 9, 397; δάκρυσι, Od. 17, 103. 18, 173.

φῦσα, ἡ (φύω), prop. *wind, breath*; hence *a bellows*, *Il. 18, 372. 409. 412. 468. 470.

φῦσάω (φῦσα), only in the pres. and imperf. *to blow*, spoken of the bellows, Il. 18, 470; of the wind, *Il. 23, 218.

φυσιάω (φυσάω), *to blow vehemently, to*

pant, to puff, spoken of steeds, only part. φυσιῶντες, ep. for φυσιῶντες, *Il. 4, 227. 16, 508.

* Φυσίγναθος, ον (γνάθος), *Cheek-blower, Puff-cheek*, a frog's name, Batr. 17.

φῦσιζοος, ον, poet. (ζωή), *life-producing, life-giving or supporting*, γαῖα, Il. 3, 243. Od. 11, 301.

φύσις, ἰος, ἡ, prop. *production, common nature*, i. e. the natural quality of a thing, φάρμακον, Od. 10, 303. † Batr. 32.

φῦταλή, ἡ (φυτόν), *a plantation*, a place where trees and grapes are planted, in distinction from arable land, *Il. 6, 195. 12, 314. 20, 185.

φυτεύω (φυτόν), aor. 1 ἐφύτευσα, *to plant*, prop. spoken of plants, πελείας, δένδρεα, Il. 6, 419. Od. 9, 108. 18, 359. 2) Metaph. *to produce, to procure, to prepare*, κακόν, πῆμά τι, Il. 15, 134. Od. 4, 668; φόνον καὶ Κῆρά τι, Od. 2, 165; κακά τι, Od. 5, 340.

φυτόν, τό (φύω), *a plant, a tree*, Il. 14, 123. Od. 9, 106; and elsewhere.

φίω, fut. φέσω, aor. 1 ἐφῦσα, aor. 2 ἐφῦν, 3 sing. φῦ for ἐφῦ, and 3 plur. ἐφυν, perf. πέφυκα, 3 plur. πεφύκασιν, Od. 7, 128; part. fem. πεφυῖα, Il. 14, 288; πεφυῶτας for πεφυκέτας, Od. 5, 477; pluperf. πεφύκειν. 1) Trans.: pres. (once intrans. Il. 6, 149), fut. and aor. 1, *to beget, to produce, to let grow, to put forth*, with accus. φύλλα, ποιήν, Il. 1, 235. 6, 148. 14, 347. Od. 7, 119; τρίχας, *to let the hair grow*, Od. 10, 393; hence also, ὁ φύσας, the begetter, Batr. 23; φῦσαι τινα δόλον, h. Cer. 8. 2) Intrans.: mid. together with aor. 2 and perf. *to be produced, to grow, to spring*, primar. spoken of plants, Od. 9, 109; once pres. act. intrans. ἀνδρῶν γενεή ἡ μὲν φύει (nascitur), Il. 6, 149; espec. perf. and pluperf. Il. 4, 483. 464. 14, 288. cf. Od. 5, 63. 7, 114. 128; also κέρα πεφύκει, Il. 4, 109; the aor. 2 only Od. 5, 461. 23, 190; metaph. often in the phrases, ἐν δ' ἄρα οἱ φῦ χειρὶ, and ἐν χεῖρεσσι φύοντο; ὁδὰξ ἐν χεῖρεσσι φύντας, see ἐμφύω.

* Φώκαια, ἡ, *a town in Ionia (Asia), on the river Hermus, famed for traffic and navigation, now in ruins*, Fokia, h. Ap. 35.

Φωκεῖς, οἱ, sing. Φωκεύς, ἦος, ὁ, *the Phocians, inhabitants of the country Phocis in Hellas*, Il. 2, 517. 15, 516.

φώκη, ἡ, *a seal, a sea-calf*, *Od. 4, 436. 448. h. Ap. 77.

φωνέω (φωνή), aor. 1 ἐφώνησα, ep. φάω.

σα, to utter or sound a tone, spoken espec. of men: *to speak, to discourse*, commonly [see close] intrans. Il. 1, 333; and often connected with other similar words, ἔπος φάτο φώνησέν τε, Od. 4, 370; or ἀμείβετο, Od. 7, 298; καὶ μιν φωνήσας ἔπεα προσηύδα, Il. 1, 201; and προέφη, Il. 14, 41. (The accus. belong to the other verb.) 2) *to cause to sound, to raise*, ὄπα, Il. 2, 182. 10, 512. Od. 24, 535. [Accord. to Jahrb. J. and Klotz, p. 287, always intrans; cf. συνήμι 2), and Jahrb. J. and K., l. c.]

φωνή, ἡ (φῶν), *a sound, a tone*, comm. spoken of men, *a voice, speech, discourse*, espec. a loud voice, *a cry*, Il. 14, 400. 15, 686.

b) Of animals, Od. 10, 239. 12, 86, 396; *the song* of the nightingale, Od. 19, 521.

* φωρή, ἡ (φῶρ), *theft*, h. Merc. 136.

* φώρης, ου, ὁ, poet. for φῶρ, *a thief*, h. Merc. 385.

φωριαμός, ὁ (φείρω), *a chest, a coffer, a box*, for keeping clothes, Il. 24, 228. Od. 15, 104.

φῶς, gen. φωτός, ὁ, poet. for ἀνὴρ, plur. φῶτες, *a man*, Il. 2, 164; παλαιός, Il. 14, 136; δέκτης, Od. 4, 247; κακός, Od. 6, 186; also in opposit. to the gods, Il. 17, 98. b) Often, *a brave man, a hero*, Il. 4, 194. 5, 572. Od. 21, 26. (Prob. from ΦΑΩ, φημί, one who speaks.)

X.

X, the twenty-second letter of the Greek alphabet, hence the sign of the twenty-second rhapsody.

Χάα, see Φαία.

χάδε, χαδέειν, see χανδάνω.

χάζομαι, depon. mid. fut. χάσομαι, ep. σσ, aor. έχασάμην, ep. χάσσαμην, ep. aor. 2 with reduplic. κεκάδοντο for κεχάδοντο, also from the act. form χάζω, ep. aor. 2 κέκαδον, and fut. κεκαθήσω, 1) *to retreat, to retire, to yield, to go back, to withdraw* (never in the Od.), with ἄψ, ὀπίσω, Il. 3, 32. 5, 702; with gen. of the thing, κελεύθου, πυλάων, Il. 11, 504. 12, 172; νεκροῦ, Il. 17, 357; also with prep. ἐκ βελίων, without the cast of weapons, Il. 16, 122; ὑπ' ἔγχεος, to retire from the spear, Il. 13, 153; often ἐτάρων εἰς ἔθνος, Il. 3, 32; οὐδέ δ' ἔτι χάζετο φωτός, and not long did the stone remain removed from the man, i. e. it smote quickly, Il. 16, 736. (V., and not slowly flew it to the man.) In this passage, accord. to Köppen, Voss, and Spitzner, the stone is the subject; accord. to Heyne, but by a forced construction, Patroclus. 2) Gener. *to cease, to remove, to rest*, with gen. μάχης, Il. 15, 426. μίνυνθα χάζετο δουρός, he rested little from the spear, i. e. he fought continually, Il. 11, 539; only Il. 3) The ep. aor. 2 κέκαδον and the fut. κεκαθήσω have a trans. signif., prop. *to cause one to retreat from a thing, to deprive one of a thing*, τινὰ θυμοῦ καὶ ψυχῆς, Il. 11, 334. Od. 21, 153.

170. (Passow refers it to κίδω;) cf. Buttm. p. 307.

χάζω, see χαζόμαι.

χαίνω or χάσχω (ΧΑΩ), in Hom. only aor. 2 ἔχανον, h. Cer. 16; optat. χάνοι and part. χανών, of the perf. only the part. accus. κεχηνότα, 1) *to yawn, to gape, to open*, h. Cer. 16. τότε μοι χάνοι χθών, then may the earth yawn for me, i. e. engulf me, Il. 4, 182; 6, 281. 8, 150. 2) Espec. *to open the mouth wide, to gape*, spoken of men and animals, Il. 16, 350. 409. 20, 168; hence πρὸς κύμα, to gape at the wave, i. e. to drink it, Od. 12, 350.

χαίρω, fut. χαιρήσω, Il. 20, 363; aor. έχάρην, ep. χάρην, optat. χαρείη, Il. 6, 481; part. χαρέντες, Il. 10, 451; perf. κεχάρηκα, only in the ep. part. κεχαρηώς, Il. 7, 312; perf. mid. κεχάρημαι, h. 7, 10; also the ep. forms fut. κεχαρήσω, infin. κεχαρησέμεν and κεχαρήσομαι, aor. 1 mid. χήρατο, Il. 14, 270; aor. 2 with reduplicat. κεχάροντο, optat. κεχάροιτο and κεχαροίατο, and iterat. imperf. χαιρῃσκε, 1) *to rejoice, to be cheerful, gay*, often with θυμῷ, ἐν θυμῷ, φρεσίν and φρένα, also χαιρεῖ μοι ἦτορ, Il. 23, 347; but νόῳ χαίρειν, to rejoice at heart, Od. 8, 78. 2) With dat. *to rejoice at any thing, to delight oneself in, to be pleased at*, νίκη, ὄρνιθι, φήμῃ, Il. 7, 312. 10, 277. Od. 2, 35; with accus. χαίρει δέ μιν (ἁλώην) ὅστις ἐθείρη, he rejoices in it who cultivates it, according to Wolf and Passow

(V. joyfully the cultivator beholds it), Il. 21, 347. (Heyne refers μιν to ἐθείρη, but cf. Il. 9, 77, and γηθείω.) 3) With part. instead of infin. χαίρω ἀκούσας, I rejoice to hear, Il. 19, 185. 18, 259. Od. 14, 377. Dat. and part. for accus. and infin. Il. 7, 54. Od. 19, 463. The part. with its prop. signif. Il. 11, 73. Od. 3, 76. 12, 380. A peculiar use is a) The fut. with the negat. οὐ χαρήσεις, thou wilt not rejoice, i. e. thou wilt rue it, Il. 20, 363. Od. 2, 249. b) The imperat. χαῖρε is a common formula of greeting: *hail to thee, health to thee, joy to thee*, at meeting, Il. 9, 107. Od. 1, 123; at departure, *farewell*, Od. 5, 205. 13, 59; to the gods, χαῖρε ἀοιδῇ, praise be to thee in the song, h. 8, 7.

χαίτη, ἡ (χάω) *the disheveled hair, the streaming hair, the hair*, spoken of gods and men, Il. 10, 15. 14, 175. Od. 4, 150; spoken of horses, *the mane*, Il. 6, 509.

χάλαζα, ἡ (χαλάω), *hail, hail-stones*, * Il. 10, 6. 15, 170.

* χαλάω (χάω), aor. ἐχάλασε, ep. σσ, *to unbend, to relax*, βιόν, τόξα, h. Ap. 6. h. 27, 12.

χαλεπαίνω (χαλεπός), aor. ἐχαλέπηνα, infin. χαλεπήναι, in Hom. only intrans., prop. to be severe, *ingravescere, to burst severely, to roar*, spoken of storms, Il. 14, 344. Od. 5, 485; for the most part of gods and men, *to be angry, to be displeased, to rage, to chide*, espec. *to treat in a severe or hostile manner*; absol. Il. 14, 256. Od. 16, 72; ὅτε ἄνδρεςσι κοτεσάμενος χαλεπήνῃ, when he rages, angry with men, Il. 16, 386. Od. 5, 147. 19, 83. οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει (μοί belongs to ἀπεχθόμενος), the whole people is not angry, being odious to me, i. e. because I hated them, Od. 16, 114. cf. 10, 75. Accord. to the critics ἀπεχθόμαι is here transitive, (V. prefers ἀπεχθόμενοι, and translates: nor has the whole people risen against me hated); ἐπὶ τινί, about any thing, Od. 18, 415. 20, 323.

χαλεπός, ἡ, ὅτ, comp. χαλεπώτερος, *hard, difficult*, i. e. 1) connected with pains and danger in the execution, *troublesome, dangerous*, τινί, to any one, Il. 1, 546. Often in the neut. with infin. χαλεπόν τοι, παισὶν ἐρίζεσθαι, Il. 21, 184. Od. 4, 651: with accus. and infin. Il. 16, 620. Od. 20, 313; χαλεπόν γάρ, ἐπιστάμενον περ ἔοντα, supply from the preceding, ὑββάλλειν τινά, it is always vexatious, although one very experienced does

it, Il. 19, 80. 2) making trouble and danger, *burdensome, oppressive, hard, cruel, grievous*, κεραινός, θύελλα, γῆρας, δεσμός, ἄλγος, ἔπος, *hard, threatening speech or discourse*, Il. 2, 245. χαλεπή φῆμις, an injurious report, Od. 14, 239. b) Spoken of persons: *severe, violent, angry, displeased*, Od. 1, 198; τινί, with any one, Od. 17, 388. χαλεποὶ θεοὶ ἐναργεῖς φαίνεσθαι, it is dangerous, when the gods appear visibly, Il. 20, 131. h. Cer. 111.

χαλέπτω, poet. = χαλεπαίνω, *to oppress, to press, to persecute*, τινά, Od. 4, 433. †

χαλεπῶς, adv. *in a severe, harsh, or difficult manner*, * Il. 7, 424. 20, 186.

χαλινός, ὁ, (χαλάω), *a bridle, a check, a rein*, comm. plur. Il. 19, 393. †

χαλιφρονέω, (χαλιφρον), *to be frivolous, simple, foolish*, in opposition to σαόφρων, Od. 23, 13. †

χαλιφροσύνη, ἡ, *frivolity, simplicity, folly*, plur. Od. 16, 310. †

χαλίφρων, ὢν (χαλάω, φρήν), prop. to be of a slack, negligent mind, hence, *frivolous, simple, foolish*, connected with νήπιος, * Od. 4, 371. 19, 530.

χάλκειος, ἡ, ὢν, poet. for χάλκεος, Il. 3, 380. 4, 461, and often.

χαλκεοθώρηξ, ηκος, ὁ, ἡ, poet. (θώρηξ), *having a brazen cuirass*, * Il. 4, 448. 8, 62.

χάλκεος, ἡ, ὢν, poet. (χαλκός), χάλκειος, ἡ, ὢν, and the Ion. form χαλκήϊος, only Od. 3, 433. 18, 328, (ὄψ χάλκεος, of two endings. Il. 18, 222. †) 1) *brazen, copper*, often spoken of arms: θώρηξ, χιτῶν, ἔγχος, ἔντεα; also οὐδός, ἄξων, κύκλοι, ὅπλα, Od. 3, 433; also, covered with brass, σάκος, or coming from brass, χαλκείη αὐγή, the splendour of brass, Il. 13, 341. 2) Metaph. *as if of brass*, i. e. *hard, firm, immoveable, strong*, ἦτορ, Il. 2, 490. χάλκεος Ἄρης, imperishable Mars, Il. 5, 704; or having a brazen cuirass; ὤψ, a strong voice, Il. 18, 222; ὕπνος, the sleep of death, Il. 11, 241. Also some explain, οὐρανός χάλκεος, metaph.; others, however, with Voss, take it literally, Il. 17, 425. cf. Volcker Hom. Geog. p. 5.

χαλκεόφωνος, ὢν (φωνή), *having a brazen voice*, epith. of Stentor, Il. 5, 785. †

χαλκεύς, ῆρος, ὁ (χαλκός), prop. *an artist in brass, a copper-smith*, connected with ἀνίρ, Il. 4, 187. 216. 15, 309; gener. *a worker in metal*, i. q. χρυσοχόος, Od. 3, 432; an iron-smith, Od. 9, 391.

χαλκεύω (χαλκεύς), to work in brass or metal, τί, Il. 18, 400. †

χαλκεών, ὄνος, ὁ, ep. for χαλκεῖον, a smith's forge, a smith's shop, Od. 8, 273. †

χαλκήϊος, η, ον, Ion. for χάλκειος, δόμος = χαλκίων, a smith's dwelling, Od. 18, 328; ὄπ-
λα, Od. 3, 433; see χάλκειος. * Od.

χαλκήρης, ες, gen. εος (ἄρω), joined or furnished with brass, brass-covered, brazen, epithet of various weapons, Il. 3, 316. 13, 714. Od. 1, 262.

χαλκίς, ἴδος, ἡ, an unknown bird of prey. Accord. to Il. 14, 291, † it is called χαλκίς, in the language of the gods, and amongst men κύμινδις, q. v.

Χαλκίς, ἴδος, ἡ, 1) the chief town of the island Eubœa, subsequently connected with the mainland by a bridge; an important commercial town, now *Egripo*, Il. 2, 537. 2) a town in Ætolia, at the mouth of the Evenus, at the foot of Mount Chalcis, now *Galata*, Il. 2, 640; in Strab. also, Τροχαλκίς.

3) a place in Elis, not far from the fountain Krinoi, h. Ap. 425; cf. Strab. VIII. p. 350.

4) a small river in southern Elis, near the village of the same name, Od. 15, 295.

χαλκοβαρής, ἐς, gen. ἰος, poet. (βαρύς), heavy with brass, brazen, ἰός, Il. 15, 465. Od. 21, 423.

χαλκοβάρυς, εια, υ = χαλκοβαρής, of this Hom. uses the fem. χαλκοβάρεια, στεφάνη, Il. 11, 96; μελίη, Il. 22, 328. Od. 22, 259. 276.

χαλκοβατής, ἐς, gen. εος, poet. (βαίνω), going upon brass; hence, founded or standing upon brass, brazen, comm. an epith. of the dwelling of Jupiter, Il. 1, 426. Od. 6, 321; and of Alcinous, Od. 13, 4. It has also been explained, having a brazen floor, cf. Od. 7, 83.

χαλκογλώχιν, ἴνος, ὁ, ἡ (γλωχίν), brazen-pointed, (brazen-armed, V.), μελίη, Il. 22, 255. †

χαλκοκνήμις, ἴδος, ὁ, ἡ (κνήμις), having brazen greaves, (brazen-booted, V.), epith. of the Greeks, Il. 7, 41. †

χαλκοκορυστής, οὔ, ὁ (κορύσσω), voc. χαλκοκορυστά, having brazen armor, armed with brass (brazen-mailed, V.), epith. of heroes, * Il. 5, 699; and of Mars, h. 7, 4.

χαλκοπάρεος, ον, ep. for χαλκοπάρειος (παριά), having brazen cheeks (brazen-cheeked, V.), epith. of the helmet, Il. 12, 183. Od. 24, 523.

χαλκόπους, ὁ, ἡ, neut. πουν, gen. ποδος, (πούς), brazen-footed, having brazen hoofs, (brazen-hoofed, V.), epith. of horses, * Il. 8, 11. 13, 23.

χαλκός, ὁ, ep. gen. χαλκόφιν. 1) brass, metal, espec. copper. Copper, compounded with zinc, tin, and lead, is called brass, which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for iron. But Hom. carefully distinguishes iron and brass, cf. Il. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke Kriegsw. der Gr. p. 55 seq. It is called χαλκός ἐρυθρός, Il. 9, 365; it is mentioned with iron, Il. 6, 48; as a purchase-price, Il. 7, 473. 2) all furniture, weapons, equipments, made of brass, Il. 1, 236. 5, 75.

χαλκότυπος, ον (τύπτω), smitten with a brazen weapon, ὠτειλαί, Il. 19, 25. †

χαλκοχίτων, ὄνος, ὁ (χιτών), having a brazen cuirass, epith. of heroes, Il. 1, 371. 2, 47. Od. 1, 286.

Χαλκωδοντιάδης, ον, son of Chalcodon = Elephenor, Il. 2, 541.

Χαλκώδων, οντος, ὁ (having brazen teeth, ὀδούς), king of the Abantes, in Eubœa, father of Elephenor, who was slain in a battle with Amphitryon, Il. 2, 541. 4, 464.

Χάλκων, ὄνος, ὁ, a Myrmidon, father of Bathycles, Il. 16, 595 seq.

χαμάδις, adv. (χαμαί), poet. for χαμᾶζε, upon the earth, to the ground, Il. 3, 300. 6, 147. Od. 4, 114.

χαμᾶζε, adv. (χαμαί), upon the earth, to the earth, ἄλλισθαι, Il. 3, 29. 4, 419. Od. 16, 191.

χαμαί, adv. 1) upon the earth, on the ground, ἐρχισθαι, Il. 5, 442. Od. 7, 160. 2) to the earth, πίπτειν, Il. 4, 482. Od. 17, 490; and often, (from an obsol. word χαμός, χαμή.)

* χαμαιγενής, ἐς (γίνος), produced upon or from the earth, earth-born, h. Ven. 108. Cer. 353.

χαμαιεννάς, ἄδος, ἡ fem. of χαμαιεννής; χαμ. σύες, * Od. 10, 243. 14, 15. (In both places αι is used as short.)

χαμαιεύνης, ον, ὁ (εὐνή), lying upon the ground, sleeping upon the earth, epith. of the Selli, Il. 16, 235. †

χανδάνω, poet. (χάω), fut. χείσομαι, aor.

ἔχανδον, ep. infin. aor. χαδεῖν for χαδεῖν, perf. κέχανδα, with pres. signif., part. κεχανδώς, 3 pluperf. κεχάνδει, to embrace, to encompass, to hold, to contain, with accus. spoken of vessels, ἐξ μέτρα, Il. 23, 742; λέβης τέσσαρα μέτρα κεχανδώς, Il. 23, 268; ὡς οἱ χεῖρες ἐχάνδανον, Od. 17, 344; of the coast, νῆας, Il. 14, 34; of the threshold, Od. 18, 17; improp. ἦυσεν, ὅσον κεφαλὴ χάδε φωτός, he cried as much as the head of the man held, i. e. as loud as he could, Il. 11, 462. "Ἥρη οὐκ ἔχαδε στῆθος χόλον, the breast of Juno did not contain her anger, i. e. she could not restrain it, Il. 4, 24; (old reading: "Ἥρη), also οὐκέτι μοι στόμα χεῖσεται, my mouth will not be able, h. Ven. 253.

χανδόν, adv. (χαίνω), yawning, opening the mouth, metaph. greedily, ἐλσὶν ὄλον, Od. 21, 294. †

χάνοι, see χαίνω.

χαράδρη, ἡ (χαράσσω), a cleft, a chasm or gorge in the earth, espec. formed by rushing water, κοιλή, Il. 4, 459; hence also the stream itself, a torrent, a rapid stream, * Il. 16, 390.

χαρείη, χάρη, see χαίρω.

* χαριδότης, ου, ὁ, poet. (δίδωμι), the giver of joy, epith. of Mercury, h. 17, 2.

χαρίεις, εσσα, εν (χάρις), superl. χαριέστατος, η, ον, charming, sweet, beautiful, pleasing, spoken of parts of the human body, Il. 16, 793. 18, 24. 22, 403; of clothes, Il. 5, 905. Od. 5, 211; gener. agreeable, lovely, joyous, dear; of things: δῶρα, ἔργα, ἀοιδή, ἀμοιβή, grateful requital [see ἀμοιβή], Od. 3, 58; χαριστάτη ἦβη, most lovely youth, Od. 10, 279. The neut. plur. as adv. χαρίεντα, gratefully, Il. 1, 39; and as subst. Od. 8, 167.

χαρίζομαι, depon. mid. (χάρις), aor. 1 ἐχαρισάμην, perf. pass. κεχάρισμαι, often part. 1) to show something agreeable to any one, to show a favor, to be agreeable, to gratify, τινί, often in the part. Il. 5, 71. 11, 23. Od. 8, 538; espec. to gratify a deity by sacrifice, Od. 1, 61; with double dat. τινι ψεύδεσι, to please one with lies, Od. 14, 387. 2) With accus. of the thing, to give freely, to distribute, to bestow, δῶρα, Od. 24, 283; ἀποινά τινι, Il. 6, 49. 11, 139; and with gen. of the thing, to impart freely, to give a share of, ἀλλοτριῶν, Od. 17, 452; espec. often, παρισόντων, Od. 1, 140. 4, 56; absol. Od. 13, 15; cf. προικός. 3) In the perf. and pluperf. pass.

to be agreeable, lovely, pleasing, grateful, with dat. θυμῷ, Od. 6, 23; often part. Il. 5, 243; κεχαρισμένος ἦλθεν, he came desired, or welcome, Od. 2, 54; κεχαρισμένα θιῶναι τινι, to show kindness to any one, Od. 24, 661; or εἰδέναι, Od. 8, 581.

χάρις, ιτος, ἡ (χαίρω), acc. χάριν, 1) grace, fascination, loveliness, agreeableness, beauty, espec. spoken of persons, χάριν καταχεῖναι τινι, Od. 2, 12. 6, 235. 8, 19; also χάριτες, charms, Od. 6, 237. b) Spoken sometimes of things, of an ear-ring, Il. 14, 183. Od. 18, 298; of words, Od. 18, 175; ἐργοισα χάριν καὶ κῦδος ὀπάζειν, Od. 15, 320. 2) favor, kindness. a) In sentiment: benevolence, good-will, affection, espec. thanks, gratitude, obligation for favor received, χάριν ἀρεῖσθαι τινί, to receive thanks from any one, Il. 4, 95; χάρις τινός, thanks for any thing, Od. 4, 695. 22, 319; also with infin. οὐ τις χάρις ἦεν μάχεσθαι, it was no thanks that there was fighting, Il. 9, 316. 17, 147; δοῦναι χάριν ἀντί τινος, to give thanks for any thing, to make requital for any thing, Il. 23, 650; χάριν εἰδέναι τινί, to feel gratitude, Il. 14, 235. b) In actions: kindness, beneficence, favor; often χάριν φέρειν τινί, to show favor to any one, Il. 9, 613. 5, 211. 874. Od. 5, 307; espec. also, the pleasures of love, Il. 11, 243; conf. ELA A. 3) Phrases: accus. χάριν, with gen. for one's sake, for one's pleasure, Il. 15, 744. Batr. 184.

Χάρις, ιτος, ἡ, prop. n., more frequently plur., αἱ Χάριτες, dat. ep. Χαρίτεσσιν. 1) Hom. mentions a Charis, Il. 18, 382, as wife of Vulcan; in Hes. Theog. Aglaia is named as such. In the Od. 8, 267, Venus is his wife; in both fictions the same idea lies at the bottom, that a goddess of grace is wedded to a god skilled in art. 2) More frequently in the plur. the Graces, the goddesses of grace, and espec. of grateful companionship, Il. 17, 51. Od. 6, 18. Homer mentions no definite number of them, and names but one, Pasithea, Il. 14, 269. In v. 267, younger Graces are mentioned; he recognizes, consequently, several classes; or this epith. may, accord. to Heyne, be a mere indication of perpetual youth. Hesiod (Th. 997), mentions three as daughters of Jupiter, Aglaia, Euphrosyne, and Thalia. They are prim. companions and handmaids of Venus, Od. 8, 364. 18, 194. h. Ven. 98; still Juno has them

in her train, Il. 5, 338. [The last citation not in point.]

χάρμα, ατος, τό (χαίρω), joy, rapture, enjoyment. a) The cause of joy, χάρμα τινί, Il. 14, 325. 17, 636. h. 15, 4; plur. Od. 6, 185; espec. a scandalous joy, a scoff, χάρμα γίγνεσθαι τινί, Il. 3, 51. 6, 82. 10, 193. 2) Gener. joy, pleasure, Od. 19, 471. h. Cer. 372.

χάρμη, ή, ep. (χαίρω), prop. joy, espec. the love of contest, the love of battle, battle, often μνίσασθαι χάμης, Il. 4, 222. 8, 252. Od. 22, 73; λήθισθαι χάμης, Il. 12, 203; χάρμην ἐμβάλλειν τινί, Il. 13, 82. 2) Gener. contest, battle, Il. 14, 101. 17, 161.

*χαρμόσρων, ωνος, ό, ή (φρίν), glad at heart, joyful, h. Merc. 227.

χαροπός, ή, όν, prob. (χαρά, ὦψ), prop. glad-looking, spoken of the bright look of a joyful mind; hence, bright-looking, clear-eyed, spoken of the brightness of the eyes, λείοντες, Od. 11, 611. h. Merc. 569; κίνες, h. Merc. 194; later borrowed to indicate the common color of the eyes, light-brown, (Schol. φοβειρός; accord. to Eustath. spoken of the color of the eyes.)

Χάροπος, ό, with accent changed, prop. name, king of the island Syme, father of Nireus, Il. 2, 672.

Χάροψ, οπος, ό, son of Hippasus, a Trojan, slain by Ulysses, Il. 11, 426.

Χάρυβδις, ιος, ή, a dangerous whirlpool in the Sicilian straits, and on the coast of Sicily, opposite Scylla, which swallowed up every thing, that approached it, Od. 12, 104 seq. 411. 23, 327. Later also a whirlpool was so called near the present *Capo di Faro*, Now it is called *Churilla*, *Remo*, or *Carofalo*. Accord. to a later tradition, *Charybdis* was the daughter of Neptune and the Earth, Serv. ad Virg. A. 111. 420. Modern travelers find no whirlpool in the above vicinity, but merely a great agitation of the waves setting from the north towards the west, which is not dangerous.

χατέω, poet. (ΧΑΩ), only pres., prop. to snap at any thing; hence: 1) to desire, to covet, to wish, absol. Il. 9, 518. Od. 2, 249; with infin. Od. 13, 280. 15, 376. 2) to want, to have need, with gen. πάντες θεῶν χατέουσ' ἄνθρωποι, all men stand in need of the gods, (accord. to Melancthon, the most beautiful verse in Homer), Od. 3, 48.

χατέω, ep. = χατέω, 1) to desire, to long

for, with gen. Il. 2, 225. Od. 8, 156. 11, 350.

2) to need, τινός, Il. 17, 221. 18, 392.

ΧΑΩ, obsol. theme of χαίρω, χαιδάω.

χείη, ή (χάω), a hole, a cavity, a cleft, espec. of snakes, * Il. 22, 93, 95.

χείλος, εος, τό (prob. from ΧΑΩ), a lip, χείλεσι γελᾶν, Il. 15, 102; see γελᾶω; proverb. spoken of a miser, χείλια μὲν τ' ἐδίην, ὑπαροήν δ' οὐκ ἐδίηνεν, the lips he wet, but not the palate, Il. 22, 485. 2) Metaph. the rim, the margin of a thing, Od. 4, 132. 616. Il. 12, 52.

χεῖμα, ατος, τό (χέω), prop. what is poured out, a tempest, a rain-storm, and because in the southern countries winter consists in this, winter, winter-cold, Od. 11, 190. 14, 487; as a season of the year in oppos. to θερος, Od. 7, 118.

χειμάρροος, ον (χέω), contr. χειμάρροισ, Il. 11, 493; and ep. shortened, χείμαρρος, Il. 4, 452. 5, 88; flowing or swollen with wintry waters, i. e. with rain and melted snow, a torrent, epith. of rapid rivers, ποταμός, * Il. 13, 138.

χειμάρρος, ep. shortened for χειμάρροος.

χειμήριος, η, ον (χεῖμα), pertaining to winter, wintry, ἄελλα, a winter storm, Il. 2, 294; νίφαδες, winter snow-flakes, Il. 3, 222; ἡμαρ, a winter day, Il. 12, 279; ὕδωρ, Il. 23, 420; ὥρη, Od. 5, 485.

χειμῶν, ὦνος, ό (χεῖμα), stormy, rainy weather, a storm, ruin, winter-weather, Od. 4, 566; comm. winter, Il. 3, 4. 21, 283.

χείρ, ή, gen. χειρός. Besides the regular forms, there occur the Ion. forms: dat. χερσί, thrice; χέρρα, h. 18, 40, and dat. plur. χείρεσι and χείρεσσι (see Thiersch § 187. 11.). 1) the hand, the fist, often χεῖρες καὶ πόδες, Il. 5, 422. 15, 364; the forefoot, poet. spoken of animals, Batr. 88; also as in English for side, ἐπ' ἀριστερά χειρός, to the left hand, Od. 5, 277; often pleonastic, χερὶ λαβεῖν, χερσὶν ἐλίσθαι; on the phrases: χεῖρας ἀνασχεῖν θεοῖς, χεῖρας αἰερεῖν, ὀρέξαι and πετάσαι τινί, see these verbs. 2) Espec. in the plur. activity, strength, power, force, often connected with μένος, βίη, Il. 6, 502. 12, 135. a) In a good sense, ἐπισιν καὶ χερσὶν ἀρίγυν, to help with word and deed, Il. 1, 77; χεῖρα ὑπερέχειν τινί, to hold the hand over one for protection, Il. 4, 249; χεῖρες ὑμίνευν εἰσὶ καὶ ἡμῶν, we also have hands for protection, Il. 13, 814. b) In a hostile signif. χεῖρα ἐπιφέρειν τινί, to lay the hand on any one, Il. 1, 89; χεῖρας ἐφίμναι τινί, Od. 1, 254; εἰς χεῖρας ἐλθεῖν or

ἰκίεσθαι τινί, to fall into any one's hands, Il. 10, 448; poet. also χεῖρας ἰκίεσθαι, Od. 12, 331.

χεῖρς, ἴδος, ἡ (χείρ), a covering for the hand, a glove, Od. 24, 230. †

* χεῖροτέρων, οὔτος, ὁ, ἡ (τείνω), stretching out the hand, long-armed, Batr. 299.

χεῖρότερος, η, ον, poet. for χείρων, * Il. 15, 513. 20, 436.

χείρων, ον, gen. ονος, prop. compar. of χέρη; conim. irreg. comp. of κακός, (ep. form χεῖρότερος, and χερειότερος, χερειών,) meaner, smaller, worse, inferior, in worth, Il. 15, 641. 14, 377; opposed to μείζων, in rank and race, Od. 21, 325.

Χείρων, ωνος, ὁ, Chiron, son of Saturn and Philura, a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of Æsculapius, Hercules, and Achilles, Il. 4, 219. 11, 831.

χείσονται, see χαιδάνω.

χελιδών, ὄνος, ἡ, a swallow, * Od. 21, 411. 22, 240. Ep. 15, 11.

* χελύς, νος, ἡ, a turtle, a tortoise, from the shell of which Mercury constructed the first lyre, by drawing strings over it, h. Merc. 33. 2) the lyre itself, v. 25, 153.

* χελώνη, ἡ = χελύς, a tortoise, h. Merc. 42. 48.

χέραιος, εος, τό, poet. for the comm. χεῖρας, ἄδους, ἡ, dirty sand, gravel, pebbles, that swollen rivers bring down, χείρας μύλον, Il. 21, 319. † (Some Gramm. accented it as gen. and connected it with ἄλις, cf. Apoll. Lex.)

χεῖριότερος, η, ον, ep. compar. for χείρων, * Il. 2, 248. 12, 270.

χεῖριων, ον, gen. ονος, ep. for χείρων, inferior, worse, opposed to ἀρείων, Il. 10, 237; with accus. δέμας, φνίγ, Il. 1, 114. Od. 5, 411. Neut. plur. τὰ χερειότα, Il. 1, 576. In the neut. with infin., in which case the idea of comparison does not appear, οὗ τι χέρειον ἐν ὧν δειπρον ἐλίσθαι, it is not at all bad to take food at the proper time, Od. 17, 176.

ΧΕΡΙΩΣ, an ep. defect. adj. only used in the sing. gen. χέρητος, dat. χέρηϊ, accus. χέρηα, nom. plur. χέρητες, accus. neut. χέρηα, in the Od. χέρηα, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the ep. compar. χερειών, χερειότερος, proa. χείρων, but always has the signif. of the compar. inferior, worse, weaker, espec. εἰς χέρηα μάχην, worse in the battle than he, Il. 4, 400; χέρηϊ opposed to κρείσσαν, Il. 1, 80. Od. 15,

324; in like manner, χέρηα χείρων, Il. 14, 382. (Accord. to Passow, it is to be derived from χείρ, and in signif. = χείριος, under any one's power. The form χέρηα, in the Od. seems incorrect, see Thiersch § 202. 23, and Buttm. Gram. § 68.)

χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121.

χερνήτης, ἴδος, ἡ, fem. of χερνήτης (χείρ), prop. living by the labor of the hands, γυνή, a female who spins for wages, Il. 12, 433. †

χέρνιβον, τό (νίπτω), a wash-basin, a wash-vessel, for washing the hands before sacrifice, Il. 24, 304. †

χερνήτομαι, depon. mid. (νίπτω), aor. ep. to wash one's hands, espec. before a sacrifice, Il. 1, 449. †

χέρνιψ, ἴδος ἡ (νίπτω), washing-water, sacred water, with which the hands were washed before eating, and before religious ceremonies, always accus. χέρνιβα, * Od. 1, 136. 3, 445, and often.

Χερσιδάμας, αἰτος, ὁ, son of Priam, slain by Ulysses, Il. 11, 423.

χέρσορδε, adv. (χέρσος), on or to the mainland, Il. 21, 238. † h. Ap. 29.

χέρσος, ἡ (akin to σχήρος, ξέρως), the shore, the firm land, in oppos. to water, Il. 4, 425. Od. 10, 459; ποτὶ χέρσον, to the shore, Od. 9, 147. Il. 14, 394. (Od. 6, 95, Nitzsch reads as adj. ποτιχέρσος θύλασσα.)

χεῦαι, χεῦαν, χεῦε, see χίω.

χεῦμα, ατος, τό (χίω), that which is poured out, a casting, καυσιτέροιο, a casting of tin, Il. 23, 561. †

χέω, fut. χείσω, χείω, Od. 2, 222; aor. 1 Att. ἔχεα, only ἔχταν, Il. 24, 799; † elsewhere ep. ἔχευα and χεῖνα, infin. χεῖαι, subj. χείομεν, for χείομεν, Il. 7, 336; aor. 1 mid. ἐχεινόμεν, always 3 sing. χείατο, perf. pass. κίχτημαι, aor. pass. ἐχίθη, only opt. χιθίη. Also the ep. syncop. aor. 2 mid. ἐχίμη, from which χύτο, ἔχυντο, Od. 10, 415; χίμενος, Od. 8, 527. The pres. and imperf. always uncontr. except infin. χεῖσθαι, Od. 10, 518. Prim. signif. to pour; 1) Prop. spoken of fluids: to pour, to pour out, to shed, with accus. ἔδωρ, δάκρυ; spoken of Jupiter, χεῖι ἔδωρ, pours out water, i. e. causes it to rain, Il. 16, 385; absol. χεῖι sc. χιόνα, Il. 12, 281. 2) Spoken of things dry: to pour out, to shed, to scutter, κρείας ἐν ἑλκοῖσιν, Il. 9, 215; spoken of wind, φίλλα,

φῦκος, καρπός, Il. 6, 147. 9, 7. Od. 11, 588; espec. σῆμα, to heap up a mound, Il. 7, 86. Od. 1, 291; and τύμβον, Il. 7, 336. Od. 4, 584; poet. καλάμην χθονί, to stretch the stalks upon the ground, Il. 19, 222; ἥνια ἔραζε, to let the reins fall to the earth, Il. 17, 619; δέσματα ἀπὸ κρατός, Il. 22, 468. 3) to pour out, to emit, metaph. φωνήν, to let the voice resound, Od. 19, 521; αὐτμένα κατὰ τινος, to emit the breath upon any one, Il. 23, 765; poet. often = to spread, ἀχλὺν κατ' ὀφθαλμῶν, to pour darkness over the eyes, Il. 20, 321; ὕπνον ἐπὶ βλεφάροισιν, Il. 14, 165. Od. 2, 395; κάλλος καὶ κεφαλῆς, Od. 23, 156. Mid. 1) with aor. 1 to pour out for oneself, with accus. χοὴν χεῖσθαι νεκύεσσιν, to pour out a grief-offering to the dead, Od. 10, 518. 11, 26; κόνιν καὶ κεφαλῆς, to scatter dust upon the head, Il. 18, 24. Od. 24, 317; βέλεα, to pour out his missiles, i. e. to shoot in a multitude, Il. 8, 159; ἀμφὶ υἱὸν ἐχέυατο πῆχτε, she threw her arms about her son, Il. 5, 314. 2) Mid. with perf. pass. and the syncop. aor. a) to pour itself out, to stream, prop. spoken of tears, Od. 4, 523. Il. 23, 385; of things dry; to be poured out in abundance, χίων, Il. 12, 285; κόπρος, Od. 17, 298; to lie extended, Od. 19, 539; ἀγχι-στῖναι κέχυνται, Il. 5, 141; (cf. ἀγγιστῖναι); metaph. spoken of living beings, to pour out, to stream forth, to issue, ἐκ νεῶν Il. 16, 267. 19, 356. Od. 10, 415; in the sense, to spread, to extend, to spread itself, κατ' ὀφθαλμῶν κέχυντ' ἀχλὺς, Il. 5, 696; spoken of death, Il. 16, 344; of sleep, Od. 19, 590; and ἀμφ' αὐτῷ χυμένη, poured about him, i. e. embracing him, Il. 19, 284. Od. 8, 527.

χηλός, ἡ (ΧΑΩ), a chest, a box, for the preservation of clothes, Il. 16, 221. Od. 2, 339. 8, 424.

χῆν, χηνός, ὁ, ἡ (ΧΑΩ), a goose, Il. 2, 460; masc. Od. 19, 552; fem. Od. 15, 161. 174.

χηραμός, ὁ, poet. (ΧΑΩ), a cleft, a cavity, Il. 21, 495. †

χῆρατο, see χαίρω.

χηρεύω (χῆρος), intrans. to be emptied, bereft, deprived of, with gen. ἀνδρῶν, Od. 9, 124. †

χῆρη, ἡ, a widow, prop. fem. of χῆρος, as adj. widowed, μήτηρ, Il. 20, 499; γυναῖκες, Il. 2, 289; as subst. χῆρη σευ ἔσομαι, * Il. 6, 408. 432. 22, 484.

χῆρος, η, ον (ΧΑΩ), bereft, see χῆρη.

χῆροω (χῆρος), aor. 1 ep. χῆρωσα, trans. to

make empty, desolate, bare, ἀγυιάς, Il. 5, 642; espec. to deprive of a husband, to reduce to widowhood, γυναῖκα, Il. 17, 36.

χηρῶστές, οὔ, ὁ, collateral relatives who succeed to the property of one who dies childless, only plur. Il. 5, 158. †

χῆτος, εος, τό (χατίω), want, need, only in the dat. χῆτει or χῆτει, from want, from desire, with gen. Il. 6, 463. 19, 324. Od. 16, 35. h. Ap. 78.

χθαμαλός, ἡ, ὄν, compar. χθαμαλότερος, superl. χθαμαλώτατος, Il. 13, 683; lying on the earth; gener. low, flat, τεῖχος, Il. 13, 683; νῆσος, Od. 9, 25. 10, 196; (from χαμαί with epenthetic θ), εὐνή, Od. 11, 194.

*χθές, adv. yesterday, h. Merc. 273.

χθιζά, neut. plur. from χθιζός.

χθιζός, ἡ, ὄν (χθές), appertaining to yesterday, on yesterday, χθιζὸν χρεός, Il. 13, 745; often instead of the adv. χθιζός ἔβη, he went yesterday, Il. 1, 424. The neut. sing. and plur. as adv. χθιζὸν, yesterday, Il. 19, 195. Od. 4, 656; χθιζά τε καὶ πρῶϊζα, yesterday and day before, i. e. formerly, Il. 2, 303; an indefinite expression of the old language for any past time, like nuper in Lat., cf. Cic. de Divin. 1, 39. 86. Thus Herod. uses χθές καὶ πρῶην (Il. 53), for a time long past; and so often in the Bible, cf. Exod. 2, 10. If we construct these words, accord. to Wolf, with ὅτ' ἐς—ἡγερέθοντο, the sense is: Formerly, when the ships of the Greeks assembled, and the apodosis v. 307, ἐνθ' ἐφάνη. Others deny this usus loqu. to Hom., and connect these words with Κῆρες—φέρουσαι, v. 304, i. e. ye are all witnesses, who have not recently perished. Nägelsb. explains the passage by supplying ἦν: it was since yesterday or the day before, i. e. it was at the time of the sacrifice now some days, that the ships were gradually gathering; but τε καὶ can never be translated by or. [Cf. however, Jahrb. J. and K. p. 268.]

χθών, χθονός, ἡ, poet. earth, ground, ἐπὶ χθονὶ δέρεσθαι = ζῆν, Il. 1, 88; σῖτον ἔδοντες, Od. 8, 222. χθόνα δύναι, to go under the earth, i. e. to die, Il. 6, 411.

χίλιοι, αι, α, a thousand, χίλι' ὑπέστη αἴγας, * Il. 11, 244; neut. with fem.

Χίμαιρα, ἡ, Chimæra, a frightful monster, of divine origin, in Lycia (according to Hes. Th. 321, daughter of Typhon and Echidna), which above had the form of a lion, in the

middle of a goat, and below of a dragon. From its mouth issued fire; it was slain by Bellerophontes, Il. 6, 179 seq. 16, 328. h. Ap. 368. Accord. to Scylax, a volcano in Lycia, not far from Phaselis, or according to Strabo, a volcanic rocky valley in the Cragus, gave rise to the fable of the Chimæra.

Χίος, ἡ, an island of the Ægean sea, on the coast of Ionia, famed for its excellent wine, now *Scio* or *Saki Andassi* (mastic-island), Od. 3, 170.

χιτών, ὄνος, ὁ, a tunic, the under garment of the ancients; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the body, both by men and women, and confined by a girdle, Il. 10, 21. Od. 15, 60. 14, 72; above the cloak was worn, Il. 2, 42. 2) Gener. a garment, espec. the coat of mail, the cuirass, Il. 2, 416. 5, 736; χάλκεος, Il. 13, 439; στρεπτός, Il. 5, 113 (cf. that word); proverbial: λαῖνον χιτῶνα ἐννέσθαι, see λαῖνος.

χιών, ὄνος, ἡ (χίω), snow, Il. 10, 7. Od. 6, 44. νιφάδες χιόνος, snow-flakes, Il. 12, 278.

χλαῖνα, ἡ, the upper garment, the mantle of the men; accord. to Hase Gr. Alterthums-kunde p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, Il. 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy weather, hence ἀνεμοσκεπής and ἀλεξάνεμος, Il. 16, 224. Od. 14, 529. It was of wool, and thick, οὐλή, πυκνή, Od. 4, 50. 14, 520; often purple, Od. 14, 500; double or single, διπλή, ἀπλοῦς. 2) Gener. a robe, a covering, a carpet, to wrap around oneself in sleep, Od. 3, 349. 351. 4, 299. Il. 24, 646.

*χλεύη, ἡ, jesting, jeer, mockery, in the plur. h. Cer. 202.

*χλωρός, ἡ, ὄν, poet. for χλωρός, green, Batr. 161.

χλούνης, ου, ὁ, ep. epith. of the boar, σὺς ἄγριος, Il. 9, 539; † a word whose deriv. and signif. was not known even by the ancients. Most prob. accord. to Eustath., Apoll., and Hesych., from χλόη and ἐννή, prop. χλοεύνης, ὁ ἐν χλόῃ ἐναζόμενος, lying in the grass, hence = ἐντραφής, well-fed; accord. to Aristarchus = μονιός, solitary; according to the Ven. Schol. = ἀφριστής, the foaming; ac-

cord. to Aristot. = τομίας, castrated, whence ἡ χλοῦνις, castration.

χλωρήϊς, ἴδος, ἡ, pecul. poet. fem. of χλωρός, pale-green, yellowish, as an epith. of the nightingale, Od. 19, 518; † according to the Schol. Vulg. prob. from its pale color, or 'which lives in the green fields.'

Χλωρίς, ἴδος, ἡ, daughter of Amphion the son of Iasius, king of Orchomenus, wife of Neleus, who bore him Nestor, Chromius, Periclymenus, and Pero, Od. 11, 281. (Accord. to Apd. 3, 5. 6, Χλωρίς, daughter of the Theban Amphion.)

χλωρός, ἡ, ὄν, poet. χλωρός (χλόη), 1) greenish, a yellowish green, yellowish, of the color of young shrubbery, ῥώπες, Od. 16, 47; of honey, Il. 11, 631. Od. 10, 234; gener. pale, white, χλωρός ὑπαὶ δέλους, Il. 10, 376. 15, 4; espec. δέος, Il. 10, 479. 8, 77. Od. 11, 43. 450. h. Cer. 190. 2) Metaph. green, i. e. fresh, in oppos. to dry, μοχλός, ῥόπαλον, Od. 9, 320. 379.

χνόος, ὁ, contr. χνοῦς (χνάω), that is upon the surface and may be scraped off, e. g. the down upon fruits; poet. ἄλος χνόος, the foam of the sea, Od. 6, 226. †

χόανος, ὁ (χίω), the cavity (before the bellows' pipe) in which the metal to be melted was put (the smelting-oven, V.), Il. 18, 470. † Hesych. κολλωμα; Köpke Kriegswes. d. Gr. p. 51, understands by it a kind of crucible, of fire-proof clay, in which was put the metallic ore.

χοή, ἡ (χίω), that which is poured out, espec. a libation, a drink-offering, in sacrifices for the dead, * Od. 10, 528. 11, 26.

χοῖνιξ, ικος, ἡ, a corn-measure, containing four κοτύλαι, or as much as a man uses in a day; hence food, bread. ἄπιεσθαι χοῖνικόν τινος, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28. †

χοίρεος, ἐη, εον, poet. for χοίρειος (χοῖρος), belonging to young swine. χοίρεα, sc. κρέατα, swine's flesh, pork, Od. 14, 81. †

χοῖρος, ὁ, prop. a porker, a pig, Od. 14, 73. †

χολάς, ἄδος, ἡ, comm. plur. αἱ χολάδες, the entrails, the bowels, * Il. 4, 526. 21, 181. h. Merc. 123.

χόλος, ὁ, poet. for χολή (χίω, prop. that pours itself out), the gall, Il. 16, 203. 2) Metaph. anger, hatred, wrath, connected with μῆνις, Il. 15, 122. χόλος τινός, enmity

which any one cherishes, *Ἡφης*, Il. 18, 119. Od. 1, 433. 4, 583; but *τινί*, against any one, h. Cer. 351. 410; also spoken of animals: *rage*, Il. 22, 94.

χολόω (*χόλος*), fut. *χολώσω*, infin. ep. *χολώσμεν*, aor. *ἐχόλωσα*, fut. mid. *χολώσομαι*, more frequently *καχολώσομαι*, aor. 1 *ἐχολώσαμην*, perf. pass. *καχόλωμαι*, aor. pass. *ἐχολώθην*, to provoke one's gall, i. e. to make angry, to enrage, to irritate, to incense, *τινά*, Il. 1, 78. 18, 111. Od. 8, 205. Mid. and pass. to become angry, to be enraged, to be irritated, to be incensed, often with the adjuncts *θυμῷ*, *ἐνὶ φρεσίν*, *κηρόθι*, also with accus. *θυμόν*, *ἦτορ*, a) With dat. of the pers. *τινί*, at any one, Il. 1, 9. 2, 629. Od. 8, 276. b) With gen. *τινός*, on account of a person or thing, Il. 4, 494. 501. 11, 703. 21, 146. Od. 1, 69; and with prep. *εἵνεκα νίκης*, Od. 11, 544; *ἀμφί τινι*, Il. 23, 88; *ἐκ ἀρέων μητρός*, Il. 9, 566; *ἐπὶ τινι*, Batr. 109.

χολωτός, ἡ, ὄν, adj. from *χολόω*, enraged, angry, *ἔπια*, Il. 4, 241. Od. 22, 26. 225.

χορδή, ἡ, a gut, Batr. 225; a string of a musical instrument, Od. 21, 407. † Merc. 51.

* *χοροήθης*, ες, gen. *εος* (*ἦθος*), accustomed to the choir or the dance, h. 18, 3.

χοροειτυπή, ἡ (*τύπτω*), the stamping of the ground in dancing, a choral dance, a dance, plur. Il. 24, 261. †

* *χοροίτυπος*, struck or played for a dance, *λύρα*, h. Merc. 31.

χορόνδε, adv. (*χορός*), to a dance, Il. 3, 393. †

χορός, ὁ, 1) a choral dance, a circular dance, a dance, espec. a festal dance connected with singing, *χορόνδε ἔρχεσθαι* or *εἰς χορόν*, Il. 3, 393. 15, 508. Od. 6, 65. *χορῷ καλή*, beautiful in the dance, Il. 16, 180; *ἐν χορῷ μέλπεισθαι*, Il. 16, 182. On *χορόν ποιῶν* and *ἀσχεῖν*, to represent a dance, see these words. b) a choir, a troop of dancers, h. Ven. 118. h. 5, 13. 2) a dancing-place, Od. 8, 260. 264. 12, 4. 318.

χόρτος, ὁ (akin to *χορός*), prop. an inclosed place, an inclosure, an interior place (Schol. *περίφραγμα*, *τείχος*), *αὐλῆς ἐν χόρτῳ*, Il. 11, 774. Plur. Il. 24, 640. * Il. (Köppen: *grass*, is a later signif.)

ΧΡΑΙΣΜΕΩ, ep. an obsol. pres.; from which aor. 2 *ἐχραισμι* and *χραισμι*, subj. *χραισμη*, *χραισμοσι*, infin. *χραισμεῖν*, fut. *χραισμήσω* (*χραισμήσει* and infin. *χραισμησέμεν*), aor. 1 only *χραισμησε* and infin. *χραισμησαι*, 1)

Prop. to repel or ward off any thing from any one; espec. *ὄλεθρόν τινι*, Il. 7, 144. 11, 120. 20, 296. 2) to help, to assist, to aid, to be of use, with the idea of protection, with dat. of the person, Il. 1, 28. 3, 54; and often. In the passage Il. 1, 566, *μή νύ τοι οὐ χραίσμωσιν—ἄσπον ἰόνθ'*, the Schol. and Eustath. with Zenodot. explain *ἰόντε*, and as dual for plur., all the gods, coming, could not aid thee, cf. Il. 5, 487. Thus Buttm. Lexil. I. p. 3, and Nägelsbach. Eustath. explains the dual by supposing that gods and goddesses may be meant. If we compare Il. 15, 104. 18, 62, we shall find this explanation as nom. confirmed. Others make it accus. *ἰόντα* and supply *ἐμέ*, although it is the only passage where a person is the object to be repelled. Thus Voss: should I approach; Köppen, Spitzner, and Wolf: *ne a te non depellant me aggredientem*.

χράσμαι, depon. mid. Ion. *χρέσμαι*, part. *χραιόμενος*, perf. *κίχρημαι*, only part. *κεχρημένος*, 3 sing. pluperf. *κίχρητο*, Od. 3, 266. (Homer has only the part. pres., the part. perf., and the 3 sing. pluperf.) 1) to use, to employ, only Il. 23, 834, absol. 2) to have in use, espec. in the perf. with pres. signif. to use continually, to have, only *φρεσὶ κίχρητ' ἀγαθῆσιν*, she had good feelings, Od. 3, 266. 14, 422. 16, 398. b) In Hom. the perf. part. has the signif. to want, to long for, to desire, with gen. *εὐνῆς*, Il. 19, 262; *νόστου καὶ γυναικός*, Od. 1, 13. 14, 124. Absol. as adj. needy, destitute, Od. 14, 155. 17, 347.

χραῖνω, prop. *χράβω*, Æol. for *χράω*, prop. to touch lightly, to scratch, to graze, to wound slightly, *τινά*, only subj. aor. *χραύσῃ*, Il. 5, 138. †

χράω, a theme with the prim. signif. to approach, to draw near, in a good and bad sense, to which, besides *χράσμαι*, belong the following forms of flexion:

1. *χράω*, ep. defect. only imperf. 3 sing. *ἔχρας*, 2 plur. *ἐχράστα*, Od. 21, 69; prop. to touch, to seize, espec. in a hostile signif.: to attack any one, to rush upon any one, to set upon any one, with dat. *στυγερὸς οἱ ἔχρας δαίμων*, Od. 5, 396. 10, 64. b) absol. with infin. to strive, to endeavour, to exert oneself, Il. 21, 369; where the infin. *κῆδειν* must be construed with *ρόον*, (see Thierich Gr. § 232. 162); in like manner Od. 21, 69, *δῶμα* with *ἐσθιέμεν*, and not with *χράω*.

2. *χράω*, Ion. *χρεῖω*, ep. *χρεῖω*, from which only part. pres. *χρεῖων*, Od. 8, 79. h. Ap. 396; *χρεῖων*, h. Ap. 253; fut. *χρήσω*, h. Ap. 132; fut. mid. *χρήσομαι*, only part.; prop. to present that which is desired, espec. spoken of an oracle: *to give an answer, to communicate an oracle or divine response*, Od. 8, 79. h. Ap. 396; *βουλήν τινι*, h. Ap. 132. Mid. *to cause an oracle to be given to oneself*; hence, *to consult an oracle or a deity, to ask counsel*, absol. Od. 8, 81. h. Ap. 252. 292; with dat. *τινί*, to inquire of a god, or ask a god: *ψυχῇ τινος*, * Od. 10, 492. 565. 11, 165.

3. As the theme of *κίχρημι*, q. v.

χρεῖος, *έος*, *τό*, ep. for *χρεός*, q. v

χρεῖω, ep. for *χρεώ*, see *χράω*.

χρεῖώ, *οῦς*, *ή*, ep. for *χρεώ*.

χρεμετίζω (ΧΡΕΜΩ), *to neigh*, spoken of a horse, Il. 13, 51. †

χρεός, *τό*, ep. *χρεῖος*, only in the nom. and accus. sing., and *χρεός* only in Od. 1) *want, need, necessity*; gener. *affair, business*, *ἐμὸν αὐτοῦ χρεῖος*, my own affair, Od. 2, 45. *κατὰ χρεός τινός ἐλθεῖν*, to come for any one's sake, prop. after any one's need, Od. 11, 479. 2) what one must fulfil, *a debt*, what one has borrowed or lent, *χρεῖος ὀφείλειν τινί*, to owe a debt to any one, Il. 11, 688. Od. 21, 17. Pass. *χρεῖος ὀφείλεται μοι*, a debt is due to me, Il. 11, 686. Od. 3, 367. *χρεῖος ἀποστήσασθαι*, see *ἀφίστημι*, Il. 13, 746. 3) Metaph. *obligation, propriety*, *κατὰ χρεός*, h. Merc. 138.

χρεώ, *ή*, ep. *χρεῖω* (*χρή*), gen. *χρεοῦς*, dat. *χρεοῖ*, Il. 8, 57; *need, want, necessity, distress*, Il. 10, 172. 9, 197. Od. 4, 312. 11, 164; *χρεοῖ ἀναγκαίη*, Il. 8, 57. 1) With gen. *χρεῖω ἐμεῖο γίγνεται*, there is need of me, Il. 1, 341. *χρεώ πείσματος ἐστίν*, Od. 9, 136; with infin. Il. 23, 308. 2) *χρεῖω ἰκάνεται*, *ἵκει*, *ἰκάνει*, necessity comes, there is need, Il. 10, 118. 142. 11, 610. Od. 6, 136; and with accus. of the pers. *ἐμὲ χρεῖω τόσσον ἵκει*, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with *γίγνεσθαι* and *εἶναι*: *ἐμὲ δὲ χρεῖω νηός*, I need a ship, Od. 4, 634; *οὐδὲ τί μιν χρεῖω ἔσται τυμβοχοῆς*, Il. 21, 322; from this is explained, 3) The elliptic use of *χρεώ* with accus. of the pers., which is employed entirely like *χρή*: *τίπτει δὲ σε χρεώ*, sc. *γίγνεται* or *ἰκάνει* (accord. to Herm. ad Viger. *ἔχει*), wherefore needest thou this? Od. 1, 225. Il. 10, 85. α) With gen. of the thing: *οὔτι με*

ταύτης χρεῖω τιμῆς, I need not this honor, Il. 9, 608; *βουλῆς*, Il. 9, 75. 10, 43. 11, 606. β) With infin. *τὸν μάλα χρεῖω ἱστάμεναι κρατερόως*, there is great need that he should stand firmly, Il. 11, 409. 18, 406. Od. 4, 707. (Hom. uses *χρεῖω* only in the elliptic. phrase, and every where as a monosyllable.)

χρεώμενος, Ion. for *χρώμενος*, see *χράομαι*.

χρή, only 3 sing. pres. indic. (*χράω*), imper. *it is necessary, there is need, must, should*. 1) With infin. Il. 1, 216. Od. 3, 209. 2) With accus. of the pers. and infin. *χρή σε πόλεμον παῦσαι*, thou must let the battle cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the foregoing: *οὐδέ τί σε χρή*, for thou must not, underst. *ἀποπαύεσθαι*, Il. 16, 721. 19, 420. Od. 19, 500. 2) With accus. of the pers. and gen. of the thing: *χρή μέ τινος*, I need a thing, I want any thing. *οὔτεό σε χρή*, Od. 1, 124. *οὐδέ τί σε χρή ἀφροσύνης*, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

χρητίζω, ep. for *χρηζω* (*χράω*), *to need, to want, to stand in need of*, with gen. Il. 11, 835. Od. 17, 121; absol. part. *needy*, Od. 11, 340.

χρήμα, *ατος*, *τό*, (*χράομαι*), 1) prop. *a thing which is wanted*, hence in the plur. *χρήματα*, *property, possessions, goods*, Od. 2, 78. 203. 13, 203, and often, * Od. 2) Gener. *a thing, any affair, an occurrence*, h. Merc. 332.

* *χρησαμένη*, see *κίχρημι*, Batr. 187.

* *χρηστήριον*, *τό* (*χράω*), *an oracle*, prim. the place where an oracle is communicated, h. Ap. 81. 214.

* *χρηστός*, *ή*, *όν* (*χράομαι*), *useful, profitable, agreeable, good*, *μελιτώμα*, Batr. 39.

χρίπτω, poet. strengthened from *χρίω*, aor. 1 mid. *ἐχριμψάμην*, h. Ap., and part. aor. pass. *χριμψθείς*; prop. to glance upon the upper surface of a body; mid. with aor. pass. *to approach very near a thing, to press upon*, absol. *χριμψθείς πέλας*, Od. 10, 516; † with dat. spoken of a ship, *ἀμάθοισιν*, h. Ap. 439.

χρίω, aor. *ἔχρισα* and *χρίσα*, imperat. *χρίσον*, fut. mid. *χίρσομαι* aor. 1 *ἐχρίσάμην*, prop. to rub upon the surface of a body; hence, comm. 1) *to anoint*, often with *λούω*, because it was done after bathing, *τινὰ ἐλαίω*, Od. 3, 466. 4, 252. 10, 364. h. Ven. 61; also spoken of the dead, Il. 23, 186. 24, 587;

ἀμβροσίη, Il. 16, 670. Mid. to anoint oneself, ἐλαίω, Od. 6, 96. 220; κάλλει, Od. 18, 194; (cf. κάλλος.) b) Gener. to rub over, to besmear, with accus. ἰούς (φαρμάκῳ), to poison one's arrows, Od. 1, 262; comic, to smear, μέτωπον, Batr. 241.

χροίη, ἡ, Ion. for χροιά (χρῶς), the surface of a body; espec. the skin of the human body; hence, the body, Il. 14, 164. †

χρόμαδος, ὁ (ΧΡΕΜΩ), a creaking noise, a gnashing or grinding of the teeth, γένων, Il. 23, 688. †

Χρομῖος, ὁ, 1) son of Priam, slain by Diomedes, Il. 5, 160 seq. 2) son of Neleus and Chloris, Od. 11, 286. 3) a Lycian, Il. 5, 677. 4) a Trojan, Il. 8, 275. 5) a Trojan, Il. 17, 218. 494. [6) an Epean, a companion of Nestor, Il. 4, 295.]

Χρόμις, ιος, ὁ, son of Midon, leader of the Mysians before Troy, Il. 2, 858.

χρόνιος, ἴη, ιον, (χρόνος), in time, i. e. after a long time, χρόνιος ἐλθάν, coming late Od. 17, 112. †

χρόνος, ὁ, time, duration, (whether a longer or a shorter time); peculiar phrases: πολὺν χρόνον, a long time, Il. 3, 157; ὀλίγον χρόνον, Il. 23, 418; χρόνον, a while, Od. 4, 599. 6, 296. 9, 138; ἐπὶ χρόνον, for a time, Il. 2, 299. Od. 14, 193; ἓνα χρόνον, at one time, once, Il. 15, 511.

χροός, χροί, χροά, Ion. and ep. cases of χρῶς, q. v.

χρυσάμπυξ, υκος, ὁ, ἡ, poet. (ἄμπυξ), with a golden head-band or frontlet, ἵπποι, * Il. 5, 358. 720; Ὡραι, h. 5, 5. 12.

χρῦσάωρος, ὁ, ἡ (and χρῦσάωρ, ορος, ὁ, h. Ap. 123), from ἄωρ, having a golden sword, comm. an epith. of Apollo, * Il. 5, 509. 15, 256. h. Ap. 123; but of Ceres, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἄωρ ἔχων, ὃ ἐστι φάσγανον. Accord. to some Gramm. we should understand by ἄωρ gener. equipment, armor, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithara (Suid. χρυσοκίθαρς), cf. Schol. B. ad Il. 15, 256; in the case of Ceres, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Herm. on the contrary considers the word χρυσαόρου as an interpolation for χρυσοθρόνου.

χρῦσειος, εἴη, ειον, ep. for χρῦσειος.

* χρῦσεοπήληξ, ηκος, ὁ, ἡ, poet. (πήληξ), having a golden helmet, h. 7, 1.

χρῦσεος, εἴη, εον, ep. χρῦσειος, 1) golden, of gold, made of gold, or adorned with gold; espec. spoken of every thing which belongs to the gods, cf. Il. 4, 2. 5, 724. 8, 44 seq. χρυσή Ἀφροδίτη, decorated with gold, Il. 3, 64. Od. 8, 337. 2) of the color of gold, a golden yellow, golden, εἶσιραι, Il. 8, 42. 13, 24; νέφεα, Il. 13, 523. 14, 351. (Hom. uses both forms accord. to the necessity of the metre; υ is always long; hence χρυσή, χρυσήν, χρυσέω, and similar forms must be read with synizesis.)

Χρῦση, ἡ, a town on the coast of Troas, near Thebes, with a temple of Apollo Smintheus, and a port, Il. 1, 37. 390.

Χρῦσηϊς, ἡ, ἴδος, ἡ, 1) daughter of Chryses = Astynome, see Ἀστυνόμη, Il. 1, 111. 2) a Nereid, h. Cer. 421.

χρῦσηλάκατος, ον, poet. (ἡλακάτη) having a golden distaff, comm. an epith. of Diana, Il. 16, 183. 20, 70. Od. 4, 122. h. Ven. 16, 116. Most ancient Gramm. (Eustath., Ven. Schol., Apoll.), explain it: χρυσῷ βέλει χρωμένη, carrying golden arrows. It has been, however, justly suggested that in Hom. ἡλακάτη never signif. arrow, cf. Il. 6, 191; cf. Spitzner ad Köppen Il. 16, 183.

Χρῦσης, ον, ὁ, voc. Χρῦση, a priest of Apollo in Chryse, father of Astynome, who came into the camp of the Greeks to redeem his daughter. Agamemnon, to whom she had been allotted, dismissed him with harsh language. Then Apollo avenged the priest by sending a pestilence. Agamemnon restored her, Il. 1, 11 seq. 430 seq.

χρῦσήνιος, ον, poet. (ἡνία), having golden reins, epith. of Mars, Od. 8, 285; of Diana, Il. 6, 205.

* χρῦσόζυγος, ον, poet. (ζυγόν), having a golden yoke, h. 31, 15.

Χρῦσόθεμις, ἰδος, ἡ, daughter of Agamemnon and Clytemnestra, Il. 9, 145. 287.

χρῦσόθρονος, ον, poet. (θρόνος), upon a golden throne, golden-throned, epith. of Juno, Il. 14, 153; of Diana, Il. 9, 533; of Aurora, Od. 10, 541. 12, 102.

χρῦσοπέδιλος, ον, poet. (πέδιλον), having golden soles or sandals, epith. of Juno, Od. 11, 604. †

* χρῦσοπλόκαμος, ον (πλόκαμος), with golden locks, having golden tresses, h. Ap. 205.

χρυσόπτερος, *ον* (πτερόν), *having golden pinions, golden-winged*, epith. of Iris, * Il. 8, 398. 11, 185. h. Cer.

χρυσόρῥαπισ, *ιος, ὁ* (ῥαπίς), *having a golden rod or staff, with a golden wand*, * Od. 5, 87. 10, 331. h. Merc. 539.

χρυσός, *ὁ*, *gold*, often in Homer, not only wrought, but also unwrought, being weighed in exchange and traffic, χρυσοῖο τάλαντα, Il. 9, 122. 264. 19, 247. Od. 4, 129. 2) that which is made of gold, Il. 6, 48. 8, 43; espec. are the utensils of gods and heroes made of gold, as goblets, drinking-cups, girdles, neck-chains; also particular arms, as sword-belts, girdles, cuirasses, etc., are adorned with golden nails and studs, Il. 1, 246. 2, 268 seq.

* χρυσοστέφανος, *ον* (στέφανος), *having a golden crown*, h. 5, 1.

χρῦσοχόος, *ὁ* (χέω), *a gold-smelter, a gold-smith*, Od. 3, 425. † The reference is not here to proper casting, but it is an artist who covers the horns of the victim with gold plate.

χρώς, *ὁ*, gen. χρωτός, Il. 10, 575; accus. χρωτά, Od. 18, 172. 179; comm. ep. and Ion. gen. χροός, dat. χροῖ, accus. χροά, Il. 4, 137. 5, 354. 7, 207. 1) Prop. the surface of a body, espec. of the human body; *the skin*, Il. 4, 210. Od. 16, 145. 19, 204; hence 2) *the color*, τρέπεται χρώς, *their color changes*, spoken of those who become pale from fear, Il. 13, 279. 17, 733. Od. 21, 412. 3) Poet. *the body*, Il. 4, 137. 8, 43. 14, 170. 21, 568.

χυμένη, χύντο, see χέω.

χύσις, *ιος, ἡ* (χέω), *the act of pouring out; that which is poured out, a heap, a multitude; φύλλων, the fall of leaves*, * Od. 5, 483. 19, 443.

χυτλόω (χύτλον), aor. mid. optat. χυτλώσαιτο, *to purify, to wash, to bathe*. Mid. *to bathe oneself*; also *to anoint oneself* after bathing, Od. 6, 80. †

χυτός, *ἡ, ὄν* (χέω), *poured out*, spoken

of things dry: χυτή γαῖα, *cast-up earth, a mound*, * Il. 6, 464. 14, 114. Od. 3, 258.

* χύτρη, *ἡ*, *an earthen pot*, Batr. 41.

χωλεύω (χωλός), *to be lame, to limp*, part. pres. * Il. 18, 411. 417. 20, 37.

χωλός, *ἡ, ὄν*, *lame, halting, limping*, πόδα, Il. 2, 217. 9, 503. 18, 397. Od. 8, 308. 332.

χάομαι, ep. depon. mid. aor. έχασάμην and χωσάμην, subj. 3 sing. χώσται for χώσηται, Il. 1, 80; the pres. always uncontr., *to be enraged, to be angry, to be displeased, to be grieved*, often with κῆρ, θυμόν, κατὰ θυμόν, etc. a) With dat. of the person with whom one is angry, Il. 1, 80. 9, 555. 21, 306. b) With gen. of the person and thing on whose account one is angry, Il. 1, 429. 2, 689. 13, 165. 14, 266; rarely περί τινι, h. Merc. 236. c) With accus. only with pron. μή μοι τόδε χῶσο, *be not angry with me on this account*, Od. 5, 215. 23, 213. (An act. χῶω is not to be found.)

χωρέω (χώρη), fut. ἴσω, aor. έχώρησα, ep. χωρησα, prop. *to give place, i. e. to make room, to yield, to retire*, γαῖα ὑπερθεν χώρησεν, *the earth yielded from beneath*, h. Cer. 430; espec. spoken of persons: *to yield, to go away, to retire*. a) With gen. of place or thing, ἐπάλξις, *from the breast-work*, Il. 12, 406; νεών, Il. 15, 655; also with prep. ἀπὸ νηῶν προτὶ Ἴλιον, Il. 13, 724. b) With dat. of the person from whom one retires, Ἀχιλλῆϊ, * Il. 13, 324. 17, 101.

χώρη, *ἡ* (ΧΑΩ), 1) *the space which any thing occupies, a place*, Il. 6, 516. Od. 16, 352. 2) *a region, a country*, χώραι ἀνθρώπων, Od. 8, 573.

χωρίς, adv. (χῶρος), *separated, apart, separate, aside*, Il. 7, 470. Od. 4, 130; χωρὶς μὲν, χωρὶς δέ, Od. 9, 221. 222.

χῶρος, *ὁ* (ΧΑΩ) = χώρη, *space, place*, Il. 3, 315. 4, 446. Il. 8, 491. Od. 1, 426; see διαφαίνω. 2) *a region, a district, ὑλήσις*, Od. 14, 2.

Ψ.

Ψ, the twenty-third letter of the Greek alphabet; hence the sign of the twenty-third rhapsody.

* ψαλιδόστομος, *ον* (στόμα), *having shears on the mouth*, comic epith. of a crab, Batr. 297.

ψάμαθος, *ἡ* (ψάω) = ἄμαθος, *sand, espec. the sand of the sea-shore, the sea-shore itself, the downs*; also in the plur. Il. 7, 462. Od. 3, 38; as a periphrasis for a great number, Il. 2, 800. 9, 385.

* ψαμαθώδης, ἐς (ἰδος), *sandy, abounding in sand*, h. Merc. 73, 347.

ψάμμος, ἡ (ψάω), *sand, dust, loose earth*, Od. 12, 243. †

ψάρ, ἄρος, ὁ, Ion. and ep. ψήρ, *a starling (sturnus)*, ψαρόν, Il. 17, 755; ψήρας, * Il. 16, 583.

ψαύω (ψάω), prop. ψαῦω, with digamma, imperf. without augm. ψαῦον, aor. 1 ἔψαυσα, subj. ψαύσῃ, *to touch, to graze, to glance upon*, with gen. ἐπισσώπρου, Il. 23, 519. 806; αἴης, h. Ven. 125. ψαῦον ἵπποκόμοι κόρυθες λαμπροῖσι φάλοισι νενόντων, Il. 13, 132. 16, 216. Construct. with Damm: ψαῦον νενόντων, prop. a poet. brief expression for ψαῦον ἵπποκ. κόρ. νενόντων λαμπρ. φάλοισι φάλων νενόντων, the horse-hair helmets of those nodding touched the glittering cones. Passow in Lex. constructs, not well: ψαῦον φάλοισι, and translates: helm struck on helm, although later ψαύω with dat. occurs, Quint. Smyrn. 7, 349.

* ψαφαρότριχος, ον (θριξ), *with dirty, rough hair*, μῆλα, h. 18, 32.

ψεδνός, ἡ, ὅν (ψέω), prop. scraped off, then *thin, scanty, lachry*, Il. 2, 219. †

ψευδάγγελος, ον (ἄγγελος), *a faithless messenger, a false messenger*, Il. 15, 159. †

ψευδής, ἐς, gen. ἑός (ψεύδω), *lying, false, deceptive*, οὐ γὰρ ἐπὶ ψευδέσσι πατήρ ἔσσει ἄρωγός, ed. Wolf after Aristarch., the father will not be an auxiliary to liars, Il. 4, 235. † The earlier reading was ψεύδεσσι, as if from ψεύδος, and is followed by Bothe and Voss: the father will not be an abettor of falsehoods.

ψεύδομαι, depon. mid. (ψεύδος), fut. ψεύσομαι, aor. 1 part. ψευσάμενος, *to lie, to tell an untruth, to deceive*, Il. 4, 404. 10, 534. Od. 4, 140. h. Merc. 369; in the part. Il. 5, 635. 6, 163. b) With accus. *to cheat, to deceive*, ὄρκια, *to falsify a league*, Il. 7, 352.

ψεῦδος, εος, τό, *a lie, untruth, deception, deceit*, Il. 2, 81. 349. Od. 3, 20. οὔτε ψεῦδος ἄτας ἐμὰς κατέλεξας, *not untruly (as a falsehood) hast thou related my offences*, Il. 9, 115; often in the plur. Il. 22, 576. Od. 11, 366.

ψευστέω (ψεύστης), fut. ψευστήσω, *to be a liar, to lie*, Il. 19, 107. †

ψεύστης, ου, ὁ (ψεύδω), *a liar, a deceiver*, Il. 24, 261. †

ψηλαφάω (ψάω), ep. part. ψηλαφάων, expanded for ψηλαφών, *to touch, to handle, to feel*, Od. 9, 416. †

ψηρ, ηρός, ὁ, ep. for ψάρ, q. v.

ψηφίς, ἰδος, ἡ, dimin. of ψήφος, *a little stone, a pebble*, fem. Il. 21, 260. †

ψιάς, ἄδος, ἡ, poet. (ψίω) = ψακός, *a drop*, in the plur. Il. 16, 459. †

ψιλός, ἡ, ὅν (ψίω), prop. rubbed off, hence *bare, bald, naked, empty*, spoken of hair and other objects: δέρμα, *a smooth hide*, Od. 13, 437. ψιλή ἄροσις, *a bare, i. e. an unplanted piece of plough-land*, Il. 9, 580. ψιλή τρόπης, *the bare keel (separated from the remaining timbers)*, Od. 12, 421; πόδας, Ep. 15.

Ψιχάρπαξ, αγος, ὁ (ψιξ, ἀρπάζω), *that steals crumbs, Crumb-thief, a mouse's name*, Batr. 24.

πολόεις, εσσα, εν (πόλος), prop. *sooty*, then *smoking, flaming, fiery, κεραυνός*, * Od. 23, 330. 24, 539. h. Ven. 289.

* ψόφος, ὁ, *a sound, a noise*, h. Merc. 285.

Ψυρίη, ἡ (τὰ Ψύρα, Strab.), *a little island between Lesbos and Chios, in the Aegean sea, now Ipsara*, Od. 3, 172.

ψυχή, ἡ (ψύχω), prop. *the breath*, and because this is the index of life, it signifies also, 1) *life, the vital power, the soul, the spirit*, τὸν ἔλιπε ψυχή, *the spirit left him, i. e. he swooned*, Il. 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μένος, Il. 5, 296. 8, 123; αἰών, Il. 16, 453; with θυμός, Il. 11, 334; also in the plur. ψυχὰς παρθέμενοι, *staking their life*, Od. 3, 74. Il. 1, 3. 13, 763. This vital principle was conceived of as a real substance; when the man died, it left the body through the mouth, Il. 9, 409; or through a wound, Il. 14, 518. 16, 503; hence 2) *the soul of the departed in the lower world, a spirit*, ψυχή Ἀγαμέμνονος, Αἴαντος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. Il. 23, 65; to this were wanting the φρένες, see φρήν, Il. 23, 103; it was consequently only a *shade, εἶδωλον*, Od. 11, 601; hence also both together, ψυχή καὶ εἶδωλον, Il. 23, 103. Od. 24, 14; and in this sense ψυχή often stands opposed to the body, which the ancient Greeks called *I*, Il. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the construct. κατὰ σύναν, ψυχή Τιρσειάο—σκήπτρον ἔχων, for ἔχουσα, Od. 11, 90; cf. Kühner § 365. 2.

ψῦχος, εὐς, τό (ψύχω), *coolness, cold*, Od. 10, 555. †

ψυχρός, ἡ, ὄν (ψύχω), *cold, cool, fresh*, ὕδωρ, Od. 9, 392; χαλκός, Il. 5, 75; χάλαζα, χιών, Il. 15, 171. 22, 152.

ψύχω, aor. 1 ἔψυξα, *to breathe, to blow*, ἦκα ψύξασα, Il. 20, 440. †

ψωμός, ὁ (ψάω), *a bit, a morsel, a mouthful*, ψωμοὶ ἀνδρόμετοι, morsels of human flesh, Od. 9, 374. †

Ω.

Ω, the twenty-fourth letter of the Greek alphabet, and hence the sign of the twenty-fourth book.

ὦ and ὦ, interj. *O!* 1) Simply to strengthen the address in the voc., in which case it is to be accented ὦ: ὦ Μενέλαε, Il. 4, 189. 17, 716. 2) As an exclamation of astonishment or of lamentation it is accented ὦ: ὦ πόποι, Il. 1, 254; often ὦ μοι, as an exclamation of lamentation with nom. following, ὦ μοι ἐγώ, *ah me!* Il. 11, 404. 16, 433. Od. 5, 299.

Ὠγγίη, ἡ, an island of mythic geography, the abode of Calypso, Od. 1, 85. 6, 172. 7, 244 seq. If the course of Mercury is connected with the voyage of Ulysses, and in this way an attempt is made to fix the situation of the island, it must be sought in the south-western sea. The ancients found it in the island *Gaulus* now *Gozzo*, near Malta, Strab. I. p. 26. Voss, *Alte Weltkunde* XV., places it in the great bay between Lybia and the Atlas, and Grotfend, *Geograph. Ephem.* 48. Bd. 3. St. p. 277, in the neighborhood of Atlas; Völcker *Hom. Geog. S.* 120, seeks, on the other hand, to prove the north-western situation of the island.

ὦδε, adv. (from ὅς). 1) An adv. of manner: *thus, so, in this way*. a) Prim. referring to something following, Il. 1, 181. 3, 297. 18, 266, and often; but also to something preceding, Il. 7, 34. b) In complete sentences correlate: ὦδε—ὡς, *so—as*, Il. 3, 300. Od. 19, 312; or ὡς—ὦδε, Il. 6, 477. c) Like αὐτως: ὦδε θίσεις, *thou runnest thus, i. e. in vain*, Il. 17, 75; *thus, directly, upon the spot, just*, Il. 18, 392. Od. 1, 182. 2, 28; [see the close of the article]. 2) Adv. of place: *hither, here*, h. Ap. 471. In Hom., as the ancient Gramm. with Aristarch. maintain, ὦδε never has the local signif., (cf. Schol. Ven. ad Il. 3, 297. Apoll. Lex.) There are however some

passages, which admit of no other easy explanation, as Il. 18, 392. Od. 1, 182. 17, 545. Il. 12, 346. Od. 2, 28; in which it signifies *hither*; and Il. 2, 258. 24, 398, where it means *here*; cf. Buttm. Gr. Gram. § 116. Anm. 24. With the view of Aristarch. agree among the modern critics Heyne, Hermann ad Orph. p. 692; Nitzsch ad Od. 1, 182; and Lehrs Aristarch. p. 84.

ὦδεε, see οἰδέω.

* ὦδή, ἡ, contract. from ἀοιδή (αἰδέω), *a song, a hymn*, h. Ap. 20. Cer. 494.

ὠδίνω, poet. (ὠδίζ), only part. pres. *to have the pangs of parturition, to bear*, Il. 11, 269. 2) Gener. *to have violent pains*, ὠδύνειν, Od. 9, 415.

ὠδίζ, ἴσος, ἡ, *a pain of travail*, comm. in the plur. *the pangs of parturition*, Il. 11, 271. † h. Ap. 92.

ὠδύσατο, see ὠδύσσομαι.

ὠθέω, ep. iterat. imperf. ὠθεσκε, Od. 11, 596; aor. 1 ὤσα (ἔωσα, only 16, 410. h. Merc. 305); iterat. aor. ὠσασκε, Od. 11, 599; aor. 1 mid. ὠσάμην. Act. 1) *to thrust, to press, to drive*, and accord. to the relation indicated by the prep. *to thrust away, to push forward, to drive along*, τινά or τί, prim. spoken of men, mostly in a hostile signif. τινά ἀφ' ἑπών, *to thrust any one from the chariot*, Il. 5, 19. 835. 11, 143. 320; τινά ἐκ Πύλου, *to expel any one from Pylos*, Il. 2, 744; ἀπὸ σφείων, Il. 4, 535. 5, 626; ἰθὺς τάφροιο, Il. 8, 336. b) Without a hostile sense: ἔλφος ἐς κουλίον, *to thrust the sword into the scabbard*, Il. 1, 220; λαῶν ποτὶ λόφον, *to thrust the stone up the hill*, Od. 11, 596. Also for any one's benefit: δόρυ ὑπὲρ δίφροιο, *to thrust away the spear from the chariot*, Il. 5, 854; ἐκ μηροῦ δόρυ, Il. 5, 194; ἀπ' ὀφθαλμῶν νέφος ἀχλὺς, Il. 15, 668. c) Spoken of the force of wind and waves, Il. 13, 138. Od. 3, 295. Mid. 1) *to thrust oneself forth, to press forwards*, Il.

16, 592. 2) With accus. *to thrust any thing, to push along, to drive away* (away from oneself or apart), *τινά*, Il. 5, 691; *ἀπὸ ἔθεν*, Il. 6, 62; *τινά ἀπὸ νεῶν*, Il. 11, 803; also with gen. alone *τείχεος*, Il. 12, 420; *τινά προτὶ Ἴλιον*, to drive any one to Ilium, Il. 8, 295. 16, 655.

ὦῖτο, *ὦῖσθην*, see *οἶμαι*.

ὦκα, adv. ep. (*ὠκὺς* for *ὠκία*), *quickly, hastily*, Il. 1, 402. Od. 2, 8; and often.

Ὠκαλίη, ἡ, a village in Boeotia, between Haliartus and Alalcomenae, Il. 2, 501.

**Ὠκεανόνδε*, adv. *to the Ocean*, h. Merc. 68.

Ὠκεανός, ὁ (accord. to the Schol. from *ὠκὺς* and *νάω*, *swift-flowing*, accord. to Hermann, from *ὠκὺς* and *εἶναι*, i. e. *ἵσται*, *Celerivena*). 1) the mighty stream which encompasses the earth. It is always distinguished from the sea (*θάλασσα*, *πόντος*, ἄλς); Hom. calls it a *river*, *ποταμός*, Il. 18, 607. 20, 7. *ῥόος Ὠκεανοῖο*, Il. 16, 151. That it encompasses the whole earth appears from the epith. *ἀπόρροος*, and espec. from the description of the shield of Achilles, where Vulcan so represents it, Il. 18, 609. It is also mentioned in the four quarters of the world: in the east, Aurora, Helios, and the constellations rise from it, Il. 7, 422. 19, 1. Od. 22, 197; in the west, they sink into it at their setting, Il. 8, 485. On its southern margin dwell the Pygmies, Il. 3, 2-7; and of the northern bear it is said, that he alone is not immersed in the ocean, Il. 18, 489. Od. 5, 275. It coincides also with the limits of the earth, Il. 14, 200. Od. 4, 563. Beyond the ocean in the west, is the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Jupiter, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eurynome, Perse, Il. 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, Il. 21, 196. 14, 201. 244. In Hes. Th. 133, he is the son of Uranus and Gæa [Cœlus and Terra], cf. Volcker Hom. Geog. § 45 seq.

**Ὠκιμίδης*, ον, ὁ (from *ὠκιμον*, basil, *ocimum basilicum*), prop. name of a frog, *basil-lover*, Batr. 213.

ὠκιστος, η, ον, Ion. superl. from *ὠκὺς*, q. v. *ὠκτεῖρα*, see *οἰκτεῖρω*.

ὠκύαλος, ον, poet. (ἄλς), *fleet in the sea*,

swift sailing, epith. of a ship, Il. 15, 705. Od. 12, 182. [Accord. to Jahrb. J. and K., ἄλς does not enter into the composit., but it is a mere paragogic form of *ὠκὺς*, as *εὐρύαλος* for *εὐρύς*. So Schol. Bekk. ad Il. 15, 705; and Hesych.]

Ὠκύαλος, ὁ, a Phæacian, Od. 8, 111.

ὠκύνμορος, ον, poet. (*μόρος*), superl. *ὠκνμορώτατος*, η, ον, Il. 1, 505; of a quick fate or death, i. e. 1) Pass. *dying a speedy death, dying early*, Il. 1, 417. 18, 95. Od. 1, 266. 2) Act.: bringing a speedy death, *quick-slaying*, *ιοί*, Il. 15, 441. Od. 22, 35.

ὠκυνέτης, ον, ὁ, poet. (*πέτομαι*), *quick-flying, fleet-rushing*, epith. of horses, * Il. 8, 42. 13. 24.

ὠκύνπορος, ον, poet. (*πόρος*), *fleet-going, swift-sailing*, epith. of ships, Il. 1, 421. 2, 351. Od. 4, 708.

ὠκύνπους, ὁ, ἡ, gen. *ποδος* (*πούς*), *swift-footed*, epith. of horses, Il. 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

ὠκύνπτερος, ον, poet. (*πιτερόν*), having fleet pinions, *swift-flying*, *ἱρηξ*, Il. 13, 62. †

**Ὠκυρόη*, ἡ, daughter of Oceanus and Tethys, h. Cer. 420.

ὠκύροος, ον, ep. for *ὠκύρροος* (*ῥίω*), *swift-flowing*, *ποταμός*, * Il. 5, 598. 7, 133.

ὠκὺς, *ὠκεῖα*, *ὠκύ*, poet. and ep. fem. *ὠκία*, in the Il. always in connection with *Ἴρις*, Il. 2, 786; in Od. 12, 274, only with Lampetia. Superl. *ὠκιστος*, η, ον, also regular *ὠκύντατος*, Od. 8, 331; *fleet, quick, active, hasty*. 1) Spoken of animated beings: with accus. *πόδας ὠκὺς*, Il. 1, 58. 84; without *πόδας*, Od. 8, 329; also *ἱρηξ*, Il. 15, 238; *ἵπποι*, Il. 3, 263. 2) Of inanimate things: *βέλος, ὀϊστός*, Il. 5, 112. 395. 11, 478; *νόημα*, h. Merc. 43; *νέες*, Il. 8, 197. Od. 9, 101. The neut. plur. *ὠκιστα*, as adv., very quickly, Od. 22, 77. 133.

**ὠλένη*, ἡ, the elbow, h. Merc. 388.

Ὠλενίη, ἡ, *πέτρη*, the Olenian rock, accord. to Strab. the summit of the mountain Scollis in Achaia, on the borders of Elis, Il. 2, 617. 11, 756.

Ὠλενος, ἡ (ὁ, Strab. VIII. p. 386), a town in Ætolia, on the Aracynthus, even in antiquity destroyed, Il. 2, 639. Strab. X. p. 386.

ὠλεσίκαρπος, ον (*κάρπος*), *losing the fruit*, epith. of pastures whose fruits fall before maturity, Od. 10, 510. †

ὠλξ, ἡ, only accus. sing. *ὠλκα*, poet. syncop.

for ὤλαξ = ἀνλαξ, a furrow, Il. 3, 707. Od. 18, 375.

ὠμηστής, οὔ, ἡ (ὠμός, ἐσθίω), eating raw flesh (flesh-devouring, V.), οἰωνοί, κύνες, ἐχθῆς, Il. 11, 454. 22, 67. 24, 78; hence blood-thirsty, inhuman, ἀνὴρ, Il. 24, 207; (not ὠμήτης according to Apion, cf. Spitzner ad Il. 11, 504.

ὠμογέρων, οὔτος, ὁ, ἡ (γίρων), a fresh, vigorous old man, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Ulysses, Il. 23, 791. †

* Ωμόδαμος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14, 10.

ὠμοθιτέω, poet. (ὠμός, τίθημι), aor. 1 ὠμοθίτησα; mid. to place raw pieces of flesh (V., to cover the limbs with pieces), a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thigh-bones enveloped in the caul (ἐπ' αὐτῶν), thus to sacrifice them to the gods, conf. Od. 14, 427; always ἐπ' αὐτῶν ὠμοθίτησαν, Il. 1, 461. Od. 3, 458. 12, 361. Mid. = act. ὠμοθεῖτο—ἐς πλοῖνα θεμόν, Od. 14, 427.

ὠμος, ὁ (οἶω = φέρω), a shoulder, the part of the body from the neck to the upper arm, νεῖατος ὠμος, Il. 15, 341; πρυμνός, Od. 17, 504; often in the dual and plur.

ὠμός, ἡ, ὄν, 1) raw, uncooked, espec. spoken of flesh, Il. 22, 347. Od. 12, 346; ὠμόν βεβρώθειν τινά, proverbial, spoken of the greatest cruelty, Il. 4, 35. Adv. ὠμὰ δάσασθαι, to swallow raw, Il. 23, 21. Od. 18, 87. 2) untripe, untimely, spoken of fruits: metaph. χέρας, a too early age, Od. 15, 357.

ὠμοφάγος, ον (φαγεῖν), eating raw, espec. eating raw flesh, epith. of wild beasts, * Il. 5, 782. 11, 479. h. Ven. 124.

ὠμωξά, see οἰμώζω.

ὠράμην, ὠρησα, see ὀνίρημι.

ὠρητός, ἡ, ὄν, verb. adj. (ὠρίομαι), purchased, bought, Od. 14, 202. †

ὠρος, ὁ, purchase-money, the price of any thing, Il. 21, 41. 23, 746; gain, Od. 14, 297. 15, 388. 2) the act of purchasing, ὠρος ὀδαίων, the procuring of return freight, Nitzsch, Od. 15, 445.

ὠροσάμην, see ὀνομαι.

ὠροχόει, see οἰνοχόω.

ὠξά, see οἶγνυμι.

[ὠπασα, see ὀπάζω.]

ὠρ, ἡ, contr. for ὄαρ, of which the dat.

plur. ὠρῶσσαν, to the wives, Il. 5, 486.; see ὄαρ.

ὠρετο, see ὀρνυμι.

ὠρη, ἡ, Ion. for ὠρα, prop. any definite time, a portion of time, hence 1) a season, comm. in the plur. to indicate the course of the year, ἐπήλυθον ὠραι, Od. 2, 107. 10, 469; espec. spring, Il. 2, 468. Od. 9, 51. Homer mentions four seasons: ἔαρ, or εἶαρος ὠρη, Il. 6, 148; or ὠρη εἰαρινή, Il. 2, 471. Od. 18, 367; θέρος, ὀπώρα, χειμῶν and ὠρη χειμερινή, Od. 5, 485. 2) the time of the day, the hour, νυκτὸς ἐν ὠρῃ, h. Merc. 65, 158; (not in the Il. and Od.) 3) Gener. the proper time, the time in which any thing is to be done, ὠρη κοίτοιο, Od. 3, 334; μύθων, ὕπνου, Od. 11, 379; δόρυποιο, Od. 14, 407; with infin. ὠρη εὔδειν, Od. 11, 330. 373; and accus. with infin. Od. 21, 428; ἐν ὠρῃ, Od. 17, 176; εἰς ὠρας, Od. 14, 294.

ὠραι, αἱ, Horæ, the Hours; in Homer, who mentions neither the number nor the names, they are the door-keepers of Olympus, whose cloudy gate they open and shut, i. e. they preside over the weather, giving rain and clear weather, Il. 5, 749 seq. 8, 393. Because a regular change of weather marks the seasons of the year, they are the goddesses also of the seasons and their change, Od. 10, 469. With the change of time they bring many blessings, Il. 21, 430; in connection with the Graces, h. in Apoll. 194. Also as handmaids of Juno, they are named, Il. 8, 433. Accord. to Hes. Th. 901, they are the daughters of Jupiter and of Themis, three in number, Eunomia, Dike, and Eirene, cf. Jacobi Mythol. Wörterb. p. 465.

ὠρεΐθυια, ἡ (θύουσα, ὄρος, furens in monte), daughter of Nereus and Doria, Il. 18, 48.

* ὠρηφόρος, ον (φέρω), bringing the seasons of the year, bringing maturity, epith. of Ceres, h. Cer. 54, 192.

ὠρίζεσθε, see ὀαρίζω.

ὠριος, ἡ, ἰον, poet. (ὠρη), that the season brings or ripens, hence timely, ripe, ὠριον πάντα, the fruits of each season, Od. 9, 131. †

ὠριστος, Ion. for ὁ ἄριστος, q. v.

ὠρίων, ὠρος, ὁ, son of Hyrieus of Hyria in Boeotia, of uncommon strength and beauty, and an excellent hunter, a lover of Aurora, Od. 5, 121 seq. 11, 310. He was slain by Diana in Delos; he preserved his love of the

chase even in Hades, Od. 11, 572. We also find him as a constellation, Il. 18, 486. 488. 22, 29. Od. 5, 274. Accord. to later writers, a son of Neptune and Euryale, daughter of Minos; he received from his father the power to go through the sea. Diana slew him, because he challenged her to hurl the discus, or because he dishonored Opis, her companion, Apd. 1, 403. (Strab. X. p. 416, derives the name from Ἵρεός, a town in Eubœa; accord. to another tradition, his name is prop. Οὐρίων, see Palsph. 5, 4.)

Ἵρως, see ὄρνυμι.

Ἵρως, ὁ, a Greek, slain by Hector, Il. 11, 303.

Ἵρως, ὄρως, see ὄρνυμι.

Ἵρως, see ὄρνυμι.

Ἵρως, see ὄρνυμι.

Ἵς, adv. of the demonstrat. pronoun (from the old demonstrat. ὅς), only poet., often in Hom. 1) *in this way, thus*; καὶ Ἵς, even thus, i. e. still, nevertheless, Il. 1, 116. 3, 159. οὐδ' Ἵς, μηδ' Ἵς, even thus not, i. e. still not, Il. 7, 263. 9, 351. Od. 1, 6. ἀλλ' οὐ μὲν οὐδ' Ἵς, not even thus indeed, Il. 23, 441. 2) In comparisons; often Ἵς—Ἵς, *so—as*, or Ἵς—Ἵς, *as—so*, spoken not only of likeness in kind, but also of contemporariness, Ἵς ἦψητο γούνα, Ἵς ἔχετ' ἐμπεφυῖα, Il. 1, 512. cf. Il. 14, 291. Often in wishes, Il. 4, 319. 8, 538. Od. 3, 213. 3) *therefore, for that reason*, in assigning a reason, Od. 2, 137. 9, 306. 24, 93. Il. 9, 444; Nitzsch ad Od. 2, 137, prefers this to Ἵς. 4) *thus*, i. e. for example, Od. 5, 121. 125. 129. h. Ven. 219. Herm. on the last passage, and Nitzsch ad Od. 5, 121, justly prefer Ἵς, *as*. 5) Ἵς for Ἵς, *as*, when it stands after its substantive, cf. Ἵς.

Ἵς, adv. from the relative pronoun ὅς. A) adv. of *manner* and *comparison*. It stands, I) With substantives, adjectives, adverbs, and participles: *as, just as, like*. a) With a subst. it stands in Hom. α) Before the subst.: Ἵς κίματα θαλάσσης, Il. 2, 144. cf. 19, 403. 21, 282. 23, 430. Od. 5, 371, 15, 479. β) After the subst., and is then accented; θεὸς Ἵς, like a god, Il. 5, 78. 10, 33; Buttm. Lexil. I. p. 236 is mistaken in supposing that Ἵς always follows the subst. except in elliptical cases, as Od. 14, 441. b) With adj. and adv. Il. 22, 425. 2, 344. c) With partic. Ἵς εὐκ αἰὼνι τοιχεύς, Il. 23, 430. II) In introducing entire clauses: 1) In relative clauses

of the *manner*: *as, quomodo*, cf. on the construct. ὅπως. α) With indic. Il. 1, 276. 2, 10. 409; Ἵς ἴθυσεν, Il. 23, 871, accord. to Bothe: as if he were taking aim; Krause takes Ἵς for ἔως: until he directed it; we find ἔως also in the Schol. The conjecture of Voss is however to be preferred: Ἵς ἴθις, that he might aim it. b) With the subjunct. only with ἄν, in the frequently recurring sentence: ἀλλ' ἄγεθ' Ἵς ἄν ἐγὼν εἶπω, παιδάμεθα, as I (if ye will listen) shall say, Il. 2, 139. 12, 75. c) With optat. after περιᾶν, Il. 9, 181. 2) In clauses of comparison, *as, like*, where Ἵς, τὼς, οὕτως often correlate to the Ἵς. In comparisons it stands α) With indic. pres. when any thing is compared with that which is real or has taken place, Il. 5, 499. 9, 4. β) Aorist, when it is taken as a single case from the past, for illustration, Il. 2, 326. γ) The future, when it relates to an event which can always happen in the future, Il. 10, 183. conf. δυσωπία. Od. 5, 368. Still Nitzsch ad Od. l. c. and Thiersch § 346. 10, require the subjunct. in the passages quoted. b) With subjunct. pres. or aorist without ἄν, when the declaration is represented as something that can happen, Il. 5, 161. 10, 485. 22, 93. c) With optat. only after Ἵς, q. v. Longer comparisons Homer often introduces with Ἵς ὅτε; cf. ὅτε and Herm. ad Viger. p. 910, de usu modorum apud Homer. in comparationibus, Thiersch § 346. 8, 9. Kühner § 690. 3) In independent clauses which contain an exclamation of interest or admiration: *how*. α) With adj. and adv. Ἵς ἄνεον καρδίην ἔχεις, how senseless a heart hast thou! Il. 21, 441. cf. Od. 3, 196. 24, 194. b) In introducing whole clauses: *how*, Ἵς μοι δάχεται κακὸν ἐκ κακοῦ αἰεὶ, how evil upon evil always follows me, Il. 19, 290. Thus Il. 21, 273. 441. 17, 328. Od. 3, 196. B) Conj. 1) Of time: *as, when (ut)*, always spoken of past things with indicat. Il. 1, 600. 2, 321. Ἵς οὖν, Il. 3, 21. Ἵς τὰ πρῶτα, h. Cer. 80. 2) For ἔως, *until*, Il. 23, 871, see A. Il. a. II) Spoken of the cause: *as thus, because*, Il. 1, 276. 10, 116. Od. 4, 373 (conf. Thiersch § 317. 5.) Il. 6, 109; *wherefore*, Od. 2, 137. 4, 93. conf. Nitzsch. III) In introducing explanatory clauses, like ὅτι, *how, that*, Ἵς δὴ, Il. 10, 110. 7, 402. 15, 201. Od. 1, 217. IV) In assigning the design or purpose: *so that, that, in order that*, conf. on the

constr. ὅπως. 1) With subj. Il. 1, 558. 2, 3. 363; with which is joined ἄν or κέ, Il. 1, 32. 16, 84. 2) With optat. Il. 2, 281. 23, 361; also with κέ, Od. 8, 21. 13, 402. cf. Thiersch § 341. 5. 6. Kühner § 644 seq. V) In sentences which express a wish, and properly belong as elliptical clauses to sentences denoting design: *O that! would that!* (*utinam*). ὥς ἀπόλοιτο καὶ ἄλλος, *would that another also might perish*, Od. 1, 47. cf. Il. 18, 197; also with κέ: ὥς κε οἱ αὐθι γαῖα χάνοι! *O that the earth might yawn for him*, Il. 6, 282; also ὥς μὴ θάνοι, Od. 15, 359. 2) ὥς ὄφελον, see ὀφείλω. c) Prepos. with accus. *to* (*ad*), indicating only motion to persons, Od. 17, 218. †

ὥς ἄν, see ὥς.

ὥσανύτως, adv. (ὥς αὐτως), *just so, in the same way*, always separated by δέ: ὥς δ' αὐτως, Il. 3, 339; in the Od. ὥς δ' αὐτως stands, Od. 6, 166. 9, 31; cf. αὐτως.

ὥσει or ὥς εἰ, adv. *as if, as though*, with optat. Il. 2, 780. 22, 410. b) With subjunct. Il. 9, 481. cf. Thiersch § 346. 8. 2) as ὥς-περ, *as, just as*, Il. 16, 59. 23, 598: with part. h. Cer. 238; also ὥσει τε or ὥς εἴτε, Od. 10, 420; and ὥσει περ, h. Cer. 215.

ὥς κε and ὥς κεν, see ὥς.

ὥςπερ, adv. (ὥς, πέρ), cf. ὅςπερ, *just as, even as*, often separated: ὥς τὸ πάρος περ, Il. 5, 806; ὥς νύ περ ὦδε, Il. 2, 258. h. Cer. 116. 2) Also in introducing entire clauses, Il. 1, 211. Od. 21, 212.

ὥςτε, adv. (ὥς τε), cf. ὅςτε. 1) *as, just as, like*, rather ep. Il. 2, 289; and also *in the quality of, as (utpote)*, Il. 3, 381; also separated, Il. 17, 61. 3, 381. b) In introducing

whole clauses: α) With indicat. Il. 2, 459. 17, 434. β) With subjunct. Il. 2, 474. 16, 428. cf. Thiersch § 346. 8. Kühner § 690. 2) as conjunc. *so that, that*, to indicate an immediate consequence or effect from the preceding: with infin. only twice, Il. 9, 42. Od. 17, 21.

Ὡτος, ὁ, 1) son of Neptune and Iphimedia, one of the Aloides, brother of Ephialtes, Il. 5, 385; see Ἐφιάλης. 2) a Cyllenian, a companion of Meges, Il. 15, 518.

ὠτειλή, ἡ (Dor. for οὐτειλή), *a wound*, espec. an open wound: οὐταμένη ὠτειλή, Il. 14, 518. 17, 86. Od. 19, 456.

ὠτώεις, εσσα, εν, (οὐς), *eared, handled, furnished with handles*, τρίπους, * Il. 23, 264. 513.

ὠντός, Ion. and ep. for ὁ αὐτός, Il. 5, 396. cf. Buttm. § 27. N. 11; Rost Dial. 13. p. 388; Kühner § 15.

ὠφελλον and ὠφελον, see ὀφείλω.

ὠχράω (ὠχρός), fut. ἦσω, *to become white or pale, to pale*, ὠχρήσαντα, Od. 11, 529. †

* ὠχρός, ἡ, ὄν, *pale, pallid*, espec. a palish green, spoken of a frog, Batr. 81.

ὠχρος, ὁ, *paleness, pallor*, espec. of the countenance, Il. 3, 35 † (Accord. to Buttm. Ausf. Spr. II. p. 325, prob. a neut. τὸ ὠχρος.)

ὠψ, ἡ, gen. ὠπός (ὄπτω), only accus. always εἰς ὠπα, *the eye, countenance, aspect*, εἰς ὠπα ἰδεῖσθαι τινί, *to look at any one's face*, Il. 9, 373; also τινός, Il. 15, 147; εἰς ὠπα ἔοικεν, *she appears similar in countenance*. Il. 3, 158. cf. Od. 1, 411.

Ὡψ, ὠπος, ὁ, pr. n., son of Pisenor, father of Euryclea, Od. 1, 429. 2, 347. On the accent, see Eustath. ad. Od. 1, 429. Etym. Mag.

CORRECTIONS AND ADDITIONS.

- Page 2, A, art. Ἄβας, line 2, for Nabito read Nebito.
- P. 3, A, art. ἄγαμαι, l. 4, for ἀγασσάμεν read ἀγασσάμην.
- P. 3, B, l. 9, for Ægesthus read Ægisthus.
- P. 4, A, l. 7 fr. bottom, read the art. ἀγγελίη.
- P. 4, B, same art., l. 4 fr. the end, for comest read camest.
- P. 7, B, art. ἀγορή, l. 3 fr. the end, commence the clause included in brackets with the words, Among the Trojans.
- P. 9, A, l. 18, dele the accent on the second syllable of Ἀγχισιάδης.
- P. 11, B, art. ἄεθλον, l. 1, for το read τό.
- P. 12, A, art. αἶδω, l. 5 fr. end, for etc., read and.
- P. 13, A, art. ἀνάν, l. 2, for ἀνάνοντο read ἀνάνοντα.
- P. 15, B, l. 1, read the art. ἀθηρηλοιγός.
- P. 18, B, l. 6, also l. 24, for Cerebus r. Cerberus.
- P. 21, B, art. αἱματόεις, l. 3, for wall r. wale.
- P. 23, A, l. 13, write πλωτη with the oxytone.
- P. 23, A, l. 20, read the art. αἰόλλω.
- P. 24, A, write the index of the column with the proparoxytone.
- P. 26, A, art. αἴτιος, l. 4, for blameable read blamable.
- P. 27, A, between ἀπερσεκόμης and Ἀκισσάμνος insert art. ἄκισμα, adopted by Spitzner, ll. 15, 394, for ἄκημα, as the reading of Aristarch. after Cod. Ven.
- P. 28, B, art. ἀκουάζω, at the end of l. 4, insert the word the.
- P. 30, B, art. ἄλαστος, l. 4, after Od. insert 14, 176.
- P. 45, B, l. 4, for resounded read resounds.
- P. 51, B, l. 9 fr. bottom, dele the parenthesis.
- P. 53, A, art. ἀναπρήθω, l. 3 and 4, dele the words, to shed hot tears.
- P. 54, B, l. 4, read the art. ἀναφανδά.
- P. 56, B, l. 14, dele the comma between the words *apart* and *from*.
- P. 59, B, art. ἄνια, l. 2, for στί read στί.
- P. 61, A, l. 3, for Antolycus read Autolycus.
- P. 66, A, art. ἀπειρέσιος, l. 4, for Il. 1, 1, read Il. 1, 13.
- P. 72, A, art. ἀποξύνω, l. 1, for ἀνόξυνα read ἀπόξυνα.
- P. 76, B, l. 5 fr. bott., for *and not once* read *and not at once*.
- P. 77, B, l. 19 fr. bott., for fishes read pales.
- P. 78, B, art. ἀργός, write the neut. with the oxytone.
- P. 89, A, l. 4, for awaited read awaits.
- P. 90, B, l. 6, for 451 read 431.
- P. 101, A, l. 9, write ἐπὶ with the orthotone.
- P. 101, B, l. 4, depress the accent on τινά.
- P. 106, A, l. 12 fr. bott., r. the art. βοτρυδόν.
- P. 111, A, l. 7 fr. bott., for γεινόμεναι read γεινόμενοι.
- P. 112, B, l. 9 fr. bott., read the art. γέρον.
- P. 113, B, l. 12 fr. bott., for πόθῃ r. ποθῇ.
- P. 122, A, l. 11, for 108 read 109.
- P. 141, B, between δυσωρόμαι and δύνω, insert art. δυσωρέω, act. ed. Spitzn. cf. δυσωρόμαι, at the close.
- P. 145, B, l. 5 fr. bott., for μεμωρημένοι read μεμορημένοι.
- P. 156, A, l. 11 fr. bott., after Od. insert 3, 47.
- P. 161, B, bott. line, for sailor read suitor.
- P. 170, B, art. ἐνέπω, l. 1, for imperf. read imper.
- P. 181, B, l. 20, fr. bott., r. the art. Ἐπειγείς.
- P. 183, B, l. 12, for ἐπεσβολή read ἐπεσβολή.
- P. 183, art. ἐπεσβόλος, l. 5, for *lascens* read *lascens*.
- P. 213, A, art. εὔμυλλής, l. 3, for *aspen* read *ashen*.
- P. 213, B, art. εὐξιστος, l. 9, for 25 read 225.
- P. 215, B, art. Ζέλεια, at the end, insert [cf. Ζάκυνθος, at the close.]

P. 237, B, art. Ῥοιδανός, l. 7, for Rhodamus read Rhodanus.

P. 239, B, art. Ῥώς, l. 2 fr. the close, for προκόπεπλος read προκόπεπλος.

P. 244, B, l. 27 fr. bott., r. the art. *Θεράπνη.

P. 249, B, l. 4 fr. bott., after κυάνοιο insert Od. 7, 87.

P. 250, B, art. Θρωσμός, l. 9, after still less is, insert the word it.

P. 259, B, art. Ἰκρία, l. 7, for 282 read 252.

P. 261, B, l. 4, for 841 read 821.

P. 272, A, l. 7 fr. bott., for γέγοντα read γέροντα.

P. 275, B, l. 9 fr. bott., after κακῶν insert Il. 23, 760.

P. 304, B, bott. line, for 338 read 388.

P. 318, B, l. 5 fr. bott., for λεχαποίη read λεχαποίη.

P. 366, A, art. οἰκτεῖρω, l. 2, for commiserat read commiserate.

P. 366, A, l. 9 fr. bott., read the art. οἰκ and in the following line, for commiseration read commiseration.

P. 375, A, art. ὀνύξ, transfer the paragraph in [] to the close of the following article.

P. 382, B, art. ὄρχος, dele the paroxytona.

P. 388, B, art. οὖς, l. 2, for οὔαισις read οὔαι.

P. 411, B, art. περιστυναχίζω, l. 8, for αἶ read αὐλῶ.

P. 416, A, l. 24, read the art. πηνίον.

P. 429, B, art. Ποσειδάων, l. 3, for potibā read potabilis.

P. 438, A, art. προσπίπτω, for 95 read 98.

P. 464, A, art. στέφανος, l. 6, for turns r. burn

P. 481, B, art. τεῦχος, l. 8, for 780 read 784.

P. 484, B, l. 18, for 346 read 146.

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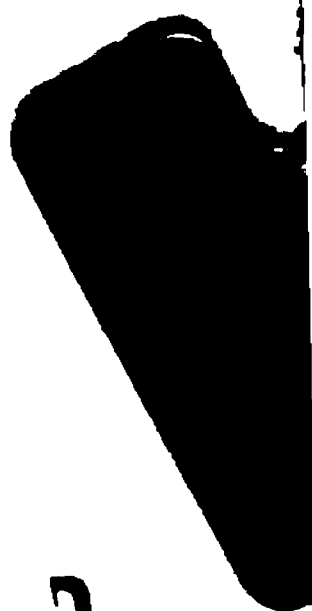
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